THE DOCTRINE OF Original Sin,

ASSERTED & VINDICATED

AGAINST

The old and new Adversaries thereof, both *Socinians*, *Papists*, *Arminians* and *Anabaptists*.

AND

PRACTICALLY IMPROVED

for the Benefit of the meanest Capacities.

In Four Parts.

To which is added a Digressive Epistle concerning *Justification* by Faith alone, excluding the Conditionality of Works in that Act.

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TO THE CHRISTIAN READER.

READER,

THE Doctrine of Original Corruption *is as extensive in the usefulnesse of it, as the sinne it self is diffusive in the contagion thereof; so that as there is none born in a natural way, who can plead an immaculate conception; neither is there any who doth not need profitable information herein, for the deep and radical Humiliation of himself before God. As for the Doctrine of it, it's easie and difficult; easie, because we palpably and evidently finde the effects thereof; Difficult, because the exact knowledge of it being chiefly by divine Revelation; No wonder if those, who attend to*

Aristole *more than* Paul, *and desire to be* rationales, *rather than* fideles, *have grossely stumbled in the darke they walke in. It is the old known saying of* Austin, Antiquo peccato nihil ad prædicandum notius, nihil ad intelligendum secretius. *Hence it is that as a Popish Writer well obserueth* (*Elisim* piorum Clyp. Quest. 12. Artic. 1.) *When we have heard what any learned men can say, yet still we desire to know more about it*, Nil de eo legitur, quin amplius de eo legi desideratur. *By enquiring, our appetites are not so much satisfied, as provoked, yet the light of the Scripture is sufficient; as to all necessary saving Knowledge about it; And as for Curiosities and needlesse Subtilties, which are a shell in the Controversie, we may throw them them away, and eat the Kernel. It is acknowledged both by* Papists *and* Protestants, *that the Controversies about* Original Sinne, *are of very great importance.* Stapleton *chargeth us* (Proleg. Disput. de peccat. Originali) *with two capital maternal Errours, the one about the* Scriptures; *the other about* Original Sinne, *as if these two were the* Joachin *and* Boaz *our Temple is built upon, as if these were the two breasts from which all other erroneous Doctrines suck their pestiferous nature. We again on the other side, do propugn these two Principles* (*the former whereof we may call* Principium cognoscendi, *and the later* principium essendi) *as the two fountaines of Doctrinal*

and Practical Piety, so that to destroy any of these, is to lay the ax to the root of the tree, *that so no more fruit in Religion may grow thereupon. The* Pontificians *and* Protestants *are generally agreed in this (for some* Papists, *but few dissent from their own Party herein) that there is such a thing as* Original Sinne; *and that it is truly, properly and univocally a Sinne; only they complain of us, as too direfully and tragically amplifying the nature of it. Hence* Hoffmeister, Eccius *&* Cassander *grant a consent in this; onely they think the* Protestants *words and expressions are capable of a perfective alteration The expresse Adversaries therefore to this Doctrine were the* Pelagians *of old, the* Socinians *and some* Anabaptists *of late; and more particularly* a late English Writer Dr. *Taylor* (Unum Necessarium, and in other little Pieces) (*Prob nefas!*) like a second *Julian* in triumphing language, hath with much boldness and audacity decried it, as if it were but a *non ens*, and the Disputes needless about it. *For although sometimes he would make the world believe he holdeth* Original Sinne, *yet these are but words*, ad frangendam invidiam, *as* Pelagius *of old would use the word* Grace, *for when it cometh to the explication, he meaneth no more than an* Original Curse, *or else the* meer Naturals *(that he speaketh of, complying with* Pelagius *and some* Jesuites *in that notion) whereby having lost the gratuitals our nature was at first crowned with, it is cast into an unfitnesse*

fitneß for the Kingdom of Heauen. What learning and abilities the Author may have, I doe not detract from, only it's greatly to be lamented, that he ſhould contrary to Cyprian, *and others, take the Gold he had in* Jeruſalem, *and carry it into* Egypt *to build an* Idol *there. He hath fully improved his* liberty of Propheſying, *and waving reverence to the* Scriptures, Councils *and* Fathers, *yea, and the* Church of England, *in whoſe Obedience he doth ſo glory in (as appeareth by the* 9th Article, *and the Order of Adminiſtration of* Baptiſm) *by a ſceptical and academical diſpoſition, he is fallen into this* Hereſie: *for ſo the denial of* Original ſinne *hath alwayes been accounted. Neither let this* Writer *think that his induſtrious affectation of words and language, will make falſhood to be truth. There is great difference between* skin *and* bone, words *and* arguments *in any Theological Diſcourſe. Neither are Tractates* veriores quia diſertiores, *there is* ambitioſum eloquentiæ mendacium. *And as* Auſtin *expreſſed it,* arma non vulnerant quia fulgentia, ſed quia fortia. *It is true, if this Writer hath no* Original ſinne *in him, and his Adverſaries have, then he muſt needs diſpute with great advantage; for ignorance and imperfection doth not adhere to his intellectuals, as we acknowledge doth to ours, and that by* Original ſinne. *But it muſt be confeſſed he betrayeth much of* Original ſinne, *even while he writeth againſt it, and his Arguments (as I may ſo ſay)* materialiter *prove it, while* formaliter

ter *againſt it. His greateſt honour is, that a* Papiſt *hath written againſt him. One might doubt, whether really or by colluſion, it is done ſo ſlightly, and calculated wholly according to the Popiſh Meridian; and yet in ſome reſpects it is his great diſparagement, that one of* Babylon *ſhould appear at leaſt in ſome meaſure for an ancient Truth, while at the ſame time one pretending to be of* Sion *ſhould oppoſe it. But enough of this troubleſom matter.* Ford:

I now come to acquaint the Reader with the Method I propound in this Book, which is firſt to handle the An ſit *of Original Sinne; Secondly, The* Quid ſit; *which done, I proceed to the* two-fold Subject of it, *mentioned by the Learned; The* Subject of Inheſion; *And herein, I ſhew particularly and largely, how* every power of the Soul *is infected by this Leproſie; which accompliſhed, I paſſe to the* Subject of Predication, *ſhewing, That it is in every one naturally born of a woman, That* omnis homo, *and* totus homo *is thus corrupted; and then cloſe with the conſideration of the* Properties and Effects of it. *All which I have endeavoured to manage* practically, *as well as* doctrinally, *knowing the great and excellent improvement in a ſpiritual way, that may be made of this truth, as I experimentally found by the atteſtation of godly hearers in the preaching thereof; and I doubt not but if the Miniſters of Chriſt did more largely inſiſt on this Point, they would finde very good ſucceſs thereby, for the through Humiliation of their people, the information about Regeneration,*

ration, and the Nature of it; it would awaken not only the prophane, *but the* civil *and externally moralized persons. This would keep a man serious in the wayes of God, attending to the treacherous enemy within, and thereby avoid the temptation, to be transported by curious and unnecessary Questions; but above all, this will prepare to* exalt Christ in his Mediatory Office. *This will be the foundation to build the free and unsearchable riches of Gods grace upon. Insomuch that the whole summe of Religion doth consist in the cause of the first and second Adam.*

I shall trouble thee no further; only my desire is, That the Reader would pass by candidly the Errata, *he will often meet with in the printing, by reason of my distance from the* Press; *as also the mispointings, which many times obscure the sense. Now the Father of Spirits mould and fashion our hearts according as every divine Truth requireth, and make us to gather and hive up Honey from every Flower in his Garden, that so our Christianity may not be speculative, and from Books only, but experimental, and savourily affecting the heart, which only bringeth hope of eternal life, is the prayer of*

Thine in Christ Jesus

Sutton Coldfield
Aug. 19. 1658.

ANTHONY BURGESSE.

To

To the Reader.

AS for making the Table, and prefixing the Contents before the Chapters, Sections, and Paragraphs of this Book, the Reverend Author committed that task to a Friend, who deſireth the Reader to pardon any failings that he ſhall diſcover in them.

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The

The Analysis of this Book.

This Treatise of Original Sinne, shews

1. That it is, *by pregnant Texts vindicated from false Glosses.*

2. What it is, *both*
   - *Name, especially the Scripture names.*
   - *Thing, Privative and Positive.*

3. How it *comes to be communicated, with a consideration of the original of the Soul.*

4. *Its Subject of*
   - *Inhesion*
     - *General, the whole man.*
     - *In particular*
       - *The Mind.*
       - *Conscience.*
       - *Memory.*
       - *Will.*
       - *Affections.*
       - *Imagination.*
       - *Body.*
   - *Predication*
     - *Every one.*
     - *Christ excepted.*

5. *Its Qualities or Adjuncts,*
   - *The greatnesse*
     - *Of Adam's Actual transgression, which is our original imputed sinne.*
     - *Of our Original Sinne inherent in us.*
   - *The Propriety in every one.*
   - *The Activity.*
   - *The Equality in all.*
   - *A Justification of Gods shutting up all under sinne for the sin of* Adam.

6. *The Immediate Effects of it*
   - *Propensity to Sinne.*
   - *The Cause of all Actual sins.*
   - *The Combate between the flesh and Spirit in the godly.*
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SECT. VII.

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SECT. I.

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Chap. V.

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SECT. IX.

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A TREATISE OF Original Sin.

The First Part.

PROVING
That it is, by pregnant Texts of Scripture vindicated from falſe Gloſſes.

By *Anthony Burgeſs.*



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A TREATISE OF Original Sinne.

PART. I.

CHAP. I.

The first Text to prove Original Sinne, improved and vindicated.

SECT. I.

EPHES. 2. 3.

And were by nature the children of wrath, as well as others.

THE true Doctrine of Original Corruption is of ſo great concernment, that *Auſtin* thought, *De Peccato Orig. contra Pelag. & Celeſt.* 2. *cap.* 24. the Summe of Religion to conſiſt in knowing of this, as the effect of the firſt *Adam*, and alſo of Chriſt the ſecond *Adam* with all his glorious benefits. Though therefore *Cœleſtius* of old thought it to be but *Res queſtionis*, not *fidei*, *Ibidem cap.* 4. And others of late have wholly rejected it, as *Auſtin's* figment, yet certainly the true way of Humiliation for ſinne, or Juſtification by Chriſt, cannot be firmly eſtabliſhed, unleſs the true Doctrine of this be laid as a Foundation-ſtone in the building.

Now becauſe original ſinne is uſed ambiguouſly by Divines, ſometimes for *Adam's firſt ſinne imputed unto us*, (for, *Omnes homines fuerunt ille unus homo*) he was the common Perſon repreſenting all mankind, as is in time to be ſhewed; And this for diſtinction ſake, is called, *Originale originans*, or *Originale imputatum*; And ſometimes it's taken paſſively for the effect of that firſt ſinne of *Adam*, viz. *The total and univerſal pollution of all mankind inherently through ſinne*, which is called *Originale originatum*, or *inhærens*.

I ſhall treat of it in this later acception, as being of great practical improvement many wayes.

SECT. II.

AND becauſe in Theological Debates two Queſtions are neceſſary, The *An ſit*, and the *Quid ſit*, Whether there be ſuch a thing, and, What it is; and in both theſe the truth of God meeteth with many adverſaries.

I ſhall firſt inſiſt on the *Quod ſit, That there is ſuch a natural and curſed pollution upon every one that is born in an ordinary way*. The firſt Text I ſhall faſten this Truth upon, is this I have mentioned, which deſervedly, both by Ancient and Modern Writers is thought to have a pregnant and evident demonſtration, That there is ſuch a natural contagion upon all.

To underſtand this the better, take notice of the *Coherence* briefly. The Apoſtles ſcope is, to incite the *Epheſians* to Thankfulneſs, by the conſideration of that great love and infinit mercy vouchſafed to them by God; and becauſe the Sunne is moſt welcome out of a dark gloomy cloud, one contrary doth more illuſtrate another; He compareth their preſent ſtate of Grace, with their priſtine condition of miſery and wretchedneſs, which is ſummarily expreſſed, *That they were dead in ſinnes and treſpaſſes*, a farre more dreadfull eſtate, than if they had been dead and rotting in their graves. This internal corruption is amplified from a twofold external cauſe,

1. The courſe and cuſtom of the world.
2. The power and efficacy of the Devil, the Prince of the power of the Air working in them.

Now leſt this ſhould be thought true only of the *Epheſians*, becauſe *Gentiles*, he brings in himſelf alſo, and the *Jews* equal with them both in *actual ſinnes*.

1. *We all had our converſation in times paſt in luſts of the fleſh*, &c.
2. For *original ſinne*, both *Jew* and *Gentile* were all plunged in the ſame original gulf of miſery: And this Propoſition is aſſerted in the words read.

SECT. III.

IN which words are conſiderable, the *Subject*, and the *Predicate*, with the *Manner* of its attribution.

The *Subject* is [ἡμεῖς] that is, *We all*, as in the beginning of this verſe: For ſeeing the *Jews* were *Abraham's* children, in which they ſo much boaſted, and therefore are called *Jews* by nature, *Gal.* 2. 15. and the natural branches, *Rom.* 11. 21. They might eaſily think, others indeed were by nature ſinfull, yet for themſelves, they would think that glorious deſcent they had from *Abraham*, might be a priviledge to them, but here it is true, though *Jews* by nature, yet ſinners by nature, as the *Gentiles* were.

2. There is the *Predicate*, *Children of wrath*, τέκνα, which is an *Hebraiſm*, and ſignifieth one wholly expoſed to wrath, as if wrath were the mother, and gave

gave them their whole being. Thus the children of *Belial*, and the ſons of *death* are often in Scripture. By *wrath* is meant *Gods wrath*; Now *becauſe Gods wrath is juſt, and doth alwayes preſuppoſe ſinne*; *Hence is inevitably deducted, That we are alſo by Nature full of ſinne*: So that though wrath be immediatly the miſery here ſpoken of, yet ſin is ſuppoſed as the neceſſary antecedent.

3. There is the *Manner* how, φύσει, *by nature*; We have it by our birth, it's not by *imitation*, and action, or cuſtom, but by *Nature*. This word doth clearly paſs a ſentence of condemnation upon every one, while in the ſwadling-cloaths, though as yet guilty of no actual tranſgreſſion.

But becauſe the ſtrength of our Argument for Original ſinne lieth on this word, and the Adverſaries to it, eſpecially the *Socinians*, would weaken this Teſtimony: Let us remove their exceptions.

SECT. IV.

AND firſt, *Grotius* rejects this Interpretation of Original ſinne, as nothing to the Apoſtles meaning, and therefore ſaith the word φύσει, is as much as ἀληθῶς, *truly* and *indeed*, oppoſite to what is in *opinion*, and *eſteem*, comparing this place with *Gal.* 4. 8. *Which by nature are no gods.* In this, following *Pelagius* his Expoſition of old, as if he would take his errour by imitation, as *Pelagius* ſaid, we did ſinne from *Adam*. This interpretation of *Pelagius* taking *prorſus* for the ſame with nature. *Auſtin* refuſeth for the novelty of it, *Lib.* 6. *contra* Julia, *cap.* 4. and indeed nothing now is more ordinary, then ſuch an Expoſition with the Adverſaries to original ſinne, as *Caſtellio* and others.

But this Expoſition is not oppoſite, it's only ſubordinate, we will grant, that the word will bear this ſenſe, *That we are truly and wholly the children of wrath*; but this is not all, we are ſo, becauſe we have this miſery by *nature*; and the parallel inſtanced in, will abundantly convince it, for therefore they were not truly, and indeed Gods, becauſe they were not ſo by *nature*. So that the Text makes againſt him, and not for him.

Beſides the word φύσις being uſed about twelve times in the New Teſtament, doth alwayes ſignifie that which is nature, or according to natural inclination, or what we have by natural birth; For nature, ſo 1 *Cor.* 11. 14. *Doth not nature teach you?* And *Jam.* 3. 7. *Rom.* 1. 26. For natural principles and inclinations, ſo the *Gentiles*, Rom. 2. 14. are ſaid τῇ φύσει, *To do the things of the Law*, or by natural deſcent, *Rom.* 2. 27. *Uncircumciſion* is ſaid to be ἐκ φύσεως, ſo *Rom.* 11. 21, 24. The *natural branches* are called the *Jews* deſcending of *Abraham*, and thereby enjoying Church-priviledges, and *Gal.* 2. 15. *Jews by Nature*; Inſomuch that it is a manifeſt falſhood to ſay, the word never ſignifieth that which we have by birth. And indeed, as is well obſerved by *Zanchy*, The phraſe, *Children by Nature* muſt neceſſarily imply by deſcent, as the ſonne of a man ſuppoſeth deſcent from him: *Adam* was a man, but not the ſon of a man, he had it not originally from another, whereas *we are by nature children of wrath*, and ſo have it from our parents. Hence it is τέκνα, not υἱοὶ, which doth relate to our nativity, and in the original it is more emphatical than in our Tranſlations, for there it is, not by nature children of wrath, but τέκνα φύσει, *Children by nature of wrath*; So that children by nature is oppoſite to children by Cuſtom, Imitation, Adoption, or any other way. Thus the firſt exception is removed.

Object. In the next place, The *Socinian* puts in his Caveat, after this manner, *That muſt be underſtood by the phraſe* [Children of wrath by nature] *which the* Epheſians *were now by the grace of God freed from*; *for the Apoſtle ſpeaks in the time paſt*, You were by nature children of wrath, but now are quickned by

the grace of God, *therefore the* Epheſians *were now freed from that eſtate: But according to the Doctrine of thoſe who maintain Original ſinne, that abideth in every man, though regenerated, and is not aboliſhed but by death.*

Anſw. But this ſtone is eaſily removed: For although original ſinne abide in the godly, yet the guilt of it is not imputed; So that though by nature we were obnoxious to the wrath of God through its guilt, yet when grace cometh, this guilt is taken away, ſo that though it be in us, yet it is not imputed to us.

Object. Laſtly, They object, *It muſt be underſtood of* actual ſins, *for the Apoſtle ſpeke of ſuch before, and to be a ſonne of a thing denoteth the quality inherent in a man, as given to ſuch a way; ſo in the former verſe the* Children of diſobedience, *that is, thoſe who voluntarily give themſelves to ſuch rebellion.*

Anſw. But to this it is anſwered, That in the former expreſſion is not the word φύσει: So that the Apoſtle doth here lay the Ax to the root of the Tree; and becauſe the *Jews* might be thought by the priviledges they enjoyed as ſoon as born to excell the *Gentiles*; Therefore he demonſtrateth the Fountain and Well head of their iniquity, though ſecret and under-ground, as ſprings are uſually very difficultly diſcovered.

Beſides, We will readily grant, That this expreſſion doth denote an habitual inclination to all actual evil, and that the Apoſtle mentioneth it as the curſe and bitter root of all the actual impieties that are committed in the world; ſo that there is a reference to actual ſins, but in the cauſe of them, which is this original pollution.

And thus much for vindication of this noble Text, we have endeavoured to throw out all that earth, which the *Philiſtims* had caſt into this fountain, what elſe may be objected, will in time be taken notice of. And from hence obſerve,

That all men by nature are born full of ſinne, and ſo expoſed to Gods infinite wrath and vengeance. Every Infant coming into the world is deſtitute of the Image of God, and in a more dreadfull condition than the young ones of the bruitiſh creatures, that are not expoſed to eternal torments; ſo that although there may be joy that a man-child is born, yet much humiliation, becauſe a child of wrath is born.

I ſhall not ſo much inſiſt on the Predicate, as the Subject, with the Manner how.

This original ſinne is a natural ſinne, not indeed as we had our nature at firſt pure out of Gods hands, therefore here is no *Manicheiſm* affirmed, as *Pelagius* of old did calumniate, but as vitiated and defiled through *Adams* tranſgreſſion.

CHAP.

Chap. II.

Of the Name Original Sinne, and of the Utility and Neceſsity of being clearly and powerfully informed about this Subject.

SECT. I.

LEt us conſider the Doctrine more largely: And

Firſt, *You muſt know that although Original ſinne be not a Scripture-name, but called ſo firſt by* Auſtin, *forced thereunto by the* Pelagians, *yet the truth of it is in the Scripture*; And it is lawfull to uſe new words though not in Scripture, when the matter is contained therein, to diſcover and diſtinguiſh Hereticks. Now we call it original ſin in a three-fold reſpect:

Firſt, *Becauſe we have it from our firſt parents fallen, who were the original and fountain of all mankind.* It's not an actual voluntary ſinne, immediatly and perſonally committed by us, but it is in us antecedently to our own perſonal will, both our mind and will comes into the world habitually darkned and obſtinate againſt what is good.

Secondly, *Its original, Becauſe we have it as ſoon as we have our being.* It's bred in us, and can no more be taken from our natures in an ordinary way, than mortality from our bodies: For although it be not the ſubſtance and eſſence of a man, yet the Scripture calling it the *old man*, and *our members*, not in *Illyricus* his ſenſe, doth thereby ſignifie the intimate inheſion of it in us, that it is in us, as it were, leven in the whole lump, which foureth all; we have it in our being, which made *Ambroſe* ſay, *Cujus ortus in vitio eſt*, which *Auſtin* often mentioneth; yea, we *were conceived in it*, as *Pſal.* 51. And therefore another was not afraid to ſay, we were *damnati priuſquam nati*, with *Auſtin* often it's called *Damnata radix, damnata maſſa.*

Laſtly, *It's called Original, Becauſe from this floweth all the actual evil in the world*; From this corrupt tree groweth all the corrupt fruit that is, as is to be ſhewed; therefore the Scripture deſcribes original ſinne, though not as *peccatum actuale*, yet *actuoſum*, not as an actual, but an active ſin. Thus *Gen.* 6. 5. it's made to be a forge, or ſhop from whence ſparks of luſts do continually riſe. The heart of man is even like hell it ſelf, whoſe fire of luſt is unquenchable: So our Saviour ſpeaks of a *hard heart* which is as an *evil treaſure*, Mat. 12. 35. There is an evil treaſure in every mans heart, you may ſee all ſorts of wickedneſs come from it, old and new ſins, and though he ſinne never ſo much, yet ſtill he can ſinne more. This ſea of corruption will never be dried up in this life. *Paul* alſo *Rom.* 7. complaineth of the activity and vigor of this ſinne in him, that it's alwayes ſeducing, yea, captivating of him, although ſanctified in part; Inſomuch that although a man be loathſom in reſpect of his actual impieties, yet much more

more becauſe of the original fountain of evil within him; The greateſt part of our wickedneſs is in our natural inclination and propenſity of ſpirit: Oh how deep and piercing ſhould the thoughts of this depravation be within us, as we are all over full of ſinne, ſo we ſhould be filled up with ſhame and confuſion of face, we never go deep enough in our Humiliation and Confeſſion, till we come to this.

SECT. II.

IN the ſecond place, *It's good to take notice of the evident utility, and neceſſity of being clearly and powerfully informed about this Subject.* This truth is conſtantly and frequently to be preſſed, we are not to give it over, although it may ſeem burdenſom and tedious unto you; The reaſons of the neceſſary diſcovery of this are divers, ſome *Doctrinal*, and ſome *Practical*. As

1. If a man be erroneous or heretical in this, he cannot be orthodox, or ſound in many other ſubſtantial parts of Religion; What *Auſtin* ſaid concerning the Trinity, is true alſo in ſome meaſure concerning this; We may erre eaſily here, and dangerouſly alſo: eaſily, for ſuch is the ſelf-fulneſs, the ſelf flattery that is in every one, that he is difficultly perſwaded that he is thus undone and miſerable; The light muſt ſhine as clear as at noon-day, yea the Spirit of God muſt convince and ſet this home, elſe a man will never believe it, and then the errour herein is dangerous, becauſe if this Pillar fall to the ground, almoſt the whole edifice of Religion doth tumble down with it: As for inſtance, If a man erre about original ſinne, denying it either in part or in whole, he muſt neceſſarily hold *Free-will*, for this is the Cockatrice his egg, and the other is the Cockatrice it ſelf; from a venemous womb muſt come a venemous brood; Take away original ſinne, and then you eſtabliſh *Free-will*, then man hath the ſame power to do good he had in Creation; There may be indeed ſome wounds and debilitations upon him, but not a ſpiritual death; Then if Free-will be eſtabliſhed, the grace of God, that is alſo evacuated, there is no abſolute neceſſity of it, its only *ad faciliùs operandum*, as the *Pelagians* of old, to make us work more eaſily and readily. Thus the very Sunne of Righteouſneſs is preſently taken out of our Heavens. Furthermore, If we do not believe aright about original ſin, we muſt alſo miſ-believe about Juſtification, that cannot be made ſuch a glorious act of Gods grace, becauſe of Chriſts Righteouſneſs imputed unto us, as indeed it is; Then we ſhall ſet up our *Dagon* againſt Gods Ark; neither will the work of converſion be ſolely aſcribed to the power of Gods grace, as it ought to be, for at the beſt they will make grace but an adjuvant cauſe, or a partial one with our Free-will, and ſo the praiſe ſhall be given partly to our ſelves, and partly to God. But above all, he that doth either deny, or diminiſh the guilt and contagion of this ſinne can never exalt Chriſt in all his Offices as he ought to do: He that denieth the diſeaſe muſt needs derogate from the Phyſician, *The Whole need not the Phyſician*, ſaith our Saviour, *Matth.* 9. 12. And therefore it is of great conſequence to be fully perſwaded about the depth, breadth and length of this ſinne, that thereby we may be able to comprehend the dimenſions of Chriſts love to us; Not that Chriſt came only to take away the guilt of original ſin, as ſome Papiſts affirm, but becauſe this is the womb wherein all other ſins are conceived. This is the wound of the whole nature, actual ſins only infect the perſon of a man; We may then eaſily ſee the neceſſity of being truly informed about this Subject; for this is like miſcarriage in the firſt concoction, which cannot be amended by that which followeth; And therefore this conſideration ſhould quicken you up in a diligent attention to the whole Doctrine, which ſhall be delivered about it.

SECT.

SECT. III.

IN the next place we are to ſhew you, of what practical advantage it is, for all to be fully informed about this native contagion and leproſie we bring with us into the world: And

Firſt, *He that doth truly believe in this point, will quickly ſilence all thoſe impatient, if not blaſphemous complaints that are uttered by many againſt nature, becauſe (as they ſay) it is ſuch an hard ſtep-mother to mankind,* Non tam editi quam ejecti, *ſaid the Heathen.* I call them blaſphemous complaints, becauſe what is ſpoken againſt Nature, redounds upon God the Author of Nature. Hence in the Scripture, what Nature doth, God is ſaid to do. Now then, if we conſider, what impatient expoſtulations the Heathens have made, why man of all creatures ſhould be by Nature moſt miſerable? No true anſwer could ever be given to ſatisfie, but this, becauſe man comes ſinfull into the world: The young ones of beaſts and birds, are not ſo miſerable as our Infants, becauſe not corrupted with evil in their Natures, as they are; So that if we ſee our very Infants, which yet (as the Scripture ſaith) cannot diſcern between the right hand and left, and have not done actual good or evil, ſubject to grievous diſeaſes, and death it ſelf: Wonder not at this, for they have in themſelves through their native ſinfulneſs, a deſert not only of this pain, but eternal torments in hell. Hence it is that the Scripture inſtructs us in that which all Philoſophy could never inform us, *viz.* the cauſe and original of all thoſe diſeaſes and pains, yea of death it ſelf, which reigneth over all mankind: Inſomuch that thereby we ſee, though there were not one actual ſinne in the world, though all men had no more ſinne upon them, then what they had in the womb, and in the cradle, yet there was demerit enough of that vengeance of God, which upon mans tranſgreſſion was threatned in the Word, *Gen.* 6. 5. The main cauſe, why God brought that univerſal deluge upon the whole world, was not ſo much their actual wickedneſs, as ſuch, but becauſe it came from a polluted fountain, which would never be wholly cleanſed. Their hearts were ſo many ſhops, wherein were conſtantly formed all manner of impieties; yea by this we ſee not only the miſeries upon man, but all the bondage and vanity that is upon the whole world: That there are any barrenneſs, any famines, that the ground brings forth thorns and thiſtles, that the woman brings forth with ſo much labour and ſorrow; all theſe things come by original ſinne; God did not at firſt create things in ſuch diſorder and confuſion: If therefore thou wouldſt quiet thy heart under all tumults and vexing thoughts, to ſee the manifold miſchiefs and miſeries mankind is ſubject unto; This *Grave jugum ſuper filios Adam,* as *Auſtin* often out of *Eccleſiaſticus,* this heavy yoke upon the ſons of *Adam,* have recourſe to a ſerious meditation about original ſin.

Secondly, *The true knowledge of this natural defilement, will alſo ſatisfie us in thoſe doubtfull Queſtions, which ſome have greatly tormented themſelves with,* viz. *How ſinne comes to be in the world? And whence it is* Auſtin (*in his ſeventh Book of his Confeſſions, and fifth Chapter*) *doth there bewail before God the great agonies and troubles of mind he was in about the beginning of ſinne, whence it did ariſe? For ſeeing every thing that God made was exceeding good, this exceedingly puzzled him to know how evil ſhould be.* Yea, this knot was ſo hard to unty in ſome mens judgments, that it made many, of the *Marcionites* hereſie, who becauſe they ſaw men commit evil, as ſoon as they were born, and yet withall being convinced, *That God was good, and could not be the beginning of evil;* They therefore maintained two principles of all things, the one *good,* of all good things; The other *evil,* of evil things. Thus men have wonderfully plunged themſelves into boggs and quagmires of danger and deſtruction, be-

cauſe

cauſe not acquainted with this main Truth of Original ſin.

Thirdly, *For want of knowledge herein, that main duty ſo much commended both by Scripture, and the Heathens,* viz. *To know our ſelves, can never be put in practice.* The Heathen ſaid, *è Cœlo deſcendit, γνῶθι σεαυτὸν.* And as for the Scripture, How often is it required, *That we ſhould ſearch and try our hearts; That we ſhould examine our ſelves, and commune with our own hearts, and be ſtill, Pſal.* 4. Now theſe duties can never be effectually done, without a firm belief of that deſperate pollution which is in our heart; And till we acknowledge with *Jerem.* 17. *The heart is deceitfull above all things, and deſperately wicked, Who can know it?* Yea, we ſee *David,* Pſal. 19. 13. though a godly man, and much enlightned thereby, being enabled to make deep ſearch into his ſoul, and having the Sun beams, could diſcern thoſe atoms and motes of ſinne, which man in the dark could not do, yet he crieth out, *Who can underſtand his errors? Cleanſe me from ſecret ſins,* that is, ſuch ſins that lie latent and lurking in my heart, that never yet I could find out. If then this duty be ſo great of knowing our ſelves, that ſome make all Religion to be in theſe two things, The knowledge of our ſelves, and of God; then how neceſſary is it, that we ſhould be thorowly acquainted with this heart, and nature-ſinfulneſs, for without this we can never know how vile and loathſom we are? Our actual impieties, though never ſo groſs and numerous, do not demonſtrate our loathſomneſs ſo much as this bitter and ſour leven within; Theſe are the ſtream, that is the fountain; Theſe are the effects, that is the cauſe; Therefore the greateſt ſtrength of our wickedneſs lieth in a defiled Nature, as you ſee in a Serpent or Toad, that venom it ſends forth at any time, is nothing to the venom in its nature; If you look upon a *Cain,* a *Judas,* though his outſide be ſo deteſtable, yet his inwards are much more abominable, ſo that a mans heart is like *Peters* great ſheet, which he ſaw in a viſion, *Acts* 11.6. which was full of four-footed beaſts, and wild beaſts, and creeping things, all unclean; ſuch a receptacle is mans ſoul of all impiety: A man cannot tell what is in the ſea; what monſters are in the bottom of it, by looking upon the ſuperficies of the water which covers it, ſo neither canſt thou tell all that horrid deformity and wretchedneſs which is in thy heart, by beholding thine outward impieties. Oh then that you would turn your eyes inward, as it were, an introverſion is neceſſary: Then you will ſay, O Lord, before I knew the Nature of original ſinne, I was not perſwaded of my vileneſs, of my foulneſs! Oh now I ſee that I am beyond all expreſſion ſinfull, now I ſee every day I am more and more abominable! O Lord, formerly I thought all my ſinne was in ſome words, in ſome actions, or in ſome vile thoughts, but now I ſee, this was the leaſt part of all that evil that was in me; Now I am amazed, aſtoniſhed to ſee what a ſea of corruption is within me, now I can never go to the bottom, now I find ſomething like hell within me, ſparks of luſt that are unquenchable.

Fourthly, *Where there is not a true knowledge of this native corruption, there our Humiliation, and Repentance can never be deep enough; for it's not enough to be humbled for our actual ſinnes, unleſs alſo we go to the cauſe and root of all.* When a godly man would repent of his luſts, of his unbelief, or any other actual tranſgreſſion, he ſtayeth not in the confeſſion of, and bewailing thoſe particular ſins, but he goeth to the polluted fountain, to the bitter ſpring, from whence thoſe bitter ſtreams flow, and commonly this is a difference between an *Ahabs* Humiliation, and a *Davids*; *Ahab* humbleth himſelf only for his actual impieties, and that becauſe of judgments threatned and impending over him; but *David,* even when he heareth God had forgiven his iniquity, yet hath great humiliation for his ſinnes; and *Pſal.* 51. thinketh it not enough to bewail his adultery and murder, but to confeſs, *That in iniquity he was conceived*; his actual ſinnes carried him to the original. Thus *Paul* alſo, *Rom.* 7.

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when he miſerably complaineth of that impotency in him to do good, that he could never do any good as perfectly, fully, purely and cheerfully, as he ought to do, preſently he goeth to the cauſe of all this deordination, the Law of ſinne within him, that original ſinne which was like a Law within him, commanding him to think, to deſire, to do ſinfully, and obeyed it in all, though againſt his will, inſomuch that he ſaith, *He was carnal, and ſold under ſinne.* This the Apoſtle doth complain of, as the heavieſt burden of all; So that an unregenerate man may by the light of nature, bewail and complain of his actual impieties, he may cry out, *Oh wretched man that I am,* for being ſuch a beaſt, ſuch a devil, ſo exorbitant and exceſſive, but whether he can do this for the body of ſinne within him, as *Paul* did, that may juſtly be queſtioned; And therefore you ſee then the troubles and workings of conſcience in ſome men to miſcarry greatly; They ſeem to be in pain and travails of ſoul, but all cometh to nothing: Oh how many in times of danger, and under fear of death, do ſadly cry out of ſuch ſins they have committed! Oh the promiſes and reſolutions they make, if ever God give them recovery again! But all this paſſeth away, even as mans life it ſelf, like a vapour, like a tale, that is told: And one cauſe of the rottenneſs and defect of this humiliation is, becauſe it did not go to the bottom of the ſoare; there was the inward and deep corruption of original ſin that ſuch never took any notice of, and ſo in all his ſorrow did omit that which is the moſt aggravating cauſe of all grief and trembling: O Lord, I have not only done this wicked thing, but I had an heart, an inclination of ſoul to carry me to it, and therefore actual ſinnes, though ten thouſands of them, they paſs away, the guilt only remaining; but this original pravity continueth in the pollution of it.

Fifthly, *Ignorance of original ſinne makes us alſo miſtake in the crucifying and mortifying of ſinne; No man can truly and ſpiritually leave a ſinne, unleſs he doth conquer it and ſubdue it in ſome meaſure in the original and root of it*; and this is a ſure difference between a regenerate and unregenerate man about leaving or forſaking of ſinne; They both may give over their wonted actual impieties; They both may *have eſcaped the pollution of the world, and that through the knowledge of the Goſpel*, 2 Pet. 2. 20. but the one leaveth only the acts of ſinne, the other mortifieth it gradually, though not totally in the cauſe and inclination of the ſoul. Thus *Paul*, Rom. 7. though he complain of thoſe actual ſtirrings, and impetuous motions of ſinne, yet withall he can truly ſay, *I delight in the Law of God, in the inner man.* Now no hypocrite, or unregenerate man can ſay ſo! Though he be outwardly waſhed, yet he hath a ſwiniſh nature ſtill, his inward parts are as loathſom, as noiſom as ever before: Though there be a fair skinne drawn over the wound, yet in the bottom there is as much corruption, and putrefaction, as ever before: *Samſon*'s hair is only cut, it's not plucked up by the root, ſo that it's not enough to have given over thy former profaneneſs; Thou thankeſt God thou art not the man once thou wert: Oh but conſider whether ſinne in the root of it, as well as in the branches of it, doth wither and die daily. A diſeaſe is not cured, till the cauſe of it be in ſome meaſure at leaſt removed. As long as originall ſinne is not in ſome degree mortified, thy old ſins, of ſome other will break out as violently as ever, here is the fountain and root of all within thee.

Sixthly, *He that is ignorant of the nature, and extent of this natural defilement, he muſt needs groſly miſtake about the nature of converſion, and be wholly ignorant of what regeneration is*; As you ſee in *Nicodemus*, John 3. 6. though a maſter in *Iſrael*, yet groſly miſtaking about a new birth, and what was the reaſon of it? That appeareth by our Saviours argument to prove the neceſſity of it, *Whatſoever is born of the fleſh is fleſh*, implying by this, That if *Nicodemus* had known, that by naturall generation he was nothing but fleſh, that is, ſinne and evil, his ſoul, his mind, his conſcience, all was fleſh in this ſenſe, as well as his

body, then he would quickly have diſcerned the neceſſity of being born again, then he would not have continued a day, an hour, a moment in ſuch a dangerous condition. And what is the cauſe that moſt people are ſtill ſuch ſots and ſenſleſs men about regeneration? Yea, learned and knowing men are as blind and bruitiſh in this, as the ſimple and poor people are, doth not all ariſe from this? That they feel not, neither do perceive that original ſin like a leproſie hath run over the whole man, both ſoul and body, eſpecially there would not be theſe three miſtakes about the work of grace, which are very common; As

Three common miſtakes about the work of Grace.

1. A Philoſophical Reformation, by the Dictates and Principles of Moraliſts, ſuch as *Plutarch*, and *Seneca* give, would not be taken for Regeneration: For although their ſayings and directions are admired, and there may be ſome good uſe of them, yet they do not go to the root of the matter, they are not an antidote againſt original ſinne that defileth the nature, and therefore cannot promote Regeneration, which doth properly cure that in ſome degree. *Ariſtotles* way to make a man a virtuous man, *viz.* by frequent and conſtant actions, at leſt to acquire an habit is abſurd and repugnant to Scripture, for by that, the tree muſt be made good, and a man muſt be born again, ere he can do any thing holily. Hence God promiſeth to give a new heart, to take away the heart of ſtone, and then to cauſe us to walk in all holineſs, *Ezek.* 11. 19. Theſe divine principles muſt be infuſed before there can be holy actions. So

2. Civility and an ingenuous temperate diſpoſition, will be but a gliſtering dunghill, a painted ſepulchre, when original ſinne is known: He will preſently ſee, for all his civil and inoffenſive life, his heart is full of all noiſomneſs; Therefore civil men of all men do moſt need this light to ſhine into their breſts; we are ready to think of our ſelves, becauſe ſo harmleſs and innocent, as was ſaid of *Bonaventure*, *In hoc homine non peccavit Adam*, ſuch were born without ſinne, and brought better natures into the world than others; but if you ſearch into the Scriptures, it will appear that all are born children of wrath, and are equally deſtitute of that image of God, and then, as when the pillars of an houſe are removed, the houſe it ſelf muſt fall into its own rubbidge. Thus when that primitive righteouſneſs was loſt, man is prone to runne into all evil, and every man would be like a *Judas*, or a *Cain*, even the moſt civil man that is, did not God reſtrain original ſin.

3. Gifts and abilities which many have in religious exerciſes, will preſently be ſeen not to be Regeneration. Though we ſhould preach with the tongue of Angels, though admirable in prayer, and other holy duties, yet theſe and original ſin in the power of it may ſtand together, and ſo many looking to the flowers, but not the dead corpſe they are upon, conclude themſelves to be alive, when indeed they are dead.

SECT. IV.

I Shall mention ſome few more ſpiritual Advantages, that come by the full and undoubted perſwaſion of this original corruption; for ſo of old we are adviſed, *Firmiſſimè tene, & nullatenus dubita*, &c. Believe moſt firmly, and doubt not in the leaſt manner, but that by *Adam*'s ſinne, all his poſterity becomes ſinfull and obnoxious to Gods wrath. And

First, *upon the Knowledge of originall ſinne we evidently ſee, our impoſſibility to keep the Law of God.* That when the Law requireth a love of God, with all our heart, mind and ſtrength; and alſo doth prohibit all kind of luſt, and ſinfull concupiſcence, even in the very firſt motions and ſtirrings of it. The Law (I ſay) requiring ſuch univerſall perfection, and we being wholly dead in ſinne, upon the comparing of the Law, with our condition, we cannot but conclude,

That we fail in all things, That the Law is ſpiritual, but we are carnal; And if he be *curſed that doth not continue in all things the Law requireth*, how accurſed muſt he be that is not able to perform any one thing? All thoſe opinions that diminiſh original ſinne, do alſo plead for a poſſibility of keeping Gods Commandments: Now this ſelf-flattery is imbred in all. Do not moſt of our common people think they keep the Commandments of God? Do they believe that the curſes of the Law do belong to them every hour? Oh if ſuch convictions were upon them, how greatly would it humble them, and make them debaſed before God, but they truſt in this, they readily and confidently ſay with that young man, *All theſe have I kept from my youth up*, Mat. 9 20. Oh then inform thy ſelf more about this natural defilement and loathſomneſs that is upon thee, and then thou wilt find the Law to accuſe and condemn thee in all things.

Secondly, *The right knowledge of this will make even the godly and regenerate, though in ſome meaſure delivered from the power and dominion of it, yet to ſee, that becauſe of its ſtirrings and actings in them, there is imperfection, in every thing they do.* And truly, this is one of the moſt profitable effects of true knowledge herein, for hereby a godly man is made to go out of all his graces, and his duties, hereby he is afraid of the iniquity of his holy things, and cals his very righteouſneſs *a menſtruous ragge.* This is clear in *Paul*, Rom. 7. How ſadly doth he complain of the vigorous actings of this original ſinne in him; For the preſent I take it as granted, that that part of the Chapter muſt be underſtood of a regenerate perſon (though vehemently denied by ſome) as is in time to be ſhewed. That Law of ſinne was alwayes moving, when he ſet himſelf to any thing that was holy, he deſired to obey the Law perfectly, to love God compleatly, but this Law of ſinne would not let him: So that, becauſe of this natural defilement, evil is mixed with all the good we do, inſomuch that there would be a woe, and a curſe to all our gracious acts, if ſtrictly examined. Thus it is with a godly man in this life, as thoſe *Hetruſcan*-robbers reported of by *Ariſtotle*, and mentioned by *Auſtin*, who would take ſome live men, and bind them to the dead men, which was a miſerable way of periſhing: Even thus it is here, original corruption is conſtantly adhering, and inſeparably to him, who is alive in holineſs, and by this means, there is unbelief in his faith, coldneſs in his zeal, dulneſs in his fervency; Inſomuch that the Apoſtle crieth out of himſelf, *Oh wretched man that I am!* And that becauſe of this very thing, the Papiſts, though they hold original ſinne, yet maintaining, That after Baptiſm it's quite taken away, and that though there be ſome languor and difficulty in a man, in reſpect of what is good, yet if we do not conſent to theſe motions of luſts within us, they are not truly and properly ſins, do conſequentially conclude, that there is not neceſſarily droſs and ſi ne in every holy duty we do, but the evidence of *Rom.* 7. is too great to be contradicted. So that preaching of original ſinne is not only neceſſary to the unregenerate, but even to the moſt holy and godlieſt man that liveth; Let him deſire to know more of it, for it may do him alſo much good, and this is the reaſon, why the more godly any are, the more they are diſpleaſed with themſelves, and the more highly eſteem of Chriſt, not but that they grow in grace, only they grow alſo in the diſcoveries of more filth and unworthineſs in themſelves.

Thirdly, *By the true knowledge of this we come to be acquainted with that combate and conflict, that is betweeth the fleſh and the ſpirit, ſo much ſpoken of by Divines*, who uſually ſay, *In every godly man there are two men*, two I's, as the Apoſtle (*Rom.* 7.) diſtinguiſheth, *I Paul carnal, ſold under ſinne, doing the things, I would not, and I Paul ſpiritual, delighting in the Law of God in the inward man, and thanking God the Father through Chriſt, becauſe freed from condemnation*; That *Paul* did not ſpeak of this combate, while unregene-

gate, as a Legaliſt, as ſome ſay, but as truly converted, will appear, if we conſider, that in another place, *Gal.* 5. 17. the Apoſtle ſpeaks of all the godly, as thus exerciſed, *The fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh*; So that whatſoever is done holily and godlily, it is alwayes *cum inclitâ carnis*, and therefore grace is the mortifying of the fleſh: Now our ſins will not be put to death, without ſome pain and reluctancy to the carnal part. Therefore this is a perpetual concomitant of every godly man, he hath a combate and ſpiritual conflicting within him, and this makes him often in ſo many agonies, this makes him ſo earneſtly watching and praying againſt all temptations; now come we to natural people, they feel not the leaſt ſtrugling within them, all is quiet, and at eaſe, becauſe they are wholly in their original ſinne, they were born in; And this makes it plain likewiſe, that all their praying, hearing, all the religious duties they ever performed, were never done in an holy and godly manner, becauſe there was no reluctancy, or inward combate, but they did them in a cuſtomary, formal way, without any ſpiritual life or motion, for fleſh will not fight againſt fleſh. Indeed there is a combate between conſcience in its conviction and corruption, even in ſome unregenerate men, as in *Ariſtotle*'s incontinent man, as diſtinguiſhed from his intemperate, and that is known, of *Medea, video meliora, proboque, deteriora ſequor*, I ſee and approve better things, but follow the worſe: And ſome would have *Paul*'s combate to be no other, becauſe he cals it, *The Law of his mind, fighting with the Law in his members*, but that is not cogent, as is more largely to be ſhewed in its time. Though therefore there be a reluctancy in ſome unregenerate men, yet that is not like the conflict in the godly, becauſe amongſt other differences, this is one principal. The godly man being regenerated in every part of the ſoul, though not perfectly, his will is ſanctified as well as his mind: Hence the combate and oppoſition in a godly man, is between the ſame faculty ſanctified, and the fleſh ſtill abiding in that part, his holy will againſt his corrupt will; ſo that not only his mind and conſcience is againſt ſinne, but his will alſo, ſo farre as ſanctified: Hence the ſame Apoſtle makes the oppoſition between will and will, *what I would not, that I do, and though captivated by luſt, yet at that very time, delighting in the Law of God in the inward man*; whereas in unregenerate men, they have only an oppoſition between their conſcience, and their heart. The mind ſuggeſts one thing, but the will and affections wholly incline another way; Therefore that light in their conſciences is a trouble and vexation to them, they do all they can to extinguiſh it.

The Doctrine then of original corruption, informing us, That it abideth ſtill in a man, while he liveth upon the earth, doth inform the truly godly, that they muſt alwayes expect agonies and conflicts within, like fire and water met together, ſo will grace and corruption be; Therefore by this very combat, we may diſcern true grace, and it's counterfeit; for preſumption, which would be thought faith, is eaſie, we find no oppoſition to it, but faith is put forth with much difficulty; ſo godly ſorrow put forth upon pure and ſpiritual motives, is greatly aſſaulted by the fleſh within us, but worldly ſorrow or mourning, though for ſinne, becauſe of temporal judgments only that is eaſie, we are carried to it from a propenſity within, from a love to our ſelves.

Hence laſtly, *The main and principal effect of the true knowledge of our original defilement, is to bring the ſoul humbled and burdened under it, to a true and real eſteem of Chriſt, and his Grace.* So much as we take off from original ſinne, making it either no ſinne, or the leaſt ſinne, or quite aboliſhed after Baptiſm, ſo much do we take off from the grace of God in Chriſt. Hence the Apoſtle, *Rom.* 5. when he maketh that famous oppoſition between the firſt *Adam* and the ſecond, the gift of grace by one, and the condemnation by the other, he pitcheth upon that firſt diſobedience, by which we are made ſinners,

as the original of all that calamity we are plunged into; and therefore the ſame *Paul*, when he poured out a large complaint about this Law of ſinne working in him, at the cloſe of all he runneth to Jeſus Chriſt, *Rom.* 7. 35. It is the true knowledge of this only, that will make us ſee the neceſſity of Chriſt all the day long, and in every duty, in every performance; As we have none ſpeak ſo much of Grace and Chriſt, as *Paul*, ſo none ſpeaks ſo largely and fully about original ſinne. In the fifth Chapter of the *Romans*, he aſſerts the Doctrine of it; and in the ſeventh Chapter, he declares the power of it, which he felt experimentally in himſelf, though regenerated: Do not then think this is a Philoſophical diſpute, or that to erre in this is like erring in thoſe points, wherein one Chriſtian is to bear with another; but with *Auſtin* account it a fundamental, and that to deny it, is to overthrow that Law whereby we are Chriſtians.

CHAP. III.

Demonſtrations of the Naturality of this Sinne, That we have it by Naturall Propagation.

SECT. I.

BEing then thus informed of the Uſefulneſs and Neceſſity of true Knowledge in this matter: Let us have your ready and diligent attention in proſecuting that matter, which relateth to it; And ſo I come to that notion which this Text faſtens upon it, that it is a *Natural ſin*, that we have it by natural Propagation.

In the Scripture, and by the Ancients before *Auſtin*'s time, it had many names, *The Law of ſinne*, *The Old man*, *The Fleſh*, *The old ſtroke of the Serpent*, *an hereditary evil*, The *tradux malli*; But in his time for better obviating the Hereticks, who would allow the former names, it was by him called *Original ſinne*, and ever ſince made an Eccleſiaſtical word, only to call it a natural evil, they did not preſume for fear of the *Marcionites*, who held, *That there was an evil Nature, as well as the good*: And the *Pelagians* accuſed the *Orthodox* for *Manicheiſm* in this point, becauſe they held the propagation of this corruption by Nature; Therefore they avoided the term of a *Naturall evil*, yet *Auſtin* at laſt did uſe it, and indeed it is a very proper and fit name for it, hereby differencing it from all *actuall, voluntary, and perſonall ſinnes*; as alſo from ſinne by *imitation* and *cuſtom*; for *Ariſtotle* makes a diſtinction of things that are done and known, *Eth. Nicom.* 2. cap. 1. where he ſhewes what is *done*, by *nature*, as the ſtone to deſcend, and the fire to aſcend, is not done, but *done*, ſo according to him, who knew nothing of original ſinne, meane neither good or evil, *done*, by *nature*. And without this Text doth fully warrant the expreſſion, If we are by Nature ſinners, then there is a natural evil; Not that God put it as it were into our Natures, or that it is our ſubſtantial Nature,

ture, but we have it by Natural Propagation.

Let us therefore conſider, How much is implied in this expreſſion.

SECT. II.

1. AND firſt, It may well be called *Natural, becauſe it doth infect the whole Nature of Mankind.* It's a defilement that followeth our ſpecifical, not individual being: Even as we call death natural, becauſe it followeth all mankind; Rich men die, and poor men die; learned men die, and fooliſh; None are exempted from it: Thus alſo it is with this ſinne, All that are born in a natural way of mankind have this contagion. The ſonnes of Noblemen and Princes, though they glory in their blood and their deſcent, yet they are as full of ſin, and the children of wrath, as well as the children of the baſeſt; ſo that though in civil reſpects they boaſt of their birth, and are above others, yet in a theological and divine reſpect, all are alike; yea the children of godly parents, though they have a promiſe to their ſeed, and in that reſpect their children are ſaid to be holy, 1 *Cor.*7. yet they come into the world with inherent corruption in them; They do not generate their children, as godly men, but corrupt men, as *Auſtin* of old expreſſed it, A circumciſed man begat a child uncircumciſed, and the Husbandman, though he ſoweth his ſeed out of the chaff and husk, yet that brings up others with chaff and husk upon it. Well therefore may we call it a natural ſinne, becauſe it doth extend to the whole humane Nature, as it is in every one that partaketh of it in a natural way. So that as Divines do diſtinguiſh of infirmities and evils; There are ſome that are ſpecifical, which follow the *Species*, as death; and ſome are accidental, which follow the individual nature: Thus there are ſome ſinnes, which follow the particular nature of a man, and theſe are actual ſinnes. Every man is not a drunkard, an adulterer, but ſome are defiled one way, ſome another; but then there is a ſinne, which followeth the whole and univerſal nature of man, and this is original ſinne, though every man be not guilty of ſuch or ſuch a particular ſinne, yet all are, of original ſinne; And therefore the Schoolmen ſay, Actual ſinne doth *corrumpere perſonam*, but original *Naturam*, actual ſins corrupt the perſon, original the nature.

SECT. III.

WE are declaring the Naturality of this Original ſinne, not as if it were ingredient into, or conſtitutive of our nature, but an univerſal and inſeparable pollution adhering to it, as they ſay of death, as though it be *præter Naturam*, or *contra*; yet if we do regard the principles of mortality, which are in every man, ſo death is natural.

2. Come we therefore to a ſecond demonſtration of the Naturality of this evil, and that is ſeen, *In that it is the inward principle of all the ſinfull motions of the ſoul, and that* per ſe, *not* per accidens. This is a great part of that definition, which *Ariſtotle* giveth of Nature, now we may in a moral ſenſe apply it to our purpoſe.

Firſt, I ſay, *It's the inward principle of all the ſinfull motions, and workings of the Soul.* For as the nature of the ſtone is the cauſe of its motion downward, as the nature of the fire is the cauſe of the fires motions and operations: Thus is original ſinne the intrinſecal cauſe, and root of all the actual evil we are guilty of. It is farre from me to juſtifie *Flacius* his diſcourſe or opinion of original ſin, making it the natural ſubſtance of a man, and not an accident, though he ſo expreſſeth

expreſſeth himſelf, that ſome think its his Logical and Metaphyſical errour, rather than Theological: Only that which I aim at, is to ſhew, That this birth-ſinne, is naturally ours, becauſe from it doth flow all the ſinnefull and evil operations of the whole man; So that we may ſay, as it is natural to the ſtone to deſcend, to the ſparks to flie upwards, ſo it is natural to man to think evil, to ſpeak evil, and to do evil. *Ariſtotle* obſerveth (*Lib.*2. *Ethic. cap.*1.) this, as one property of things by nature, that there the principles are before the actions; A man hath the power to ſee, or hear before he can actually do either, but in moral things, the actions are before the habits. As it is natural to the Toad to vent poiſon, and not honey; ſo when a man ſinneth, it's from his own, it's natural to him, but when inabled to do any thing that is good, this is wholly of grace: Now, I ſay, It's an inward principle of all ſinne within us, to diſtinguiſh it from external cauſes, *viz.* the devil or wicked men, who ſometimes may tempt and cauſe to ſinne; Therefore the devil is called *The tempter*, Mat. 4. 3. Inſomuch that it is made a Queſtion, Whether there be any ſinne a man commits, that the Devil hath not tempted unto, but that I attend not to at this time: This is enough, that the Devil is but an outward cauſe of ſinne, and therefore were there not that original filth in us, his ſparks could never kindle a fire, he cannot compell or force to ſinne; Inſomuch that whatſoever ſinne we do commit, we are not to lay the fault principally upon the Devil, but our own corrupt hearts: Though *Ananias lied againſt the holy Ghoſt, becauſe the Devil had filled his heart*; And *Judas betrayed Chriſt, becauſe Satan had entred into his heart*, yet the devil could not have come into their hearts, had they not been of uncleane and corrupt Conſtitutions: before it was an evil heart, and therefore the devil took poſſeſſion of it. The Apoſtle *James*, cap. 1. 14. doth notably diſcover the true cauſe, and natural fountain of all the evil committed by us, and that is, *The luſt and concupiſcence, that is within us*, he ſaith, We muſt not charge God with our ſinnes, as if he were to be blamed, becauſe we are not kept from wickedneſs; neither doth he bid us, Charge it upon the Devil, though he doth tempt us, but upon our own corrupt luſt within. Thus then you ſee, that as *Paul* ſaith of thoſe, who are in Chriſt, *They no longer live, but Chriſt within them*, Gal. 2. 20. So we may on the contrary affirm of every man by nature, that he doth not ſo much live, as ſinne within him; for when our phyſical nature cauſeth us to think, or ſpeak, or do, then alſo ſinne like our moral nature, doth make us think, and ſpeak ſinfully: Even as the lame horſe can never move himſelf to go, but he halteth in that motion. Surely, this conſideration ſhould make all mankind mourn in ſackcloth, and roll it ſelf in aſhes: What ſhould a man do in his whole life, but as *Anſelm* ſaid, to deplore his whole life, *in totâ vitâ totam vitam deplorare*, for he cannot move, or ſtirre, or do any thing, but he ſinneth; If he eateth, if he drinketh, if he worketh, yea, if he prayeth, in all theſe he ſinneth, as is more to be ſhewed. We ſee then, that becauſe this original ſinne is by way of a principle within us of all our irregular motions; Therefore though there were no Devil to tempt, no examples for men to imitate, yet their corrupt nature within would carry them to it; Did not *Cain* murder *Abel*, when there had been no ſuch ſinne in the world before? We many times wonder how children, yea and ſometimes grown men ſhould commit ſuch ſinnes, that they could not ſee practiſed before their eyes; but we need not wonder, when we conſider what a ſhop of all impieties every mans heart by nature is. Hence *Solomon* ſpeaking of the uprightneſs God made man in, *Eccleſ.* 7. 29. he inſtanceth in the effects of original ſin, as oppoſite to that uprightneſs, that it makes a man ſeek out many ſinfull inventions, he doth not only ſin by imitation, but invention.

Secondly, It is added in the definition, That nature is the principle of motion *per ſe*, and not *per accidens*: If a man move a Bowl, and make it runne, it's not

not a natural motion, becauſe the principle is from without, and it's by accident; yea thoſe *automata*, thoſe artificial inſtruments, which ſome have made, that move themſelves, yet that is not a natural motion, becauſe the principle is not in them *per ſe*, but by accident. Now this property is very applicable to man; for when he ſinneth, it's not by accident, or from unexpected occaſion, but of himſelf, and from himſelf; Therefore to do as a man, to walk as a man, denoteth ſinfulneſs, in the Scripture phraſe, 1 *Cor.* 3. 1. *When there are envyings, ſtrifes amongſt you, Do ye not walk as men?* Obſerve that, *To walk as a man*, is to do a thing ſinfully, ſo *Rom.* 3. 5. when the Apoſtle in his reaſoning made a ſuppoſition of God being unrighteous, if he took vengeance, addeth [*I ſpeak as a man*] Theſe inſtances declare, that to do a thing as a man, is to do it ſinfully, as he ſaid, *Humanum eſt errare*. Thus when Chriſt would expreſs the naturality of the Devils wickedneſs, he ſaith, *He ſinneth of his own* (John 8. 44.) when he ſpeaketh a lie, he ſpeaketh of his own: So when thou art proud, worldly, unbelieving, thou doeſt this of thy own; You wonder that ſome have lies ſo ready at hand to excuſe iniquity, even young children, they are like the Devil in this, they do it of their own, ſo that ſinne only we can call our own; our wealth is not our own, our lives are not our own, theſe we have from God, but that propenſity to ſinne is our own, it ariſeth from our ſelves, as from the rotten tree come thoſe worms that conſume it: Oh what deep humiliation ſhould this cauſe in thee! Thou haſt nothing thou canſt call thy own but ſinne; That which God only hateth and loatheth, that is only thine; he looketh on thee, and ſeeth thy ſoul, that he gave thee; he ſeeth thy body, that is his workmanſhip alſo, but then he beholdeth the pravity and ſinfull diſpoſition in thee, and this is none of his. It was not of God, but it came through *Adam's* diſobedience; ſo that when we ſinne, we then doing it of our own, it is no wonder that when there is no Devil to tempt, no example to imitate, yet men can readily commit any ſinne.

SECT. IV.

3. THirdly, *This ſinne is Natural, becauſe it doth alwayes and conſtantly put it ſelf forth:* For this is one way of diſcovering the naturality of a thing, *viz.* if it be alwayes and conſtantly ſo. The Poets ſaying, *Naturam expellas*, &c. Though you uſe all art, or violence, to barre out nature, yet that will recurre, it will recurre again; Though you violently ſmother, and keep down the flames, yet no ſooner have they paſſage, but they will aſcend, becauſe what Nature doth, it's conſtant and invariable in, and this is too true in reſpect of this original ſinne, it doth conſtantly and certainly work in us, even as often as our ſoul doth put forth any vital actings at all. Thoſe things that are by accident, they ſeldom fall out, but what is by nature is frequent, you may know the Sunne will riſe again, though it be night, till God put a period to the courſe of nature: And thus it is concerning man, as ſoon as ever he is born, you may conclude this child, as ſoon as ever he can think, he can underſtand, or will, as ſoon as he can love, or be angry, he will do them all ſinfully; Even as when ye ſee a young Serpent, you may certainly conclude, this will poiſon as ſoon as ever it can ſting, and the reaſon is, becauſe it's a conſtant pollution of the ſoul, and therefore it is in every thing the unregenerate man doth, *Gen.* 6. 5. *The imagination of the thoughts of a mans heart is only evil, and that continually*; it's continually, becauſe naturally ſo: May not this reſpect alſo make thee with *Jeremiah* wiſh, *That thy head Were a fountain of tears to weep day and night?* For can any thing be more dreadfull than to have this fountain of poiſon within, running out all the day long; To have this flux of blood, that no act or humane skill can ſtop? *Ariſtotle* ſaith,

That

That every time a man breaths, there comes out ſome kind of fire with it. Certainly, every time thou thinkeſt and moveſt thy ſoul any way, there comes out hell fire with thoſe motions, by this means the ſea-ſhore is not fuller of ſand, or the air of atomes, than thou art of conſtant ſinnefull emanations from thy ſoul.

SECT. V.

FOurthly, *This ſinne is Natural, Becauſe it would carry a man out to the higheſt actings of the groſſeſt impieties that can be.* As they ſay, Nature doth act alwayes to the higheſt it can. Thus it's true in reſpect of this natural corruption, it doth incline every man to be as vile, and as enormous as any are; For although this original corruption doth not deprive him of his underſtanding and will, making of him an irrational beaſt, yet it doth ſo captivate and inthrall the whole man; That though to underſtand and to will be of nature, yet this underſtanding and willing in a ſinfull manner will alwayes be, becauſe it's corrupted nature; and therefore it would hurry every man even as the Devil did the Swine into the ſea of perdition: Every one would be a *Cain*, a *Judas*, if his corrupt nature were left to it ſelf, and if you ask, Why then are not all men turned into ſo many beaſts and Devils? Why is not the whole world in confuſion? How comes there to be any civility or morality? Why is not every place like an hell, if all men are thus vile by nature? It's anſwered, God hath a reforming and reſtraining grace; If this later may be called Grace: Now thoſe that God reformeth, and inwardly ſanctifieth; They are made to delight in the Law of God; They have the fear of God put into their hearts, and ſo they keep from ſinne out of love to God; but then there are others, and God layeth a reſtraint upon them, he puts a bridle in their mouths: So that although they have an inſatiable appetite to ſinne, and do not put forth the whole abundance of that evil, which is within them, yet they have a principle inclining thereunto, only God ſtops them; as he did *Balaam*, whoſe heart was deſirous to curſe the people of *Iſrael*, though he was reſtrained from it; As it is with the ſea, by its own natural motion, it would overthrow the whole world, but that God hath put his bounds to it, ſaying, *Hitherto ſhalt thou go and no further.* Thus God hath a ſupreme dominion even over the ſinfull heart of man, ſo that it cannot ſinne, when and how, and as much as it liſteth, but it's under the providence of God, *Cui nihil eſt malum*, as *Auſtin* ſaid, becauſe he can turn it unto good. But all this is no thanks or praiſe to man; Say then with thy ſelf, If I *runne not into the ſame exceſs of riot with others*; If I be not ſo abominable and loathſom, as many others are; It's not becauſe I have a better nature, or come leſs polluted with original ſin into the world, but becauſe God puts limits to me, for as you ſee in the little Acorn is contained all the huge branches and boughes, which by length of time, it groweth up into. Thus let man alone, let him have opportunities to ſinne, let not God reſtrain him, and you will quickly ſee him to be an incarnated Devil, and the reaſon is, becauſe this evil being natural, and withall the ſeed of all evil, therefore he would be hurried on to the committing of it: Even as *Adam* had in the image of God, the ſeminals of every godly action, ſo that none could ſay, *Adam* had not a power to do ſuch and ſuch a gracious work. Thus it is with original corruption ſucceeding in the room thereof, it naturally defiles all over, and ſo hath a womb, as the Apoſtle *James*, chap. 1. 14. alludeth thereunto, wherein any monſtrous and deformed ſin may be conceived. 4.

SECT. VI.

5. FIfthly, *It's Natural, Becauſe it's neceſſarily in every one; We are neceſſarily thus defiled and ſtained*; And in this reſpect chiefly, we call it Natural, becauſe it's not voluntary, it's not ſubject to the exerciſe of free-will: For although, as was ſaid, the heart of man inclineth to the higheſt impieties, yet the exerciſe of ſome groſs impieties are ſubject to our power in ſome meaſure, a man is not in this ſenſe neceſſarily a drunkard, or an adulterer; but when we ſpeak of this inward filthineſs, it's ſo natural, that it's neceſſary; Neither the being of it, or the immediate motions of it are ſubject to our reaſon and will, but they are in us antecedently to our own conſent; and this conſideration doth greatly aggravate our guilt, for we are not only habitually and actually, or voluntarily ſinfull, but naturally and neceſſarily ſo. Now as it is the great aggravation of Gods holineſs, that he is not only actually holy, but naturally, yet voluntarily: So it muſt be our great condemnation, that we are not only actually and voluntarily ſinfull, but even naturally and neceſſarily, yet this neceſſity taketh not off from voluntarineſs, and delight in ſin.

It's Ivy twiſted about, and eaten into our Nature, whether we will or no; So that it is ours, not becauſe we will it, and make it ours by conſent, but becauſe it's inherently in us before the leaſt deliberate actings of the ſoul: Inſomuch that as *Suarez* well obſerveth, If a man grown up in years ſhould by a perſonal, formal, and explicit conſent agree to *Adam*'s ſinne, yet that would only be a perſonal ſinne in him, it would not make *Adam*'s ſinne his; And the reaſon is, becauſe this ſinne doth now deſcend upon us by natural propagation, not by voluntary agreement, yet this neceſſity of it doth not at all abate from the delight and pleaſure that we find in the actings thereof: Neither is it ſuch a natural neceſſity, as hunger or thirſt, which are not culpable, becauſe they are not contrary to the Law of God, neither were at firſt contracted by *Adam*'s free choice, but are a neceſſary concomitant of mans conſtitution in an animal life, whereas this neceſſity is the iſſue of *Adam*'s free-will, and is ſubjectively in our will, whereby a man is carried out at the ſame time to ſinne, both neceſſarily and yet voluntarily, and ſo agreeth rather with thoſe who have contracted an habit of ſinne, who ſinne in ſome reſpect neceſſarily, as the Prophet expreſſeth it, *Jer.* 13. 23. *Can the Ethiopian change his skin? or the Leopard his ſpots? then may ye alſo do good, that are accuſtomed to do evil.*

SECT. VII.

WE proceed to further diſcoveries of this Truth, *viz. The Naturality of this evil*: And that

In the ſixth place will further appear, *In that it is more near to us, than any actual or habitual ſinne*; *That it is nearer than any actual ſinne, is plain, Becauſe that is tranſient, and abideth not in us.* But for habitual ſinne, that is conſtantly fixed in us, when once ſetled there. Now it may be thought, that original ſinne cannot ſtick cloſer than that, an habit being a kind of ſecond nature: Inſomuch that *Ariſtotle* makes ſuch who have acquired habits of ſinne, to ſinne neceſſarily, and that there is not ſo much voluntarineſs in their offences, as in other ſinns. But now original ſinne is more naturally and intimately in us, than theſe acquired habits of ſinne, for we are not made thus originally ſilthy by frequent actings of ſinne, but we are born and bred ſo, ſo that whereas habits of ſinne, as drunkenneſs, uncleanneſs, *&c.* Theſe are the product of many actions; Frequent and often ſinning begets ſuch an habit that cannot be left off. This original

ſinne

ſinne is the cauſe of ſinful actions, not the effect of it: Becauſe we are thus ſinful and polluted by nature, therefore all our actions are likewiſe ſo polluted. Now then if the Scripture make it ſuch an impoſſible thing for a man accuſtomed only to evil to become a changed man, that impoſſibility lieth upon a man, who is naturally ſo; For though cuſtom be called a ſecond Nature, yet certainly the firſt Nature is more implanted, and ſo more active in a man. This particular therefore may greatly humble a man, in that ſinne is ſo deeply rooted in him, it's worſe than an habit or cuſtom of ſinning; It goeth as neer to thy very eſſence and ſubſtance, as it can do, and yet not be thy ſubſtance; Therefore the Scripture cals it, *Fleſh and blood, The members of a man, The Law of ſinne in his fleſh.* If a man hath a thorn in his fleſh, how reſtleſs and pained is he? *Paul* compared that heavy temptation, he grapled with, to a *Thorn in the fleſh*; but although by nature, we have this thorn, not only in our ſides, but even all over the whole man, yet we can lie down in eaſe, and live in pleaſure, as if nothing ailed us; but this is one deadly effect of original ſinne, that it takes away all ſenſe and feeling, whether there be any ſuch thing or no. Oh then, let the thoughts of this ſinne go as deep into thee, as the ſinne it ſelf! Sinne is got into thy heart, let ſorrow get thither; Sinne hath entred into thy bowels, and filled the whole man brimme full (as we ſay;) Oh let ſhame and holy confuſion be as deep, and as complete in thee!

SECT. VIII.

SEventhly, This naturality will appear, *If we conſider that original righteouſneſs, which God created man in*: For our original ſinne comes in the place thereof, and ſuch a perfection as that was to the ſoul, ſuch a defect is this to us. 7.
Now the Orthodox do maintain againſt Papiſts, *That that original righteouſneſs was not a ſupernatural perfection ſuperadded to mans nature, but a due and natural perfection concreated with him*; *For as* Adam *being made to glorifie God, was thereby to have a rational ſoul, ſo alſo ſuch perfection in that ſoul, which might make him capable of his end, otherwiſe man would have been created in a more imperfect and ignoble condition than any creature.* It is true indeed, That Righteouſneſs and Holineſs *Adam* had, which the Scripture cals *Gods Image*, did not flow from the principles of nature, neither was it a natural conſequent thereof; but yet it was a moral condition or perfection due to *Adam*, ſuppoſing God created him to ſuch an end; and therefore we are not to conceive of that Image of God, as an infuſed habit or habits which were to rectifie and guide the natural faculties and affections of the ſoul, which otherwiſe would move in repugnancy and contrariety to one another, but as a natural rectitude, and innate ability of thoſe powers and affections of the ſoul to move regularly and ſubordinately to Gods will: Though therefore in reſpect of God, that Righteouſneſs *Adam* had might be called ſupernatural, becauſe it was his gift, yet in reſpect of man, the ſubject, ſo it was connatural, and a ſuitable perfection to his nature. This being taken for a ſure Truth, then it will exceedingly help us to the true underſtanding of the naturality of this evil, for original ſinne ſucceeding in the ſtead thereof, is not (as ſome Papiſts affirm) like the taking of cloaths from a man, and ſo leaving him naked; or like the taking away of a bridle from an horſe, all which are ſuperadded, and external helps, as it were; but it's like death that takes away the life of a man, in reſpect of what is holy and godly, and like an heavy diſeaſe that doth much hinder and debilitate even the natural operations. This original ſinne then is like the ſpoiling of an inſtrument of Muſick, or the deordination of a Clock or Watch, when not able to perform their proper ſervice they were made for: So that original ſinne is partly the want of

this original Righteouſneſs that was ſo connatural, and partly thereby a propenſity and inclination to all evil; For as when the harmony of the humours is diſſolved, preſently diſeaſes ariſe in the body: Thus when that admirable rectitude, which was at firſt in the whole man, was broken, then all inordinacy, all perverſneſs and crookedneſs preſently began to poſſeſs the whole man: As then original Righteouſneſs was not as an infuſed habit, but the faculties of the ſoul duly conſtituted, whereby they did regularly move in their ſeveral wayes; ſo original ſin is not to be conceived, like ſome acquired habit, polluting the powers of the ſoul, but as the internal defect and imperfection that is cleaving to them; Even as the paralitical hand whenſoever it moveth, doth it with feebleneſs and trembling, wanting ſome ſtrength within: If therefore we would truly judge of the horrible nature of this ſinne, we muſt throughly underſtand the excellency and wonderful nature of that original Righteouſneſs which is now loſt, then all things in the ſoul were in an admirable ſubordination to that which is holy; and although the ſenſitive appetite, was then carried out to ſome ſenſible object, yet it was with a ſubordination to the underſtanding; ſo that in that ſtate of integrity there did not need, as the Papiſts ſay, Righteouſneſs as a bridle to curb in the paſſions and affections, which otherwiſe would be inordinate, for this were to attribute a proneneſs to ſinne in us to God himſelf, for he is the author of every thing, which is natural in us, but all the affections and ſenſitive motions, were then ſubjected to the command of reaſon, ſo that *Adam* had power to love when, and as long, and in what meaſure he pleaſed; All the affections of his ſoul were both *quoad originem*, *gradum* and *progreſſum* under his dominion; Even as the Artificer can make his Clock ſtrike, when, and as many times as he pleaſeth. But wo be unto us, all this excellent harmony and ſubordination is now loſt, and our affections they captivate and rule over our judgments, and all this is becauſe τὸ δεξιὸν, there wants ſomething within, as he ſaid of his Image that he could not make ſtand, becauſe it wanted life within.

SECT. IX.

8. EIghthly, That this original ſinne is a natural evil, appeareth, *From the work of grace ſanctifying, which is the proper remedy to cure this imbred defilement*: For the grace of Regeneration is chiefly and principally intended to ſubdue ſinne, as it did corrupt the nature, and ſo by conſequence, as we were perſonally corrupted; Therefore the tree muſt firſt be made good, ere the fruit can be good, as the tree is in its nature evil, and then it brings forth evil fruit: So that God in vouchſafing of this grace of Regeneration, doth not principally intend to make thee leave thy actual ſinnes (for that is by conſequence only) but to make thy nature better to repair his Image in thee: Even as when the Prophet *Eliſha* would make the waters ſweet, he threw ſalt into the ſpring and fountain of them: Thus becauſe it's from a polluted nature that all our actual ſinnes flow, therefore grace regenerating is principally ordered to take away or conquer that by degrees, which is the cauſe of all: If this be ſo, then let us conſider, What this grace is, which doth inable us to do any thing after a godly and holy manner? This is a ſupernatural gift of God, and an infuſed quality into the ſoul, whereby it's inabled to work above its own proper and natural operations: If then to do any thing that is good be wholly of grace, it's Gods gift, then to ſin is natural and proper to thee. The Scripture is copious and plentiful in affirming this, That Chriſt as our head is the cauſe of all our ſupernatural actings, *We receive of his fulneſs*, and ſo are inabled by him. Grace then being ſupernatural, to love God, to repent of ſin, to do any thing ſpiritually, being thus wholly above nature, it neceſſarily followeth, that when we ſin, and do evil, that we do it naturally.

SECT.

SECT. X.

NInthly, *The Nature of a thing, if compounded, and not ſimple, is the complex of the whole.* The nature of a man is not his hands, or his eyes only, but his ſoul, and his whole body. Thus the nature of original Righteouſneſs was not the perfection of one ſingle faculty, the underſtanding only, the will only, but it was the complete harmonical rectitude of the whole man, called therefore *the Image of God*; Now as the Image of a man is not one limb or member, but the pourtraiture of the whole: So neither was the Image of God in *Adam*; one grace, or ſome few graces, but the perfection of every part; Light in the mind, holineſs in the will, order and regularity in the affections: Thus it is on the contrary with original ſinne, it's called, *The old man*, and it's ſaid to have *members*, by which is implied, that it's not any ſingle ſinne, or a defect and pollution in one faculty of the ſoul, but it's univerſal over all. Hence our Saviour ſaith, *John* 3. *Whatſoever is born of the fleſh is fleſh*, it is wholly corrupted, it is all over ſinful; So then, when we ſay, it's natural, this implieth, That it is a Leproſie all over us, as farre as our phyſical being extends; Thus alſo in a moral ſenſe doth our ſinful Being inlarge it ſelf: Therefore our natural eſtate is not compared only to a blind man, or a deaf man, that wants the uſe of ſome faculties, but unto death it ſelf, that deprives of the uſe of all. The naturality then of this ſinne doth denote both the inward inheſion, as alſo the univerſal diffuſion of it, nothing within a man being free from this contagion. 9.

SECT. XI.

LAſtly, The Naturality of this evil doth appear *In the great eaſineſs, promptitude and delight a man naturally finds to ſin.* This is a way to diſcover what is natural, if the actions be eaſie, ready, and with delight; This diſcovers they flow from Nature, but what is of art, that is with difficulty, and much obſervation. We need not hire, or teach a man to eat or drink, theſe are natural actions, and are accompanied with delight: And thus the Naturality of this birth-ſinne is notably manifeſted; with what eaſe, pleaſure, and inward readineſs is a man carried out to ſinne from his youth up: *Eliphaz* ſpeaks notably of this, *Job* 15.16. *How much more abominable and filthy is man, which drinketh iniquity like water, like a Leviathan, that is ſaid to drink up the river, and haſteth not.* You ſee he cals every man by nature abominable and filthy, which is diſcovered by this, *He drinketh iniquity like water*, as a dropſie, or feavoriſh man, that is ſcorched with heat within, doth with greedineſs and delight pour down water, and the more he drinketh, the thirſtier he is, and he never ſaith he hath enough. Thus it is with filthy and corrupted man, he doth with earneſtneſs and delight *fulfill the luſts of the fleſh, he is never ſatisfied.* Every man in the world hath a Sheol within him, that is alwayes craving, and ſaying, *Give, Give*, as hell hath unquenchable ſparks of fire, ſuch an hell is in every mans heart; As our Saviour ſaid, *It's my meat and drink to do my Fathers will.* Thus it is every mans meat and drink by nature to be doing the Devils will: Do ye not ſee it in children, how of themſelves they are prone to any impiety, but call them to learn, or to be inſtructed, then there is much averſneſs? All this ariſeth from the natural evil within us. 10.

CHAP.

Chap. IV.

Objections againſt the Naturality of Original Sinne anſwered.

SECT. I.

THe Naturality of original ſinne hath been in divers reſpects aſſerted. I ſhall therefore conclude this Text with anſwers to ſome Objections that are made againſt this Doctrine: I do not mean againſt original ſinne it ſelf, for they are various; ſo unwilling is man to be convinced that he is wholly ſinful, but againſt the Naturality of it, which this Text doth affirm: Neither ſhall I take in all Objections of this kind, becauſe they will be met with, on ſome other Texts; only I ſhall pitch upon one or two, whereby your underſtandings may be more fully cleared in this point, and ſo I ſhall part with this Text.

Object. Fitſt therefore, it hath been enviouſly of old objected againſt this Truth, *That if there were ſuch a natural pollution adhering to all mankind, this would redound to the diſhonour of God, who is the Author of man.* This Argument the *Pelagians* of old inſulted with, *If* (ſay they) *any man hold, God is the maker of man, preſently he is called a Pelagian*; for thus they flouriſhed, *If there be original ſinne, either the parents that beget, or the children that are begotten, or God the Creator of the ſoul, and in a peculiar manner forming all the parts of our body, muſt be the cauſe of this ſinne.* This Objection they thought unanſwerable, unleſs we ſhould charge God with being the Author of this original defilement. Hence it is that they charged *Manicheiſm* upon the *Orthodox*, as if they thought, *that Nature it ſelf was evil.* Five things there were, that theſe Heretick did uſually commend, *Nature, Marriage, the Law, Free-will, and Holineſs*; none of which they thought could be maintained, unleſs we deny original ſinne.

Anſw. But when theſe Arguments are fully ſearched into, there will appear no matter of boaſting. Let us call the firſt to account, and examine, *whether the Doctrine of original corruption doth charge God fooliſhly, or no? Whether hereby all the ſinne in the World will be laid upon God?*

Now there is a three fold charge drawn up againſt this Truth, as it relateth to God:

1. That it makes him the Author of this ſinne.

2. That it makes him unjuſt, imputing that ſinne of *Adam* to us, and puniſhing us becauſe of it, when we had no being, or any will of our own to act therein. And

3. Of cruelty, that God who is ſo ready to forgive us our own ſinnes, yet ſhould impute to us *Adam's*. But theſe are fig-leaves only, and cannot cover the Objectors nakedneſs.

SECT.

SECT. II.

FOr, First, We do not ſay, That the Nature of man as it was created firſt, had this imbred pollution in it, No: it came out of Gods hands pure and clean, *Eccleſ.* 7. *ult. God made man upright.* It was after Gods own Image that he made him, he had no experimental knowledge of any evil within him. But as it was with the earth after mans fall, it brought forth bryars and thorns, being curſed, which (as it is thought) it would not have done ſo before. Thus upon *Adams* tranſgreſſion, then, and not till then, was his ſoul curſed ſpiritually, to bring forth nothing but bryars and thorns, ſuch luſts as were fit combuſtible matter for hell fire: Therefore every Infant almoſt may underſtand this, That the maintaining of this Truth doth not at all redound to Gods diſhonour, for we ſee the like in the Devils, Are not they become wicked ſpirits? Is there not an utter impoſſibility in a Devil to do any thing that is good? Are they not *called the ſpiritual wickedneſſes in high places?* Epheſ. 6. 12. as if they were nothing, but all over wickedneſs, yet the Devil, though ſo vile and abominable, was made a glorious creature. None of this poiſon was at firſt infuſed into him, but the Apoſtle *Jude* ver. 6. layeth it wholly upon themſelves, *That they kept not their firſt eſtate, but left their own habitation.* The Devils then, though ſo full of wickedneſs, yet are not a reproach to God their Maker, but it was through their own wilfulneſs, they became ſuch Apoſtates.

Hence in the ſecond place, *Adam* when he firſt tranſgreſſed that command of God, and thereby involved all mankind in darkneſs and miſery, did it from a voluntary free principle within, there was no internal or external neceſſity compelling him to ſinne, for he was made with the image of God in him, and that matter wherein he did tranſgreſs, he might eaſily have attained from God, giving him liberty to eat of all other trees, ſo that it was meerly, and ſolely from *Adams* own will, that he undid himſelf and all his poſterity. It is true, God if he had pleaſed could have prevented his ſinning, he could have confirmed him in ſuch grace, as we ſee he did the other Angels that fell not, whereby he would certainly have been preſerved from all ſinne, but God is the ſupreme Sovereign, and is not tied up as men are to inferiour Laws. It is true, he is an eternal Law of Righteouſneſs to himſelf, whereby he cannot do any thing, but what is juſt and righteous, yet he hath alſo an abſolute Dominion over all things, and may diſpoſe of his creatures as he pleaſeth; and from this it was that he created man with power to fall, as well as to ſtand, making him mutable and changeable, whereas the glorified Saints in Heaven ſhall be delivered from ſuch mutability, and there ſhall not be in them a *poſſe peccare*, a power to ſinne, ſo greatly ſhall their ſouls be perfected in Heaven: So that ſtill you ſee, God is freed, and mans deſtruction is of himſelf.

Hence alſo in the third place, when *Adam* ſinned at firſt, it was not after the ſame manner, as we ſinne; for when we ſinne, this floweth from a corrupted nature within, *Jam.* 1. 17. *Every one is tempted and drawn aſide with the luſt that is within him;* But in *Adam* there was no ſuch vicious principle. It is therefore a falſe and dangerous poſition of the *Socinians*, *That we ſinne in the ſame manner that he did, That we have no more corrupted Nature in us, then he had, but as he had a free-will, by which he choſe either good or evil, ſo it is with us.* But this ſpeaketh open defiance againſt the Scripture; For was *Adam* by nature the child of wrath? Were the imaginations of his thoughts only evil, and that continually? Could *Adam* ſay, He found a Law of ſinne in his Members, warring againſt the Law of his mind? *Adam's* ſinne therefore came from the meer mutability and changeableneſs that was in his will, there being no antecedent corruption in him: Inſomuch that it hath greatly exerciſed learned Divines, to ſhew how

how *Adam* could ſinne, and wherein the imperfection did firſt break forth, he being made after the Image of God; but in us our ſinfulneſs ariſeth from a neceſſity contracted by the firſt voluntary tranſgreſſion, and ſo have a corrupt nature which inclineth to all corrupt actions. *Adam* was in ſome ſenſe a good Tree, and yet did bring forth bad Fruit, a ſweet Fountain, and yet did ſend forth bitter Streams; Here we might ſay, a Vine brought forth Thorns, and a Fig Thiſtles; but we are bad Trees, poiſoned Fountains, Briars and Thorns, only from the paralleling of our ſelves with *Adam*, we may conclude our incurableneſs, as alſo the danger we are in, by every temptation; For if *Adam*, though without any corrupt principle within him, though without the leaſt ſpark of any luſt, was yet ſo eaſily inflamed by a temptation; What may we expect who have the ſeed of all evil within us? If the green Ivy ſhall take fire ſo ſoon, what will the dry Tree do? Oh take heed of coming near any occaſion of ſinne! As our Saviour ſaid, *Remember Lots Wife*, ſo do thou *Adams* wife, yea and *Adam* himſelf. Theſe, though created holy, though without any luſtful inclination, yet did preſently yeeld to the temptations of ſinne, What then wilt not thou do? If *Samſon* with his ſtrength cannot reſiſt the *Philiſtims*, much leſs, when that is gone, can he withſtand them. But of this difference between *Adam* and us in ſinning, more in its time.

In the fourth place, God is to be juſtified, though we be born full of ſinne, becauſe we are to diſtinguiſh between nature it ſelf, and the corruption cleaving to it. We ſay, our Nature, our Eſſence and Subſtance, our Souls and Bodies in reſpect of their natural Being are the work of God, and we are with *David*, *to admire the curious Workmanſhip of God*, in reſpect of our *Bodies*; The excellent compoſition of all the bodily parts, did convince even *Galen*, though otherwiſe an Heathen. God therefore as a Creator is to be praiſed and glorified by us; only, as *Auſtin* of old, we muſt not ſo praiſe *Deum Creatorem*, as to make *Superfluum Servatorem*; We muſt not ſo celebrate the name of God, as a Creator, that thereby we ſhould make a Saviour ſuperfluous and unneceſſary, *Sub laudibus naturæ latent inimici gratiæ*, under the praiſes of Nature, the enemies of Grace hide themſelves; and ſo under the praiſes of God as a Creator, the enemies of Chriſt, as a Saviour, ſhelter themſelves. Nature then, we ſay, is good, our Subſtance and Being is of God onely, the defilement annexed inſeparably thereunto is of man: Even as in our bodies, the ſubſtance of them is of God, but God did not make death, that diſſolution ariſeth from ſinne. We do not ſay, That ſinne is natural to us *conſtitutivè*, or *conſecutivè*, but *tranſitivè*, and *inhæſivè*, it doth not conſtitute our Being, neither is it an internal conſequence of it, but it deſcends with our Nature, and is inherent in everyone.

Thoſe only do give God his due glory, and vindicate him againſt all ſinful complaints, who do maintain original ſinne; For it was the ignorance of this made the Heathens utter ſuch impatient complaints againſt Nature, or rather the God of it, becauſe they were not informed of this, they thought, *God dealt more unkindly with man, than any other creature.* Thus *Auſtin* taketh notice of *Cicero*, who greatly complained of Nature, *Rem* (ſaith he) *vidit, cauſam neſcivit*, (*Lib.* 4. *contra* Julian. *cap.* 12.) *latebat enim cur grave jugum eſſet ſuper filios Adam*; and this was, Becauſe (ſaith *Auſtin*) not being inſtructed out of the Scripture, he was ignorant of original ſinne. So that there is no ſuch remedy againſt thoſe damnable Doctrines of the *Marcionites* and *Manichees*, as by acquainting of our ſelves with the Truth in this point, for hereby we are inabled upon juſt and ſolid grounds both to juſtifie God, and condemn our ſelves.

SECT.

SECT. III.

LAstly, They that hold *Adam* was at first created with a pronity to sinne, and that it was natural in him to have the sensitive appetite rebel against the rational; and therefore original Righteousnes was given as a bridle to curb and keep the inferiour faculties in subordination to the superiour. These (I say) do hold that Doctrine, which makes *God to be the Author, if not of sinne, yet of inclination to it.* For, as the *Socinians* say, *That death was natural to man in his first Creation, only sinne made it necessary, and by way of a curse.* So the Papists say, *That even in* Adam *at his first Creation there would have been a rebellion between his appetite and reason, had not there been grace superadded to regulate it; For* (say they) *this is natural, and it abideth in all men still, and is not a sin.* But we shall in time (God willing) shew the falshood of this, and prove the inclination of the sensitive appetite to any suitable object, as it was in *Adam*, was not irregular, but in us it is in all things excessive, we not being able to move regularly, because we have lost that inward strength we were created in. As you see in the Palsie member, that moveth very fast, not from strength, but from weakness, so is it with us now in all our motions to any object, but God. There is a paralitical affection, we cannot love or fear, but we do it too much. Now to say, it was thus in *Adam*, would be to dishonour God, and to make him the Author of that ataxy and confusion which is now in man.

SECT. IV.

AS for the other two particulars of *Gods Injustice and Cruelty*, supposed to be in the depriving of us of that original Righteousnes, we may speak more hereafter: But for the present, this may stop the mouth of any caviller, though it be as wide as a Sepulchre.

1. *That as God was not necessitated to create man, neither did he make man out of need of him, so when he had made him, he being supreme Lord and Sovereign, might deal with him upon what terms he pleased:* It pleased him therefore to covenant with *Adam* not as a single person, but as a common head and universal person, as appeareth *Rom.* 5. by the collation that is made between the first *Adam*, and the second *Adam*, as two universal principles.

Therefore secondly, *God taking such a way, all the good* Adam *should have had upon his continuance in obedience, would not have been in himself only, but to all his posterity.* Then in him, we had all obeyed, *By his obedience we had been all made righteous*, and by him life would have entred into the world; so that it's great Justice in God, to transmit all the evils of *Adams* transgression, to his posterity, who would have communicated all the good promised to them upon his obedience. And thus we have answered that Objection, which is brought against the Naturality of it.

SECT. V.

THe other Objections will come in seasonably from other Texts; I shall therefore dismis this Verse and Doctrine, with a vehement intreaty, not to let the medication of this Truth go out of your hearts, till it hath humbled you in the dust, till you look upon your selves as filthy and abominable, worse than any Toads or Serpents: What is it a light matter, to have a nature that is all the day long, either in thought, word or deed offending God? Your natural evil is

more to be deplored, in ſome ſenſe, than all your actual evil; for as long as this ſpring is, there will alwayes be polluted ſtreams: Many things may humble and debaſe us, as men, but this is the *Goliahs* Sword, none like this to pierce and cut at the very heart, even that we are naturally evil.

CHAP. V.

A Second Text urged and vindicated.

SECT. I.

ROM. 5. 19.

For as by one mans diſobedience many were made ſinners, &c.

THis later part of the Chapter is the Common-place and proper ſeat of the Doctrine of original ſinne, but the underſtanding of it is very difficult, for there are Textual and Grammatical obſcurities by the *Hyperbatons*, *Anantapodotons*, and defective expreſſions, which are uſual in *Paul*, whoſe matter runneth like a torrent, and cannot be ſo well bounded by words: And as the Grammatical expreſſion makes it doubtfull, ſo alſo the profundity and depth of that admirable matter, which is here delivered, addeth to the difficulty of it: For *Auſtin* of old ſaid truly, *Antiquo peccato nihil ad prædicandum notius, nihil ad intelligendum ſecretius*, It's eaſily known that there is ſuch a thing, but what it is, is a great myſtery, and ſecret: Inſomuch that *Salmeron*, though a Jeſuite, upon the conſideration of the difficulties in this Diſcourſe of the Apoſtle, ſpake gravely, *Non tam Theſei filo, quam Spiritu Sancto, & lumine quo conſcripta eſt*, &c. We do not need *Theſeus* his twine of thred, but the holy Ghoſt, and that light by which this Epiſtle was wrote to guide us. Not therefore to ſpeak much of the Coherence, which is ſo much vexed by learned men, in the Diſpute of original imputed ſinne, eſpecially that ἐφ' ᾧ πάντες ἥμαρτον, of which in time I ſhall take notice.

In the words we have a further and clearer Declaration of that Collation made between *Adam* and Chriſt: Inſomuch that this doth clear what was formerly more obſcurely ſpoken, deſcribing two Originals, or common Fountains, the one of Sinne and Death, the other of Grace and Life: For whereas in the verſe before he ſaid, *Condemnation came upon all by Adam*; Leſt God ſhould be thought unjuſt in this, he ſheweth withall, *That ſinne is propagated*, ſo that there is the Demerit of this condemnation in every one of us.

In this Collation or Compariſon, I am only to take notice of the *Protaſis* or Propoſition, which is, *That by one mans diſobedience many were made ſinners.*

So that in the words, we are to conſider the *Subject*, or rather the cauſe of mankinds ſinfulneſs, and that is deſcribed in the Nature of it, and the Author.

The Nature of it is ſaid to be παρακοὴ. The Apoſtle called it παράβασις and παράπτωμα, which words do denote the hainouſneſs of it; Rebellion is like the ſin of witchcraft, and *Adams* ſinne is called diſobedience; yea ſome learned Divines ſhew, That the proper ſpecifical nature of this ſinne was diſobedience, there were alſo many ſins ingredient thereunto, this the Apoſtle doth to aggravate the hainouſneſs of it: Inſomuch that *Peltan* the Jeſuite doth wickedly accuſe the Proteſtants for aggravating the guilt of it ſo much, *Apud illos* (ſaith he) *omnia ſunt quaſi tragica & infernalia, (De pecc. orig.)* They have nothing but tragical expreſſions, and proclaim hell and damnation becauſe of this pollution; For this is the Apoſtles ſcope in this place, to heighten the conſideration of it, that ſo Chriſt may be the more magnified: Even as an Hiſtorian, who would make a parallel between two great Generals, yet intending to preferre one before another, doth in the firſt place amplifie the gallantry, the warlike power, the military ſtratagems of the one, that ſo he may the more advance that other General whom he intends to preferre above him. Thus doth the Apoſtle here, he makes original ſinne to be exceeding ſinfull, that ſo the grace of Chriſt may be exceeding rich, and precious grace. *Adams* ſinne then, which is imputed, and made ours (as you heard) is diſobedience.

SECT. II.

SEcondly, You have the Author of this diſobedience, and that is ſaid to be *by one man*. Though *Eve* was the firſt in tranſgreſſion, yet *Adam* is named as the chief; and therefore *Adam* is ſometimes uſed collectively, both for man and woman; as when God ſaid, *Let us make man after our Image*. Here then we have *Paul* informing us of that, which all Philoſophy was ignorant of, *viz. The imputation of Adams ſinne to us, and our natural pollution flowing from it.* Yea, *Paul* guided by the Spirit of God, finds out that myſtery, which none of us ever could diſcover, by reading the Hiſtory of Mans Fall, related by *Moſes*; For there indeed we could ſee the cauſe of death, how that came upon all mankind, but that *Adams* ſin was ours, *That we all ſinned in him*, that hereupon we were all involved in ſin and miſery; for this we are to bleſs God for *Paul*, who hath ſo largely diſcovered it.

SECT. III.

IN the next place, We have the Effect of this diſobedience, with the Extent of it. The Extent is *to many*, that is, to all born naturally of *Adam*; For many is not here oppoſed to all, but to one, the original, from that one, many, even *all are made ſinners*. Therefore it's a dangerous Expoſition of *Theodoret*, as *Sixtus Senenſis* relateth, which affirmeth, *Not all, but ſome only to be infected with* Adam's *ſinne, excepting* Abel, Noah, *and others from this pollution*; For (1 *Cor.* 15.) the Apoſtle ſaith, *In Adam all die*; and in this Chapter at *verſ.* 12. *All have ſinned in Adam*; But the Effect, that is more dreadfull, and worthy of all meditation, *We are made* ἁμαρτωλοὶ. This is more then when all were ſaid to ſin in him, for this doth denote the habitual depravation of all the parts of the ſoul, as alſo a readineſs to commit all actual ſins. Therefore the word is ſometimes applied to ſignifie great and hainous ſinners, as *Mary Magdalen* is ſaid to be (ἡ ἁμαρτωλὸς) a ſinner. So then you ſee, that by *Adams diſobedience all are made* ſinners.

Chap. VI.

Whether we are Sinners by Natural Propagation, *or by* Imitation.

THere remaineth one great Doubt, *Whether we are ſo by Natural Propagation, becauſe born of him, or by occaſion only and imitation, becauſe he ſinned? We are not* (ſay ſome) *made ſinners as ſoon as we are born, but when by free-will we come to conſent to ſinne, and chooſe it.* Thus *Pelagians* of old, and *Socinians* of late, with many others. *Eraſmus*, though he ſaith, he holds *Original ſinne*, yet uſeth all his ſtrength to enervate the Orthodox Interpretation.

SECT. I.

That Adam's *Diſobedience makes us Sinners by Propagation.*

BUt there are cogent Reaſons to underſtand it thus, *That* Adam's *Diſobedience makes us ſinners by natural Propagation:* As

Firſt, *Becauſe the Apoſtle ſtill chargeth our guilt and ſinfulneſs upon* Adam *only, upon that one man, and upon that one offence, whereas if it were by example and imitation only, it might be upon our parents and others, and upon their tranſgreſſions:* So that the Apoſtle might have ſaid, *By many men*, and *many diſobediences, we are made ſinners*; but ſtill he chargeth it on *one man*, and *one offence*.

Secondly, *If Imitation be taken ſtrictly, then a man muſt know, and have in his eye that which he doth imitate; but how many thouſands are there, that runne into all exceſs of wickedneſs, and never heard of* Adam, *much leſs could not propound his ſin for a patern to follow?* So that even in the *Pelagian* ſenſe, to be ſinners by Imitation cannot be properly uſed in this Controverſie.

Thirdly, *If the Apoſtle underſtood ſin only by Imitation, or occaſion, not Propagation, then as* Auſtin *of old well urged, it might be more properly faſtned upon the Devil, as the Original; for it was not by* Adam, *but the Devil that ſin came into the world, in this ſenſe, and ſo death by ſinne*; Hence the Devil is ſaid *to be a man-ſlayer from the beginning*, Joh. 8. 44. or a *murderer*, and that both of ſouls and bodies; Inſomuch that the Devil was the occaſion of all the wickedneſs, and death the conſequent thereof: And hence our Saviour ſpeaking of wicked men, *Joh* 8. ſaith, *They are of their Father the Devil, and what they ſee him do, that they do.* So that the Devil is made to be the original of ſinne by imitation to wicked men, and not *Adam*.

Fourthly, *Adams* ſinne muſt be made ours by natural Propagation, not Imitation, *Becauſe death is made the neceſſary conſequent of it, all that died have ſinned* Adam's *ſinne: But now death is propagated naturally*; Hence Infants die, which yet according to the beſt Divines, have not actual ſinne, why then is it that they die? yea they are not only ſubject to death, but to exquiſite torments and pains;

Yea,

yea, Infants have been grievouſly poſſeſſed with the Devils, and tormented by them: Now this could not be, if they were not guilty of ſin: If therefore death be by natural Propagation, then ſinne the cauſe of it, muſt alſo be in that manner.

Fifthly, *This compariſon made between the firſt* Adam *communicating ſin, and the ſecond, communicating Righteouſneſs, doth fully evince this: For we are made righteous by Chriſt, not only as if he were a patern, and example of Righteouſneſs unto us, but by an hidden and ſecret infuſion of holineſs into our ſouls, whereby we are made new creatures, and ſaid to be partakers of the Divine Nature:* For whereas the Papiſts would argue, as they think, very ſtrongly for our Juſtification by inherent Righteouſneſs from the parallel madebetween *Adam* and Chriſt; *As* (ſay they) *we are made ſinners, not by imputation onely, but by inherency through* Adam's *diſobedience; ſo we muſt be made righteous by Chriſt, not by imputation, but inherently.* We retort the Argument, and ſay, *Becauſe* Adam's *ſin is imputed unto us, wherby we are made ſinners, ſo Chriſts obedience is made ours, whereby we are conſtituted righteous:* Yet we grant further, *That by Chriſt we are made inherently righteous, though by that we are not juſtified; and this inward renovation comes not from Chriſt by example, but a powerfull and ſecret transformation of the whole man, ſo that as to partake of* Adam's *ſinne, we muſt be born naturally of* Adam; *For if God ſhould create ſome men in an extraordinary manner, not by natural deſcent from him, they would not have this natural contagion cleaving to them; ſo to partake of Chriſts Righteouſneſs, it's neceſſary we muſt be new born by the Spirit of God.* Thus you ſee many Reaſons, compelling us to underſtand the manner how by *Adam*'s diſobedience we are made ſinners, to be by natural Propagation: For, if this foundation be not laid ſure, the whole fabrick will quickly fall to the ground. We come then to the Obſervation, which is,

SECT. II.

THat all mankind by Adam's *diſobedience are truly and properly made ſinners.* The Text is ſo clear that we would wonder any ſhould be ſo deluded, as to confront the Truth contained therein: Every one that is naturally born of *Adam*, is thereby, and in that reſpect made a ſinner, though he ſhould have no actual tranſgreſſions of his own: An Infant, that liveth not to be guilty of any actual evil, yet becauſe *Adam*'s ſeed, is thereby made a ſinner, and ſo a child of Gods wrath. Certainly, the Apoſtle would not have been ſo large and induſtrious in affirming this Truth: But becauſe of the evident neceſſity to know it, and the great utility that may come to us, if duly improving this knowledge. To be ſure he layeth this as a foundation, to exalt and magnifie the grace of God by Chriſt: So that they who deny this original contagion, muſt needs rob Chriſt and his grace of the greateſt part of that glory due to him.

CHAP.

Chap. VII.

Of the Souls inward filth and defilement by Adam's *Sinne.*

SECT. I.

TO explain this profound and weighty Truth, conſider that expreſſion in the Doctrine, *That we are by* Adam's *diſobedience, made truly and properly ſinners:* For there are thoſe that hold, we receive much hurt, Yea, ſome ſay, we are guilty by *Adam's* diſobedience, but not made truly and properly ſinners, they deny there is any inward pollution upon the ſoul of man.

When I had proceeded farre in this Diſcourſe of Original Sinne, there cometh out an *Engliſh* Writer (Dr *Taylor Unum Neceſſ.*) in a triumphing and ſcornfull ſtyle, like *Julian* of old, peremptorily oppoſing this Doctrine of inherent pollution by nature. He is not meerly *Pelagian*, *Arminian*, *Papiſt*, or *Socinian*, but an hotchpotch of all; So that as there were a Sect of Philoſophers, as *Laertius* reports (*Proem. in fin.*) that was called ἐκλεκτικὴ, becauſe they would chuſe out ſome opinions from all the Sects that were: So doth this man moſt unhappily ſometimes ſelect what is moſt deformed in thoſe ſeveral parties. With this Writer we ſhall encounter as often as we find him throwing earth into the pure ſprings. Although the word *Sinner* in ſome places, is as much as to be an offender, to be obnoxious to puniſhment, yet in this place we muſt underſtand more, as is to be ſhewed.

For there are three things we are ſubject to by *Adam's* diſobedience:

Firſt, There is a participation of the very actual tranſgreſſion of *Adam*, that very ſinne he committed, is imputed to us.

Secondly, There is the guilt of this ſinne, whereby *Adam* was obnoxious to death, and eternal condemnation, this alſo we partake of.

Laſtly, There was the deprivation of Gods Image, the loſs of that upon *Adam's* tranſgreſſion, ſo that his ſoul, which was before full of light, and a glorious harmony, upon this diſobedience, became like a chaos and confuſion. And in this ſtate we are born, not ſucceeding *Adam* in the Image of God, he once had, but in that horrible confuſion, and darkneſſe he was plunged into.

Theſe three things then, we partake of by *Adam's* diſobedience; but that which is chiefly intended here, and which alſo my purpoſe is to treat of chiefly, is, *That inward filth and defilement we are fallen into by* Adam's *ſin.*

SECT.

SECT. II.

1. THerefore, when it is ſaid, *That We are made ſinners by* Adam, this is *not all*, as if thereby we were put into a neceſſity of dying, or that death is now made a curſe to us: For thus much the *Socinians* grant, *That* Adam's *ſinne did hurt us thus farre, That although death was natural to* Adam *even in the ſtate of integrity, yet it was not made neceſſary nor penal, but upon* Adam's *diſobedience.* But

1. This is falſe, That death would have been natural to *Adam*, though he had not ſinned, as is to be ſhewed. And

In the ſecond place, Death as a curſe, or as made neceſſary, is not all that we are obnoxious unto by *Adam*'s ſinne, for the Apoſtle makes that a diſtinct effect of his diſobedience: for he ſheweth, That by *Adam*'s offence ſinne did firſt paſs over the whole world, and after ſin, death; So that to be a ſinner is more than to be obnoxious to death, for the Apoſtle diſtinguiſheth theſe two.

Beſides, why ſhould death fall upon all mankind for *Adams* ſin, if ſo be that that offence was not made every mans, and all had not ſinned in him? Indeed *Chryſoſtom* of old expounds this ἁμαρτωλοὶ by θνητοὶ, or ἀναίδυνοι κἀκεῖναι καταδικασθῆναι θανάτου, ſubject to puniſhment and death; as if to be ſinners, were no more than to be mortal. Though *Chryſoſtom* in ſome places ſeemeth not to hold original ſinne, yet in other places he is expreſly for it.

This Interpretation of *Chryſoſtoms* is received by the *Engliſh* Author abovementioned, with much approbation, as if to be a ſinner, were to be handled, and dealt with as an offender; But the Apoſtle maketh ſinne and death two diſtinct things, the one a conſequent from the other, becauſe we are ſinners, we do become mortal. Beſides, to be a ſinner, is oppoſite to be righteous in the Text; If then, that ſignifie an inherent qualification, denominating truly righteous, this muſt alſo an inherent corruption, whereby we are truly made ſinners: So that this Interpretation hath no probability. Yea from *Chryſoſtom* himſelf on the place, we may have a Confutation of this Expoſition: *For* (ſaith he) *one to be made mortal by him of whom he is born, is not abſurd, but by anothers diſobedience to be made a ſinner, What congruity is there in that? Now what juſtice is there that one ſhould be made mortal by another mans ſinne, unleſs he partake of his ſinne?* Yea, he ſaith, a little before, *For one to be puniſhed for another mans ſinne, it hath no reaſon, and yet all along the Chapter affirmed, That by* Adam's *ſinne we are all made ſubject to death.* This is no good Harmony.

SECT. III.

IN the ſecond place, To be a ſinner, is more than ſome others have likewiſe explained it, which ſay, *It's to be obnoxious to the eternal wrath of God.* This way go *Piſcator*, *Catharinus*, and *Salmeron* inclineth much that way, though in ſome things different. Yea, *Arminius* and the *Remonſtrants*, they conceive, that to be a ſinner by *Adam*'s diſobedience, implieth theſe two things, and no more: Firſt, *That* Adam's *actual ſinne is truly and properly made ours*, (and thus farre they ſay the truth) But then ſecondly they affirm, *That this is all the original ſin we have.* They grant, that by this there is a *reatus*, a guilt upon all, *but not any thing inherent, that hath truly and properly the notion of ſinne.* They will therefore yeeld, *That we are by nature the children of wrath*; *But* (ſay they) *not for any inherent pollution, but becauſe of* Adam's *ſinne imputed to us.* But though theſe two muſt neceſſarily be granted, *viz.* the imputation of *Adam*'s ſinne, and the participation of that guilt thereby, yet this is not all, that the Apoſtle meaneth,

eth, when he saith, *We are by his disobedience made sinners*; for he intends besides this, the *internal* and *natural* depravation of the whole man, which now in ecclesiastical use, is for the most part called original sinne. And there are these Reasons to evince it:

First, That it's more than guilt, or an obnoxious condition to eternal wrath, because the Apostle having spoken of that κρίμα and κατακριμα, that judgment to condemnation, which cometh upon all, he doth in this verse declare the inward cause and demerit of this in our selves, and thereby declareth the justice of God: For, if we had no sinne in our selves inherent, but that only imputed, the justice of God would not be so manifest in condemning of us. It is true, we must not separate or dis-joyn this inherent sinne from that imputed sinne, yet we must not confound them, or make imputed sinne all the sinne we have by nature. The Apostle therefore doth in this Text, give a reason of that condemnation, which hath passed on all, because there is sin inwardly adhering to all.

Secondly, To be a sinner is more than to be onely guilty, Because (as you heard) of the opposition made between the first *Adam* and Christ. Now the Righteousnes that we are invested with by Christ, is truly and properly a Righteousnes; It's not only a claim or title to eternal happines, it is not only a freedom from guilt, but an inherent conformity to the Law of God: So that as in and by Christ there is an imputed Righteousnes, which is that properly that justifieth, and as the effect of this, we have also an inherent Righteousnes, which in Heaven will be completed and perfected: Thus by *Adam* we have imputed sin with the guilt of it, and inherent sin the effect of it.

Thirdly, If this should be granted, That we are only guilty by *Adam's* transgression, and not inherently sinfull, then it would follow, that we had free will to what is good, that we are not dead in sinne, *That the natural man might perceive the things of God*; For by this opinion, Though we are made guilty by *Adam's* transgression, yet not inherently sinfull. And thus while they avoid *Pelagianism* in one sense, they are deeply plunged into it, in another sense. We must therefore necessarily conclude, That original sin is more than guilt, it denoteth also an inward contagion and defilement of soul.

SECT. IV.

IN the third place, *Adam's* sinne imputed to us, is not *all* our original sinne; for this is also affirmed by many, That *Adam's* actual transgression is made every mans sinne; So that *there is but that one original sinne common to all, and every one that is born hath not a particular proper original sinne to himself.* This opinion, they think, is only able to withstand those strong Objections, that are brought against the imputability of any thing inherent in us, as truly and properly sinne, while we are Infants, and cannot put forth any acts of reason or will; Yea hereby they say, that intricate and perplexed discourse about the propagation of original sinne, will be wholly needless; so that they conclude on this opinion, as labouring with the least inconveniencies and difficulties. Their Assertion is, *That* Adam's *actual sinne is made ours by imputation, and that is all the original sinne we have, an Infant new born having nothing in it, that is truly and properly a sinne, it hath* (they say) *many things that have* rationem pœnæ, *but not* culpæ, *a proneness to sinne, when it groweth up, is not a sinne, but a punishment; it is the effect of original sinne, not the sin it self.*

Though this may seem specious and plausible, yet this will not satisfie the Scripture expressions, which, besides that original imputed sinne, doth plainly acknowledge an inherent one. And

First, When we have plain Texts that do assert any Divine Truth, we are inseparably

inſeparably to adhere to that, though the wit of man may raiſe up ſuch ſubtil Objections, that it may ſeem very difficult to anſwer them; Is not this ſeen in the Doctrine of the Trinity, of the eternal Deity of Chriſt, of the Reſurrection of the Body, of Juſtification by Faith alone? In all, or moſt of theſe points heretical heads have raiſed up ſuch a foggy miſt before our eyes, that ſometimes it is hard to ſee the Sunne that ſhould guide us: And thus it is confeſſed, That in maintainng of original inherent ſinne, as truly and properly a ſinne, there are ſome weighty difficulties, but yet not ſuch as ſhould preponderate or weigh down clear Scripture; And therefore *Auſtin* doth ſometimes confeſs, *That though he were not able to anſwer all the Objections could be brought againſt this original defilement, yet we were to adhere to the clear places of Scripture.* Hence it is that by Epiſtles he conſulted with *Hierom* in this caſe, acknowledging the many ſtraits he was intang'ed in.

In the ſecond place, there are clear Texts of Scripture, affirming this inward poſſution in all, and that as ſinne; for the Apoſtle in this diſcourſe of his doth diſtinguiſh ſinne and puniſhment, yet both theſe, he ſaith, come by *Adam*'s ſinne: If then by ſinne were meant only puniſhment, as ſome would have it, then the Apoſtle in ſaying, *Death came by ſinne*, ſhould mean, that God puniſhed puniſhments with puniſhments, for one puniſhment he ſhould inflict another. Thus whereas the Adverſaries make it abſurd, that a ſinne ſhould be a puniſhment of a former ſinne, they fall into a greater abſurdity, making one puniſhment the puniſhment of another. Beſides, that it is ſinne inherent in us, and not only imputed, appears by *David*'s acknowledgement, *Pſal.* 51. *In ſinne was I born, and in iniquity did my mother conceive me.* But of this more in time. You ſee by what hath been ſaid, That our original ſinne is more than meer guilt, or *Adam*'s actual ſinne imputed to us, it denoteth withall an inherent contagion of the whole man. Therefore it is abſurdly and falſly ſaid by that late Writer, It may be called original guilt, rather than original ſin.

SECT. V.

IN the fourth place, there are thoſe yet who draw a more narrow line in this matter, than the former: For when this Queſtion is put, Whether original inherent ſin be *truly and properly a ſin?* They then diſtinguiſh between *Peccatum* and *Vitium*; It is *vitium* (ſay they) but not *peccatum*, or when it is called *peccatum*, it is in a large ſenſe, not ſtrictly and properly; For with theſe, nothing is a ſinne properly, but ſome action repugning to the word of God; and becauſe original ſinne cannot be an action, therefore (ſay they) it's not properly a ſinne; In which ſenſe they deny habits of ſinne to be *peccata*, but only *vitia*. Though this be to play with words, ſeeing the ſame thing is intended; And although *Auſtin* abſtaineth much from the word *peccatum*, as if that alwayes did ſuppoſe a *reatus*, yet that is a needleſs ſcrupuloſity, men may uſe words as they pleaſe; Therefore *Hierom* thought, (*Vide* Whitak. *de peccato orig. lib.* 3. *cap* 6.) *vitium* was more than *peccatum*, contrary to *Auſtins* notion, when he ſaid, Some man might be found without vice, but not without ſinne. They ſay indeed a thing may repugn the Law of God three wayes; Either, *Effitienter*, ſo the Devils and wicked men do, yet they are not ſinnes: 2. *Materially*, and thus the act of every ſinne doth. 3. *Formally*, and ſo the obliquity in the act only doth; and this they make only truly and properly a ſinne; But whether this will ſtand good or no, will be examined in the Objections; As alſo that Aſſertion of a learned man, (*Molinæus, vide ſi[illegible]*.) *That original ſinne is condemned by the Law, but not prohibited, it being abſurd* (as he thinks) *to appoint a Law for one grown up, that he ſhould have been born without ſinne.* It is true, in aſſigning the proper notion

of ſinne to it, hath ſome great difficulty; Neither doth it become us to be over-curious in this point above what is written, remembring that original ſinne came in, by deſiring too much knowledge. I ſhall therefore treat of it ſo farre, as it may tend to edification, not to ſatisfie curioſity: For when *Auſtin* was puzled with ſuch doubts, he brings that known Apologie, (*Epiſt.* 29.) of one who fell into a deep pit, and being ready to be ſuffocated, he crieth out to one paſſing by, to help him out; The man asketh him, How he came in? Do not, ſaith he, ſtand diſputing of that, but help me out. Thus (ſaith he) every man being fallen into this deep pit of original ſinne, it's not for us to be curiouſly and tediouſly inquiring how we came in, but ſpeedily ſeek for the grace of God, to deliver us out.

CHAP. VIII.

That the inward Contagion which we have from Adam's *Diſobedience, is truly and properly a* Sinne.

THerefore in the fifth place, This ſinne whereby we are infected from *Adam's* diſobedience, is truly and properly a ſinne, we are truly and inherently made ſinners by *Adam*. A man is not more properly and really made a ſinner by any actual tranſgreſſions he doth commit, then he is by his original ſinne he is born in: Inſomuch that though an Infant knoweth not what he doth, nor is capable of acts of reaſon, when he is born, yet he is properly and formally a ſinner; and the diſcovery of this will make much for our humiliation, and Chriſts Exaltation.

Now that it is truly and properly a ſin, appeareth by theſe Arguments:

Argum. 1. *That the Scripture ſpeaking of it, doth conſtantly call it ſo, and therefore we are not to recede from the proper interpretation, unleſs ſome weighty reaſons compel us.* What a poor and weak thing is it to deny original ſinne, to be imputable to us, or to have the proper eſſence of evil, becauſe with *Ariſtotle* none are blamed for thoſe things they have by nature, or are not in their own power; For it's plain, *Ariſtotle* underſtood nothing of this original) pollution, and by his Philoſophy, we muſt alſo quit many fundamental points in our Chriſtian faith. It is enough that the Scripture ſpeaking of it, and that purpoſely doth call it *ſinne*, as *Pſal.* 51. this Chapter of *Romans*, and *Chap.* 7. often, *It's the Law of ſinne working in us*: So that this want of Gods Image, and an inclination to evil, is not to be conſidered, as a meer puniſhment, or as a ſpiritual diſeaſe, and weakneſs upon nature, but no ſinne at all: For it's as truly a ſinne, as an actual ſinne, yea, in ſome reſpects, it is a more grievous and heavy ſinne than actual ſinnes, (as is to be ſhewed;) For the cauſe hath more in it, than the effect. It is from this evil heart that all actual evils do flow.

Argum. 2.

Argum. 2. It's truly and properly a ſin, *Becauſe thereby a man is made obnoxious to death, and eternal condemnation; The wages of ſinne is death, and by nature we are children of wrath*; If then for this inherent corruption, we die, we are ſubject to miſeries, to Gods wrath, and the curſe of the Law, then it muſt neceſſarily follow, that this is truly and properly a ſin.

Argum. 3. *That which is made oppoſite to Righteouſneſs, that is truly and properly ſinne*; For not puniſhment and Righteouſneſſe, but ſinne and Righteouſneſſe are two immediate *Contraries*. Now it's plain, That this inherent corruption makes us ſinners, ſo that we need to be made righteous by Chriſt.

Argum. 4. *The Apoſtle diſtinguiſheth* Adam's *imputed ſinne, and inherent ſinne, as two ſinnes, and ſo they have a two-fold diſtinct guilt,* (as is to be ſhewed) though ſome think it hard to ſay ſo. Thus the Apoſtle, *By one mans offence, ſinne entred into the world*: Therefore *Adam's* actual ſinne, and that ſinne which entred thereby, are two diſtinct ſinnes, and differ as the cauſe and the effect. By imputed ſinne, we are ſaid to ſinne in him actually, as it were, becauſe his will, was our will, but by inherent ſinne, we are made ſinners by intrinſecal pollution.

Argum. 5. This original inherent ſinne is truly and properly a ſinne, *Becauſe it is to be mortified, to be crucified.* We are to ſubdue the reign of it in our hearts, which could not be, if it were not properly a ſin.

Argum. 6. It is a true and proper ſinne, *Becauſe by this our perſons are made unclean, ſo that naturally we cannot pleaſe God*; We are corrupt fountains, we are bad trees, and all this before we commit any actual ſin.

Argum. 7. *If* Adam *had ſtood, that which would have been communicated to his poſterity, would have been truly and properly holineſs.* An Infant new born would have been called righteous in a proper ſenſe; Therefore are we now born ſinfull in a true and proper reſpect.

Argum. 8. This is a ſinne properly, *Becauſe it is againſt the Law of God.* We want that perfection which we ought to have; we are bound not only to actual obedience, but to do this from an holy and unſpotted principle within: Therefore it is truly ſaid, Original ſinne is in ſome ſenſe forbidden in every Commandment, and original Righteouſneſs is commanded in all, but becauſe this is ſo much vexed by Objections, we are to ſpeak more to it in anſwer to them.

We have brought in ſeveral Arguments to prove original ſinne to be a ſinne *properly* and truly ſo, and this was the rather to be done, becauſe of ſome Papiſts, but eſpecially *Socinians* and *Arminians*, with the *Pelagians* of old, denying it to be ſo. But from Scripture it is clear, that it is as true a ſinne, as actual, and therefore that diviſion of ſinne into original and actual, is of an univocal *genus* into its *ſpecies*, both the members of that diviſion partaking in a proper manner of the nature of ſinne. It being therefore the foundation of this point, and all our fabrick, which in times ſhall be raiſed, being bottomed on this, we ſhall *ex abundanti*, offer two or three Arguments more, to prove that it is a ſinne, not in a large, or a metonymical ſenſe, but rigidly and properly: And the firſt in order is,

Argum. 9. *From the neceſſity of Infants in reſpect of a Saviour; Thoſe Infants that die in their Infancy, and go to heaven, cannot obtain that glorious benefit, but by Chriſt: If therefore Chriſt be a Saviour to ſome Infants then they are loſt and undone in themſelves: But not for any actual ſinnes: Therefore for original.* This fully demonſtrates every Infant, though but a day, but an hour old, to be truly a ſinner. Why? Becauſe even they need Chriſt a Saviour; if they had no ſinne, they needed not a Jeſus; And this muſt neceſſarily be confeſſed, That either Infants cannot be ſaved, and are not to be accounted of the people

of God, and of his Church; or if they be, that they have ſinne from which they are to be cleanſed and ſaved. The former is rarely aſſerted, and therefore the later muſt be granted: And indeed when the Scripture ſaith, *Matth.* 1. 21. Chriſt is called *Jeſus, Becauſe he ſhall ſave his people from their ſinnes:* As alſo *Epheſ.* 5. 25, 26. Chriſt is ſaid, *to give himſelf for his Church, that he may cleanſe it, ſo as to be without ſpot or wrinkle*; Either we muſt ſay, Infants are none of Chriſts people, they belong not at all to his Church, or if they do, they have true and proper ſinne in them, which the Scripture cals uncleanneſs; and it is evidently applied to Infants in that ſenſe, *Job* 14. 4. *Job* 15. 14. *Who can bring a clean thing out of an unclean? And who is born of a woman, that he ſhould be righteous?* Where to be unclean is made directly oppoſite to be righteous. Therefore when the *Pelagians* of old would evade this Argument, ſaying, *Infants needed a Chriſt to bring them to the Kingdom of Heaven, though they had no ſinne. Auſtin* well urged, *That they divided thoſe two names of our Saviour, Chriſt and Jeſus, making him a Chriſt, where he was not a Jeſus: Certainly to be a Saviour of Infants implieth, in themſelves they are loſt.*

Argum. 10. Hence in the next place, *The initial Sacrament which God hath appointed alwayes in his Church for Infants doth fully demonſtrate, they have ſinne in a proper formal ſenſe*, viz. *Sinne to be remitted, and to be aboliſhed.* In the Old Teſtament, every Infant eight dayes old was to be circumciſed, and that Sacrament did plainly declare the ſinne and corruption that was in them, though ſo young, for *Rom.* 4. *Circumciſion was a Seal of the Righteouſneſs by Faith*, which is a Goſpel-righteouſneſs by Chriſt, whereas if they had no ſinne within, ſuch a Seal would have been ridiculous and abſurd; *As for Chriſt, who though he had no ſinne, yet was circumciſed and baptized*, that was upon another account, for having voluntarily made himſelf ſubject to the Law, it behoved him to fulfill all the Righteouſneſs thereof, but Infants have not that conſideration; If then Infants needed a righteouſneſs through faith, this plainly demonſtrated they had nothing but ſinne in themſelves. Beſides, The cutting of the fore skin in the Sacrament of Circumciſion, did denote the throwing away of that inherent pollution of their Natures, *Deut.* 10. 16. Therefore *Deut.* 30. 6. God promiſeth to *circumciſe their heart*, which was to regenerate them, of which Circumciſion was a ſign. Hence *Rom.* 2. 28, 29. the Apoſtle diſtinguiſheth of a *Circumciſion of the fleſh*, and *a Circumciſion of the ſpirit*; If then Infants needed a Circumciſion of the Spirit; If they needed that the ſinfull fore-skin of their heart ſhould be cut off, of which their external Circumciſion applied to them, was a Seal, it followeth unqueſtionably, that they had an univerſal pollution all over them, before they had committed any actual ſinne. Thus alſo for *Baptiſm*, an initiating Sacrament in the New Teſtament, that is to be applied to Infants; For though *Anabaptiſts* do now deny it, yet the *Pelagians* of old, (though ſo exceedingly preſſed by this Argument, That Infants were baptized for Remiſſion of ſinne, but it could not be *actual*, therefore it was *original*, which was in them.) They never dared to deny their Baptiſm, but ranne to other evaſions. I take it for a Truth at this time, becauſe ſo fully proved by thoſe who have writ on this Subject, That Infants are to be baptized; and if ſo, it's alſo plain by Scripture, That Baptiſm in the nature of it, ſignifieth Remiſſion of ſinnes and Regeneration, which priviledges, if Infants want, they muſt neceſſarily have that which is truly and properly a ſin.

Argum. 11. Laſtly, Every Infant new born comes into the world with that, which is *truly* and *formally* a ſinne, *Becauſe the Scripture makes it the peculiar Character and property of Chriſt, that he was wholly without ſinne.* Therefore the Angel in his diſcourſe to *Mary* cals him the τὸ ἅγιον, *that holy thing which ſhall be born of thee*, Luke 1. 35. And the Apoſtle telleth us, *It behoved us to have ſuch an High prieſt, who was tempted like as in all things, ſin only excepted*, *Heb.* 4. 15.

Heb. 4. 15. Theſe places do clear, that Chriſt only was born without ſinne, and all others are polluted with it: And the reaſon why Chriſt is exempted, is, becauſe he was not of *Adam*, *Quoad ſeminalem rationem*, but *corpulentam ſubſtantiam*, as the Schoolmen ſay, He was not the ſonne of *Adam* by natural generation, but by a miraculous conception. It is true, The Evangeliſt *Luke* reckoning up Chriſts Genealogy, aſcends up to *Adam*, as if he were the ſonne of *Adam*, but that is becauſe he was the ſuppoſed ſonne of *Joſeph* his father, he was accounted his legal father, though he was not his natural.

The *Arminians* think they only have found out the true reaſon, why Chriſt contracted not original ſinne from *Adam*, nor was not in his loins; *For* (ſay they) *Chriſt was not in* Adam, *as a common parent, and ſo ſinned not in him, becauſe he did not come of a woman, by that firſt command*, Increaſe and multiply, *but by a new and ſingular promiſe which God made to* Adam *after his fall*, viz. *That the ſeed of the woman ſhall bruiſe the head of the ſerpent.* But though it be granted, That Chriſt was born of a woman by a ſingular promiſe, yet that alone without the miraculous operation of the holy Ghoſt, would not have cleanſed the humane Nature of Chriſt from ſinne, eſpecially if that be true, which ſome learned men ſay, That the Virgin *Mary* did, in ſome meaſure, concurre actively to the body of Chriſt, and therefore Chriſt is called, *The fruit of her womb*, and is ſaid to be of the *ſeed of David*, 2 Tim. 2. 8. So that being the Virgin *Mary* her ſelf was unclean, till the holy Ghoſt over-ſhadowed her, none could bring that which was clean out of her, but God in a miraculous and extraordinary manner ſanctifying that maſs, of which Chriſts body was made. Beſides, we read of *Iſaac*, that he was born by the virtue of a ſingular promiſe, *Sarah's* womb being as good as dead, yet for all that he was not free from original ſinne; Therefore the holineſſe of Chriſts humane nature, and that in the very conception muſt be attributed to the wonderfull operation of the holy Ghoſt; If then this was peculiar to Chriſt alone, *It followeth neceſſarily, That all thoſe who in a natural manner deſcend from* Adam *come into the world unclean, and infected with this pollution.*

Thus we have laid ſure and firm foundations to maintain this Truth, That original ſinne is *truly and formally* a ſinne deſerving eternal condemnation, as well as actual ſinne.

CHAP.

CHAP. IX.

Objections Answered.

SECT. I.

I Am only demonstrating, that it is sin, and not what it is; Therefore I proceed no further in the positive Explication of it, but come to answer those Objections, that are made by all sorts of persons against this sinne, whether *Pelagians*, some *Papists*, *Arminians* or *Socinians*; And when these Clouds are dispelled, the light of the Truth will shine more evidently. And

First, That which is a famous and obvious Objection, owned by all the Adversaries to this Doctrine, is, *The necessariness and involuntariness of it.*

Object. *Every sinne* (say they) *must be voluntary*; This is a principle ingraffed, as they conceive, in the conscience of a man: *No man is to be faulted, or blamed for that which is not in his power to prevent*; And they press that known Rule of *Austins*, *Usque adeo voluntarium peccatum est malum, quod non sit peccatum, nisi voluntarium*, If it be not voluntary, it cannot be any sinne at all. *Now* (say they) *this original sinne comes upon us by natural necessity, it lieth no more in our power to prevent it, then to hinder our being born; Shall then we conceive God willing to damn a man, especially an Infant, for that sinne which never was in his power, or his will to do?* This they think cannot be admitted. *Therefore though some of them grant*, Adam's *actual sinne may be made ours, because our will is interpretatively in his, yet not this inherent corruption, because this is a particular personal sinne, and so requireth a personal actual will to make it a sinne.* And this seemeth to have some plausible colour, while we attend only to principles of humane Reason, and Arguments of Philosophy: But let us see, whether it will not be too light, if weighed in the balance of the Sanctuary. And

Answ. 1. We must understand in what sense any sinne at all can be called voluntary, and that is, not as if any man could will sinne, no not he that sinneth maliciously, as it is sin. This is granted by all moral Philosophers, That no man willeth sin, as it is sin, because *bonum*, either real or appearing so, is the adequate object of the will: As in the understanding, that cannot assent to any thing that is apparently false; so neither doth the will choose any thing that is manifested to be evil, as evil, but when it imbraceth any sinne, there is some deceivable good or other, which deceiveth the soul. Thus *Adam* when he transgressed the command of God, he did not will this as a sinne, nor did he positively intend the damnation of his posterity (For we suppose that he knew himself to be a common Parent, and that he received a common stock for all mankind) But he willed that action, to which sinne was annexed; And thus no wicked man, when he sinneth, doth will the damnation of his soul formally, but conse-

conſequentially by willing that to which this guilt doth belong.

Secondly, Although it be granted, That every ſinne muſt be voluntary, yet (as *Auſtin* of old anſwered) this ſinne may be called voluntary, as it is in Infants, becauſe their will is interpretatively in *Adam*, and we therefore are all ſaid to ſinne in him: *Adam's* will may be ſaid to be our will two wayes:

1. By way of delegation, as if we had choſen him to be our common parent, and had tranſlated our wils over to him, as amongſt men, it is uſual in arbitrations, and then they are ſaid to will, that which their Arbitrator hath done, though it may be they diſlike it, and in this ſenſe, *Adam's* will is not our will, for we had no actual being or exiſtence in him. Hence

2. *Adam's* will may be ſaid to be ours interpretatively, God appointing him to be the univerſal principle of mankind; what he did is interpreted, as if we had done it, and the equity of making *Adam's* will ours, ariſeth from the inſtituting will and Covenant of God, that would have it ſo: But more eſpecially, becauſe God then dealt with *Adam* in a Covenant of works, which if broken and violated, carrieth condemnation to all his off-ſpring, as appeareth by the curſes threatned in the Law. This original ſinne then is voluntary, becauſe committed by *Adam's* will, which by Gods imputation is made ours; ſo that as in *Adam* upon his actual diſobedience, the Image of God was loſt, and in ſtead thereof came an univerſal pollution of his whole man, which was in him truly and properly a ſinne; So it is in every Infant deſcended from him.

Thirdly, If it be granted, That every ſinne muſt be voluntary, yet this alſo will hold good in Infants ſinne; for a thing may be ſaid to be *voluntarium in cauſa*, but *involuntarium in ſe*. With moral Philoſophers, all habits of ſinne are involuntary in themſelves, but voluntary in their cauſe, thoſe actions that did produce them; And thus is original ſin inherent in mankind, it is voluntary in its cauſe, which was *Adam's* ſin.

Fourthly, *Auſtin* himſelf, who urgeth voluntarineſs in ſinne, yet afterwards conſidering how the *Pelagians* made uſe of it, he anſwereth, *That this is to be underſtood of actual ſinne, not original ſinne*; Every actual ſinne muſt be voluntary, it's not neceſſary original ſinne ſhould be perſonally and formally ſo: Again, he limits that Rule to ſuch ſins as are meerly ſins, not puniſhments alſo, but original ſin is both a ſin and puniſhment.

Laſtly, He grants this to be true amongſt the Laws of men, and therefore cals it *politica ſententia*; And no wonder if Philoſophers required a formal will in every ſin, elſe not to make it imputable, becauſe they were wholly ignorant of this Truth.

But in the laſt place, our Divines do deny that voluntarineſs is requiſite to every actual ſinne; for there are ſinnes of ignorance for which Sacrifices were to be offered; And *David* prayeth to be *cleanſed from ſecret ſins*, which he did not know, and if ſo, they muſt be involuntary; yea, *Paul* expreſly cals that a ſin, *Rom.* 7. which yet was againſt his will, although it may be granted, that even in theſe there is ſome kind of voluntarines; For a thing may be voluntary either in its cauſe, or in it ſelf, or abſolutely involuntary, but comparatively voluntary, as when we do things for fear, or there may be a mixture of voluntarines and involuntarines, which *Paul* ſeemeth to acknowledge in himſelf, yet ſtill the proper notion of a ſinne lieth in the contrariety of it to the Law of God: Therefore *John* defineth ſinne by that, whether it be voluntary or not, he doth not take notice of. This is acknowledged by ſome Scholaſtical Writers, eſpecially *Holkot* (*De imputabilitate peccati*) anſwereth this Objection fully to our purpoſe, where he poſitively affirmeth, *That ſinne is not therefore imputable unto us, becauſe it was in the power of the will, but as righteouſneſs is therefore praiſe-worthy, becauſe it is righteouſneſs, ſo unrighteouſneſs is therefore culpable, and damnable, becauſe it is unrighteouſneſs*

teousneſs (that is, if I may interpret him) *becauſe it's againſt a Law.* Hence he proceedeth to ſhew, *That a thing is not righteous or unrighteous meerly becauſe it was in the power of the will, for the will of a child would have been made righteous by God,* ſine proprio motu, *without any proper motion of the childs will; And then why may it not as well be ſinfull without any ſuch voluntary motion in an Infant?* So that he concludeth, *It's as proper to original ſinne to be naturally contracted or derived from another, without any proper act of the will, as it is to an actual ſinne, to have the will one way or other conſenting to it: Even as in the ſtate of integrity, original righteouſneſs in Infants would have been propagated, but actuall Righteouſneſs voluntarily performed.* And theſe things may ſatisfie this firſt Objection, yet hereafter we ſhall ſpeak more to this.

SECT. II.

THe ſecond Objection is in effect to this ſenſe, *What is a puniſhment cannot be a ſinne: But the deprivation of Gods Image in man upon* Adam's *diſobedience is a puniſhment; And therefore it cannot be a ſinne. Original ſinne, if not totally, yet principally conſiſts in the loſſe of that original Righteouſneſſe and rectitude, which God made man in: Seeing therefore the privation of this came upon man by way of puniſhment, when* Adam *tranſgreſſed; We cannot conceive it* (ſay they) *to be a ſinne alſo, for a puniſhment and a ſinne, are wholly contradictory; a ſinne muſt be voluntary, a puniſhment involuntary, a ſinne is an action, and a puniſhment is a paſſion; a ſinne is an evil, and God cannot be the author of it; a puniſhment is good, and an act of Juſtice; ſo that God cannot be ſaid to permit that, but to inflict it.*

This Argument (at the firſt view) hath likewiſe ſome colour, but upon the examination of it, it will quickly vaniſh: I ſhall not anſwer in a large diſpute about that famous Queſtion, Whether the ſame thing may be a ſin and a puniſhment? Or, whether God doth puniſh one ſin with another, but ſhall ſpeak as much, briefly, as is convenient for this Objection. And

Firſt, You muſt know that *Arminius* began to diſlike this Doctrine of original ſinne (*Reſponſ. ad artic.* 31.), which was mentioned in their publique Catechiſm, upon this very reaſon, becauſe it was a puniſhment; and he gave this Reaſon to the Miniſter then conferring with him, "Becauſe if God did puniſh "*Adam*'s ſinne with this ſinne, then he muſt puniſh this with another, and that "other with another, and ſo there muſt be a *proceſſus in infinitum*. But his followers the *Remonſtrants* (in their Apology for their Confeſſion *contra Cenſuram*) ſeem to diſclaim this opinion, "That our original corruption is either *malum* "*culpæ*, or *pœnæ*, properly ſo called: Becauſe where there is an evil of puniſh-"ment, it muſt be for ſome ſinne. But Infants have committed no voluntary "ſinne, and therefore could not deſerve ſuch a puniſhment. So that they pro-"feſs themſelves to be of *Zuinglius* his mind, whether he retracted it, or not afterwards they are not certain, viz. "That it is a *malum*, a *vitium*, a *languor*, an imbecillity of nature, but neither the evil of ſinne or puniſhment. Some Papiſts as *Pighius*, *Catharinus*, *Major*, and ſome *Scotiſts* hold, "That native "pollution to be no ſinne, becauſe it's a puniſhment; and that for *Adam*'s ſinne "impured to all, concluding in this, That it cannot be a ſinne, becauſe it's a pu-"niſhment. The *Socinians* they ſay, "The neceſſity of dying with other puniſh-"ments is the puniſhment of *Adam*'s ſinne, and therefore that repugnancy "and contrariety which is between the fleſh and the Spirit, is from our very "Creation; The ſenſitive appetite rebels againſt the rational, from the very firſt "Creation of man, and would have been whether *Adam* had ſinned or no; yea, "it was from this vehement oppoſition of the appetite to reaſon, that he did ſin.

I ſhall

I ſhall conſider the ſtrength of their Objection, as it lieth in this, The ſame thing cannot be a ſin and a puniſhment too. The Remonſtrants affirm this, and Papiſts likewiſe, but with ſome explication. And

1. It is confeſſed, That there are ſome puniſhments of ſinne, which are not ſinne, as when God for *Adam's* diſobedience hath made man obnoxious to miſeries, to ſickneſs and death; Theſe are not ſinnes; It comes from ſinne to have pain, and to die, but they are not ſinnes; and the Reaſon is, Becauſe theſe are *malum naturale*, not *morale*, they are a natural evil, not a moral.

In the ſecond place, *Auſtin* ſaith, and he ſaith it truly from Scripture, "That "original inherent ſinne, which he calleth concupiſcence, is both a ſinne, a pu- "niſhment of ſinne, and a cauſe of ſin; Even as blindneſs of mind, or hardneſs "of heart, is both a ſinne, a puniſhment, and a cauſe of further ſinne, (*Lib.* 5. "*contra* Julian. *cap.* 3.) That it is a ſinne appeareth by the many Texts already brought: And *Auſtin's* Reaſon in that place is very cogent, *Quia ineſt illi inobedientia contra dominatum mentis*; There is in it a diſobedience againſt the dominion of mind and ſpirit, therefore the Spirit luſteth againſt it. That it is a puniſhment is manifeſt by the event, for upon *Adam's* diſobedience he loſt Gods Image, and ſo hath blindneſs in mind, perverſneſs in his will, and a diſorder over the whole man, in which dreadfull and horrible eſtate we all ſucceed him: and this the Text in hand ſpeaketh to. That it is the cauſe of ſinne is manifeſt, *Gen.* 6. 5. for from that corrupt heart of man, it is, *That the imaginations of a mans heart are only evil, and that continually.* This is a furnace red hot, which alwayes ſends forth thoſe ſparks. Thus you ſee that original ſinne is all theſe three, a ſin, a puniſhment, and a cauſe of ſin.

3. It is very clear and plain by Scripture, that God doth puniſh one ſinne by another; So that when a man hath committed one ſinne, he is juſtly given up by God to commit more. Amongſt the many inſtances that may be given, I ſhall pitch on two only, 2 *Theſſ.* 2. 10, 11. where you have a ſinne mentioned that God will puniſh, viz. *They received not the truth of God in love:* A ſinne that is very ordinary: But then obſerve how dreadfully God puniſheth this, *God ſhall ſend them ſtrong deluſions, that they ſhould believe a lie*; This is their puniſhment; a ſpiritual puniſhment, more than any corporal one; and that this is a ſinne, as well as a puniſhment, is plain, Becauſe to believe a lie is a ſinne, to take falſhood for truth, the deluſions of the Devil, for the voice of Gods Spirit; This is a ſinne and a very hainous one. The other inſtance is *Rom.* 1. 21. where you have the Heathens ſinnes mentioned, *Becauſe that when they knew God, they glorified him not*, &c. There you have their puniſhment, *to be given up to uncleanneſs, to all vile luſts and ſins againſt nature.* None can deny but theſe were ſinnes, and that they were a puniſhment for corrupting their natural light implanted in them, is plain, for the Apoſtle, *verſ.* 24, 26, 28. ſaith, *For this cauſe, or therefore God gave them up to theſe luſts*, and *verſ* 27. the expreſſion is obſervable, *That they received in themſelves that recompence of their error which was meet.* Hearken to this with both ears, and tremble all you who live under Goſpel light, if natural light corrupted bring ſuch heavy ſoul-judgments, no wonder, if ſupernatural; And therefore if you ſee men, notwithſtanding all the preaching of Gods word, yet given up to be beaſtly ſots, or obſtinate malicious men in their wickedneſs; Wonder not at it, for they receive in themſelves a juſt recompence for the abuſing of that light God hath vouchſafed to them. Many other inſtances there are, wherein it is plain, That God makes one ſinne a puniſhment of another; Yea, it's ſaid, That every ſinne ſince the firſt, is both a ſinne and a puniſhment; Therefore the want of Gods Image in us, as ſoon as we are born, with a proneneſs to all evil may be the puniſhment of *Adam's* actual diſobedience, and yet a ſinne in us.

4. As for the diſtinction aſſigned between ſinne and puniſhment, the one vo-

luntary, and an action, the other involuntary and a paſſion. Though there be learned men, both Papiſts and Proteſtants, *viz. Vaſquez* and *Twiſſe*, who diſprove this by inſtances, yet (if it be granted) it will not hinder or enervate our Poſition, That original inherent ſinne is both a ſinne, and a puniſhment alſo; For when the learned ſay, "That ſinne may be a puniſhment of a ſinne, they "do not mean ſin, *quâ* ſinne, *peccatum, quâ peccatum*, for that is, wholly of "man, but *peccatum quâ pœna*, as a judgment it is of God.

To underſtand this therefore, take notice, That in ſinne there is the Obliquity, and the Action to which this Obliquity is annexed; Now ſinne in the Obliquity of it, ſo it is not a puniſhment, but in the action or *materiale* of it, to which it doth adhere: As for inſtance, Thoſe vile and unclean luſts the Heathens were given up unto, were a puniſhment of their rebellion unto the light; Now as they were ſinnes in their formality, ſo they were onely *permiſſivè* and *ordinativè* of God; but take the Actions ſubſtracted to that Obliquity, which was in them, ſo they were *effectivè* of God, and he gave them up to their luſts.

2. When God doth puniſh one ſinne with another, the meaning is not, as if he did infuſe this wickedneſs, but only he denieth that mollifying and ſoftning grace, which if a man had, he would reſiſt the temptations of ſinne, as in this particular of original ſinne; You muſt not conceive of God, in the Creation of the ſoul, as if a man were pouring poiſon in a veſſel, ſo he did put ſinne into our natures, but he denieth to give and continue that Righteouſneſs *Adam* had, and then our ſouls do neceſſarily receive the clean contrary, darkneſs for light, Atheiſm for faith, diſorder for order: Even as if God ſhould withdraw the Sunne at noon-day, continue the light thereof no longer to us, it would upon that ſubduction be immediately dark, there needed no other cauſe to introduce it: Thus it is here upon *Adam*'s fall, God denying to continue his Image, and original righteouſneſs in us, original ſinne without any other poſitive cauſe cometh in the ſtead thereof; and therefore we are not, as *Auſtin* of old well obſerved, to ſeek after the *cauſa efficiens*, but *deficiens peccati*, ſin hath no efficient, but deficient cauſe.

Therefore thirdly, In this original ſinne we may conſider that which is *peccatum*, and ſo it's evil, and that which is *pœna*, and ſo it's good; For as you look on it, being the deprivation of that rectitude which ought to be in a man, ſo it is a ſinne; but as you conſider it to be the denying of that holineſs on Gods part, which once we had, ſo it's *pœna*, or rather *punitio*; The denying of this Image of God at firſt was *punitio*, but this loſs continued is *pœna*; ſo that the want and loſs of that righteouſneſs which once we enjoyed, if conſidered on Gods part, who continueth his denial of it, is a juſt puniſhment, and a good thing ordained by God; but if you conſider it as inherent in man, who hath deſerved this at Gods hand, ſo it's an evil, and properly a ſin in him.

4. The ſame thing may be a ſinne and a puniſhment alſo, in divers reſpects, As it may be a ſinne in reſpect of a ſinner, but a puniſhment in reſpect of others: Thus *Abſolom*'s ſinne was a ſinne in reſpect of himſelf, but a puniſhment in reſpect of *David*; So Parents ſinnes may be ſinnes in reſpect of themſelves, but puniſhments in reſpect of their children; and we are eſpecially to take heed of ſuch ſinnes, as are not our ſinnes onely, but others puniſhments, ſuch are paſſions and unmortified anger, this is a ſinne to thee, and a puniſhment to others.

5. Every ſinne is a puniſhment, in this reſpect, That it brings anxiety, terror, and fear with it, a guilt of conſcience is contracted upon every ſinne. Thus ſome expound that known ſaying of *Auſtin*, *Juſſiſti Domine, & ſicaſt, ut omnis animus inordinatus ſit ſibi ipſi pœna*; O Lord, thou haſt ſo commanded, and thus it is, that a ſoul immoderate any way, ſhould be a puniſhment to it ſelf. Thus,

as

as the moral Philosophers say, *Virtus est sibiipsi præmium*, so *peccatum est sibiipsi pœna*, Virtue is a reward to it self, because it brings sweetness and comfort of conscience, so a sinne is a punishment to it self, because it brings terror and fear with it.

Lastly, The same thing may be both a sinne and a punishment, both *pœna damni*, and *pœna sensus*, a punishment of loss, and so every sinne, in that it is a sin, depriveth the soul of that spiritual good and glory which it ought to have, and so is a kind of disease or death it self; and then in some sins they are a punishment of sense, as in envy and anger. Thus when *Ahitophel* and *Judas* hanged themselves, their self-murder was both a sinne and a punishment of loss, and sense also.

SECT. III.

IN the third place it is objected, *If original inherent sinne be made a distinct sin from* Adam's *imputed sinne, we do needlesly make two guilts, and so multiply sins without necessity, for all the guilt that is in* Adam's *sinne imputed, the corruption of Nature which floweth immediately from it, doth not make a new sin, but makes the former more hainous: As if* (say they) *a man should by some sin lose his eyes, that act whereby he put out his eyes was a sinne, but then it's not a new distinct sin in him, to be without eyes: Or if a Commander, who had a Castle to keep, upon which depended the good of a Town adjacent, if he prove perfidious, and give it up to the enemy, his perfidious act at first is all the sinne, if the Town adjacent have much misery thereby, it is an aggravation of his sin, but it doth not make him guilty of two sins.* *Object.*

This hath made some think, That our original pollution, as distinct from *Adam*'s sinne imputed, is not a sinne; and that whensoever the Fathers call it a sinne, they understand it, as connexed with *Adam*'s sinne. Thus the learned *Vossius* in his *Pelagian* History. But the truth no doubt is on their side, who hold a twofold distinct guilt, That *Adams* sinne imputed to us, and that inherent are two distinct sins, though one doth necessarily imply an order to another, and the later is alwayes to be looked upon, as a relative to the former. Neither doth that similitude of a man wilfully putting his eyes out, make to this purpose: For when a man hath lost his eyes, there is a natural impotency ever to have them again; Neither is there any obligation, or Law binding him thereunto: But besides the guilt of imputed sinne, we are bound to have that inherent rectitude we once lost, and therefore being defective in that we ought to have, it's truly a sinne. The loss of a mans eyes is *malum naturale*, this is *morale*; And thus *Aristotle* determined that a drunken man, who committed any sin worthy of punishment, was to be twice punished both for his drunkenness, and the other sinne committed. Thus *Rivet* also in the matter of *Lot*'s Incest, which he committed while he was so drunk, that he could not tell what he did, inclineth to their opinion, who say, "That *Lot*'s Incest was not only a punishment of his "drunkenness, and so an aggravation of his sinne, but truly and properly Incest; so that he had two sins, and was twice guilty. Some learned men do determine, "That if a man commit such a sin, upon which other sins do usually "follow, though while they do them, they cannot avoid them, not knowing "what they do, yet those subsequent sins are to be charged upon them, besides "the first that was the cause of all; as murder is to be charged, as a distinct sin upon a drunkard, though happily in his drunkenness he knew not that he committed such a sin. *Answ.*

SECT. IV.

ARe we all guilty of ſinne as ſoon as we are born? This ſhould teach us Humiliation and Patience under the death or miſeries of our Infants; we are ready to ſay, Why are ſuch poor Innocents expoſed to ſuch calamities? The knowledge of original ſinne will ſtop thy mouth herein. When *Titus* the Emperour was dying, who for his good and ſweet Government was called *Deliciæ generis humani*, he quarrelled with the gods, becauſe he thought they did *eripere vitam immerenti*, he deſerved not to die, he thought death was a wrong to him; but had he underſtood original ſinne, he would have ſeen his deſert of it, though he had never committed any actual impiety. *Pliny* likewiſe if he had known this, would not have uttered that fooliſh complaint, That *homo* was *animal infæliciter natum*, which did *cum ſupplicijs vitam auſpicari, unam tantum ob culpam, quia natum eſt*, that did begin his life with miſeries, and puniſh us for this fault only becauſe he was born; No, The Scripture would have informed him, it was, becauſe he was born in ſinne. This is the riſe and ſpring of all mans calamity.

SECT. V.

I Shall at this time conclude this famous and noble Text, wherein we have the Doctrine of original ſinne ſo evidently aſſerted, notwithſtanding all the fogs and miſts that ſome have indeavoured to bring upon it. The remaining work is to diſſolve ſome further Objections, that are laid in the way as ſtumbling-blocks, which, when removed, we ſhall proceed to the practical improvement of it.

Object. In the next place therefore, this is thought a powerfull weapon againſt this Truth, viz. *It cannot be truly and properly a ſinne, becauſe it is not againſt any Law. The Apoſtle makes contrariety to the Law, to be of the eſſence of ſinne: If therefore Infants new-born, or before they are born, are not under a Law, then they are not capable of any ſinne; and truly it hath a ſeeming abſurdity to ſay, Infants are commanded by Gods Law, to be born without ſinne, ſeeing that is no more in their power than to be born. This conſideration did preſs that learned Divine* Molinæus (*Enodatio graviſſ. Quæſt. de peccato origin.* pag. 130) *to acknowledge, That no ſuch Law was upon Infants, and therefore he ſaith, That the Law doth condemn original ſinne, but not prohibit it. But this ſeemeth very ſtrange, For how can the Law condemn a thing, but becauſe it is againſt it? And how can it be againſt it, but becauſe it doth prohibit? If therefore the meaning of that learned man be, that original ſinne is not immediately and proximely forbidden, that is readily granted, for ſo only actual ſins are, but mediately and remotely, both the habits of ſinne, and original, muſt neceſſarily be prohibited, if they be condemned. The learned* Voſſius *alſo affirmeth, That original ſinne is not forbidden by the moral Law, though he confeſſeth it is by the natural Law, which was at firſt in the Creation of man, but that primordial and original Law is the ſame for ſubſtance with the moral, though differing in ſome reſpects.*

To the Argument therefore we ſay,

Anſw. First, That as this original ſinne is voluntary, *voluntate cauſæ*, which was *Adam*'s will, ſo it is alſo againſt a Law which was enjoyned *Adam*; For although *Adam* had not a Law upon him in reſpect of the beginning or original of the righteouſneſs he had, he being created in that, and ſo was not capable of any Law, yet in reſpect of the preſervation and continuation of this for himſelf and his poſterity, ſo he had a Law impoſed on him, and therefore violating of that Law, we

we in him alſo did violate it: You ſee then this original ſin is a tranſgreſſion of that Law which *Adam* was under, *viz.* the continuation of the righteouſneſs he was created in, both for himſelf and his poſterity.

Secondly, Even by the moral Law, or the Decalogue, this original corruption is forbidden. The Apoſtle *Rom.* 7. ſheweth, *That he had not known luſt to be a ſinne, had not the Law ſaid, Thou ſhalt not luſt*: So that as the Law forbiddeth actual luſting, thus it doth alſo the principle and root of it; for the Law is ſpiritual and in its obligation reacheth to the fountain, and root of all ſin, it doth not only prohibit the ſinfull motions of thy ſoul, but the cauſe of all theſe: Even as when it commands any holy duty, to love God; for inſtance, it requireth that inward ſanctification of the whole man, whereby he is inabled to love God upon right and induring grounds, otherwiſe if this were not ſo, the habits of ſinne would not be againſt Gods Law, nor the habits of Grace required by it, as therefore it was with *Adam* his actual tranſgreſſion, was directly and immediately forbidden by the Law of God; but that habital depravation of the whole man, which came thereupon, was forbidden remotely and by conſequence: Thus it is with that native contagion we are born in, and this ſhould teach us in every ſin we commit, to think the Law doth not forbid and condemn this actual ſin only, but the very inward principle of it; ſay to thy ſelf, Alas I ſhould not only be without ſuch vain thoughts, ſuch vain affections, but without an inclination thereunto; Therefore mark the Apoſtles reaſoning, *Epheſ.* 4. 22,24,25. When he had exhorted them to *put off the old man*, that is original ſinne, and to *put on the new man, which is the Image of God*, immediately oppoſing that; See what he inferreth thereupon, *Wherefore put away lying*, they muſt leave that actual ſinne, becauſe they have in meaſure ſubdued original ſinne. Thus it holds in all other ſins, put away pride, earthlineſs, prophaneneſs, becauſe the old man is firſt put away in ſome degrees, But oh how little do men attend to this? They think of their actual ſins, they ſay, This, I have done, is againſt Gods Law, but go no deeper, they do not further conſider, but God forbids and layeth his axe to the root, as well as the branches & the fruit.

Thirdly, A ſinne doth not therefore ceaſe to be a ſin, becauſe the Law doth not now forbid it, it was enough, if it were once forbidden, and contrary to Gods Law, otherwiſe we might ſay, That all ſins which are paſt, are no ſins; for the Law doth not require, that what hath been done, ſhould be undone again, or not to be done, for that is impoſſible *ex natura rei*; If therefore ever original ſinne hath been under a Law prohibitive of it, that is enough to make it a ſin, though now it cannot be helped. Hence *Almain* the Schoolman hath a diſtinction of *Debitum præcepti*, and *Debitum ſtatuti* (which other Schoolmen alſo mention) now they apply it thus, "To be born without ſin, is not (ſay they) "*Debitum præcepti*, it doth not become due by any precept or command, but it "is *Debitum ſtatuti*, that is, God had firſt appointed ſuch an order, that whoſoever ſhould come of *Adam*, ſhould be born in that righteouſneſs, which *Adam* was created in, and was to preſerve for himſelf and his poſterity; ſo that "though there be no direct *Præceptum divinum*, yet (they ſay) there is *Ordinatio divina*, that we ſhould have been born without ſinne. Although we need not runne to this, becauſe it is now againſt the moral Law of God, as you heard proved.

SECT. VI.

Object. ANother Objection is from the Juſtice, Equity and Righteouſneſs of God, as alſo his Mercy and Goodneſs; *How can it be thought conſonant to any of theſe attributes, that we ſhould be involved in guilt and ſinne, becauſe of another?*

eſpeci-

eſpecially they urge that *Ezek.* 18. 18, 19. where God ſaith, *The child ſhall not bear the ſins of his father, and the Lord doth it to ſtop their prophane cavil againſt his Wayes, as if they were not equal, becauſe the fathers did eat ſour grapes, and the childrens teeth were ſet on edge.* The *Remonſtrants* are ſo confident, that in their Apology, *cap.* 7. they ſay, *Neither Scripture, nor Gods Truth, nor his Juſtice, nor his Mercy and Equity, nor the Nature of ſinne will permit this.*

Anſw. To anſwer this: Firſt, It is not my purpoſe at this time to enter into that great Debate, Whether the ſins of parents are puniſhed in their children? And if ſo, How it ſtands with the Juſtice of God? It is plain, That in the ſecond Commandment it is ſaid, *That God being a jealous God, becauſe of Idolatry, he will viſit the ſins of ſuch perſons, to the third and fourth generation.* The ſame likewiſe is attributed unto God, *Exod.* 34. 7. when his glorious Properties are deſcribed, experience alſo in the deſtruction of *Sodom* and *Gomorrah*, as alſo in the drowning of the world, doth abundantly teſtifie this; For no doubt there was in thoſe places, as God ſaid of *Nineveh*, many little ones, that did not know the right hand from the left, and ſo could not have any conſent to the actual iniquities of their Parents. To reconcile therefore that place of *Ezek.* 18. where God ſaith, *The child ſhall not bear the iniquity of his Father,* with thoſe former places, hath exerciſed the thoughts of the moſt learned men variouſly, endeavouring to unty that knot. Though I find ſome of late, underſtanding that of *Ezekiel*, only for that particular occaſion, as it did concern the *Jews*, in their particular judgment of Captivity, who complained that for their fathers iniquities they were tranſported into a ſtrange Land; So that they think it not to be extended univerſally, but limited to that people only, and at that time, and that alone to that Land of *Iſrael*, becauſe they were driven from their own Countrey: But whether this Interpretation will abide firm or no, it is certain that *the Text doth not militate againſt our cauſe in hand.* For

1. As hath been ſhewed, *There is not the ſame reaſon of parents, ſince* Adam's *fall, as of* Adam; for he was a *common perſon*, and therefore Chriſt and he are compared as the two fountains, and univerſal principles of all; For which reaſons alſo it is that the Apoſtle doth here call him τύπος τοῦ μέλλοντος, *The Type of him that was to come:* Inſomuch that we may eaſily ſee, why there is a diff rence between *Adam* and other parents; So that although the child dieth not for his parents ſins, yet he doth, and muſt for *Adams.* Learned men uſe to illuſtrate our being in *Adam*, and ſinning in him, (for which our puniſhment is juſt and due) by that of the Apoſtle, *Heb* 7. 9, 10. where *Levi* is ſaid, *to pay Tyths to Melchizedech long before he was born, becauſe he was in Abrahams loins:* And although it may be granted, that there is ſome diſproportion, *Abraham* not being ſuch a common parent to *Levi*, as *Adam* was to all mankind; yet *Socinus* his exception is very frivolous. The Apoſtle ſaith, he uſeth that diminutive phraſe, ὡς ἔπος εἰπεῖν, *as I may ſo ſay*, which doth demonſtrate, that it was not a proper ſaying. To this we anſwer, That if you do regard *Levies* actual paying of Tyths, as if he had an actual exiſtence, then there was ſome impropriety, which made the Apoſtle uſe that phraſe, but not in regard of the truth of his paying in a moral conſideration. Thus when we ſay, *All ſinned in Adam*, we may well uſe that phraſe, and ſpeak thus, *As we may ſo ſay*, we did all actually will *Adam's* ſinne, we did all actually tranſgreſs that Commandment; Thus it is a diminutive expreſſion in *relation to our actual exiſtence, but not to our ſinne*; For by Gods Covenant we were looked upon, as in him. Though I muſt confeſs that is a very abſurd and forced expoſition of *Catharinus (Opuſc. de peccat. orig.)* whoſe opinion is, "That all our origi-"nal ſinne is *Adams* actual ſinne made ours, and referreth that expreſſion of "Chriſt to *Nathaneel*, Joh. 1. 49. *When thou waſt under the fig-tree, I ſaw thee,* "to *Nathaneels* being in *Adam*, while he did eat of the forbidden fruit, which

"ſome

" ſome ſay was a fig-tree: Howſoever it be, you ſee that place in *Ezekiel* doth not reach to our caſe in hand.

2. That place will overthrow the *Socinians* themſelves alſo; For they grant, *That by* Adam's *ſinne, death though otherwiſe naturall, is now made neceſſary and penal*, inſomuch that we actually die, becauſe of *Adam*'s diſobedience. And

3. That place in *Ezekiel*, it is commonly interpreted thus, *The child ſhall not bear the Fathers ſinne*, viz. *if he be innocent, and not guilty of it, as well as his Father.* I do not diſcuſs, whether this be the full interpretation of that place: But if it be ſo, then our puniſhment, becauſe of *Adam*, hath no injuſtice in it, becauſe by that actual tranſgreſſion of *Adam*, we are made ſinners, as well as he, and ſo have in our ſelves, though new born, a juſt deſert of all the wages of ſin. The Infant dying becauſe of that particular inherent ſin, which is in him, ſo that it is both *Adams* and his own, in ſeveral reſpects.

In the ſecond place, to anſwer this Argument, take notice, That though it be of the will of God, that *Adams* ſin is made ours, for if he pleaſed, he might have done otherwiſe; Yet we are not to ſay as the *Remonſtrants*, That God imputeth this ſinne to mankind, meerly becauſe he will, as if the thing in it ſelf were indifferent: Even as God appointed things ſhould be unclean in the Old Teſtament meerly and ſolely from his will, becauſe he had appointed ſo, for it is from his Juſtice alſo, ſuch is the hatred of God againſt ſinne, and withall dealing with *Adam* according to the Covenant of works, the curſe of that, if violated, would deſcend from parents to children, as appeareth in *Moſes* his curſes, pronounced againſt thoſe *that ſhould not continue in the Law*, it was to them and their children. Therefore ſome learned men expound that paſſage of Gods ſaying, *The child ſhall not die for the iniquity of his Father*, which is alſo mentioned *Jer.* 31.29. to belong to the Evangelical Covenant, but according to the Legal Covenant, the child muſt ſuffer with the father, and this interpretation they urge, becauſe *v.* 31, 32. preſently followeth the declaration of Gods Evangelical Covenant, he will make with his people: But let this prove as it can, this we muſt conclude of, That God doth not impute *Adams* ſinne to us, meerly becauſe he will, but becauſe of his Juſtice alſo inclining him thereunto. So that the *Remonſtrants* ſpeak too ſlightly of it, as if it were only a diſpenſative imputation to make way for grace through Chriſt. But I ſhall hereafter have occaſion to ſpeak more fully to this particular; as alſo to the other Objections, which may again frequently interpoſe themſelves.

Uſe. Of Inſtruction, from all theſe ſubtil and ſpecious Arguments againſt it, and that in all ages, we may ſee the ſubtilty and craft of Satan, who would gladly have this Doctrine wholly buried; for man is naturally proud and ſelf-righteous, hardly brought to be thought ſo miſerable a ſinner: If therefore any *Doctors* ſhall ariſe, that ſhall likewiſe plead for ſuch a ſuppoſed innocency and freedom, How welcome and ſuitable is this to fleſh and bloud? Therefore look upon this Doctrine, as a Fundamental Truth, ſpecially in reference to the practice of godlineſs, and acknowledge it the good hand of God, that as there have been any, ſubtil and bold to deny it in any age, ſo he hath raiſed up eminent and choice men, in the ſame ages, to propugn this Doctrine; eſpecially do thou often compare thy ſoul nature with the pure rule of Gods Law; Be not like the Elephant, which they ſay, before it drinketh, bemuddeth the waters that it may not ſee his own deformity.

CHAP.

CHAP. X.

A Third Text brought to make good this Fundamental Point about Original Sinne, improved and vindicated.

SECT. I.

JOB 14. 4.

Who can bring a clean thing out of an unclean? Not one.

THough other pregnant Texts in the New Teſtament may be brought to confirm this Neceſſary and Fundamental Truth about original ſinne, yet I ſhall forbear them, till I come to the handling of the Nature of it, or what it is; For that is not true of the *Remonſtrants*, which ſay, *Original ſinne can be proved only by two or three places*; although if there were no more, it's certain, that out of the mouth of two or three ſuch Divine Witneſſes, the Doctrine about it may be eſtabliſhed.

I come therefore and ſelect one or two places out of the *Old Teſtament*, that ſo you may ſee this Truth was alwayes acknowledged in the Church of God, and that even in the times of the Old Teſtament, where divine light and knowledge was not ſo plentifully communicated, yet there was full and clear evidence about this.

The Text I have read is deſervedly both by the ancient and later Writers eſteemed a powerfull place, to prove our natural uncleanneſſe and ſinnefulneſſe.

To underſtand it therefore conſider, That whereas *Job* in the former verſes had aſſerted the vanity and mortality of man, comparing him to a flower, which though ſweet for a while, yet is preſently cut down. Thus all the comforts, all the joyes thou haſt in this world, they are but a Poeſie, which have a pinne within them to prick thee for the preſent, while thou ſmelleſt on them, and will quickly wither away. But becauſe flowers alſo have ſome ſubſtance and ſweetneſs for the preſent, in the next place he reſembleth our life to a ſhadow, which as he ſaid was *nigrum nihil*, a black nothing; There is both emptineſs and tranſitorineſs in all theſe things; and hitherto all the Heathens have arrived, They all perceived theſe miſeries and troubles we are obnoxious unto: But then in my Text, we have the cauſe of this, which they were either totally or in a great meaſure ignorant of; God then did not make man like a ſhadow thus at firſt; but ſinne brought this corruptibility into the world, and that not actual ſinne, but original;

original; If there had been none but this, yet all theſe miſeries would have *fallen* upon mankind.

In the words therefore we have a full and clear Deſcription of that *original ſin or birth-ſinne* we are guilty of; Yea the Text ſaith, It is impoſſible, it ſhould be otherwiſe: So that the Scripture, and thoſe that deny original ſinne are diametrally oppoſite one to another: They ſay, there is no ſuch birth-ſinne: The Scripture ſaith, It cannot be, but that there muſt be ſuch an original contagion.

In the Text, we have the Interrogation, and the Anſwer; The Interrogation is therefore put to ſhew the vehemency and peremptorineſs in affirming this truth, it's more than if it had been barely ſaid, *That none can bring a clean thing out of an unclean*; The meaning is, That every man being by nature unclean, it's neceſſary that every one born of man therefore ſhould be unclean.

By *uncleanneſs* is meant *ſinne*, as appeareth by comparing this with *Chap.* 15. 14. *Chap.* 25. 4. where you have this expreſſion uſed, and it is oppoſed to righteouſneſs, and to be juſtified before God. It is therefore an uncleanneſs not natural or bodily (as the *Pelagians* of old would have wreſted it) but ſpiritually oppoſite to Righteouſneſs, and ſuch as depriveth a man of Juſtification: Yea, the word unclean, is applied to ſignifie hainous pollution: Hence the Devils are ſo often called unclean ſpirits, ſo that the Devils and mankind are in this alike.

The Hebrew Prepoſition *Min*, is by ſome underſtood of mutation, by others of origination, but one is neceſſarily connexed with the other; of mutation in this ſenſe, *Who ſhall give* (for ſo it is in the Hebrew) that is, Who can make pure, him that is impure? Who can change that which is naturally filthy? No man by his free-will, or power can; or elſe it is for the originals, and that doth ſeem the moſt genuine, for *Job* is ſpeaking what belongs to every man naturally, and thus the ſenſe is, *From that which is unclean, none can bring that which is clean:* Even as our Saviour ſaith in another caſe, *None can gather grapes of thorns, or figs of thiſtles*, Mat. 6. 16. or as the Apoſtle *James*, *A ſweet fountain cannot ſend forth bitter ſtreams, ſo neither can a bitter fountain ſweet ſtreams*, Jam. 3. Now when it is ſaid, *Of an unclean thing cannot come a clean:* Hereby *Adam* in his firſt Creation is excluded, for he was made holy, and came not out of that which was unclean; and alſo Chriſt is hereby excluded, for although he is ſaid to be *born of a woman*, yet that was in a miraculous and extraordinary manner: As for the Diſpute about the Virgin *Mary*, whoſe freedom from original ſinne, ſome have with great vehemency maintained, that ſeemeth not any wayes probable, as is to be ſhewed. It is alſo good to obſerve the emphatical expreſſion in the word, *Out of unclean thing*, which implieth, That man by nature is all over ſinfull, in mind, will, affections; and the whole man, it is the unclean thing; even as Chriſt was called the τὸ ἅγιον, *the holy thing*, becauſe he was in every particular altogether holy.

In the next place, you have the Anſwer, *Not one.* Some read this interrogatively, *Doeſt not thou alone?* as ſpeaking to God, ſo the *Chaldee Paraphraſt*. Theſe make the ſenſe to be, That God alone, and no other can deliver out of this uncleanneſs. Hence alſo ſome make that expreſſion, *Who can forgive ſinne, but God alone?* to be an alluſion to this place. For, as *Aquinas* ſaith, *De frigido facere calidum eſt ejus quod per ſe calidum eſt*, &c. Of cold to make hot, is the effect of that which is hot of it's own nature: So of unclean to make clean, is the proper work of him, who is in his own nature pure, and eſſentially holy. The *Septuagint* they read it differently from others, who is free from uncleanneſs, not a child, though he be but a day old. That which is moſt genuine is to take it negatively, as our Tranſlators do, and hereby is demonſtrated, That there is not one in all mankind born in a natural manner, but he is ſinfull, and polluted: This ſame is expreſſed more fully, *Chap.* 15. 14. The *Socinians* give in their exceptiH ons

ons to that place; but I ſhall deferre the conſideration of them, till we take that to treat on, which doth evidently ſhew, That man is ſo naturally ſinfull, that he drinketh ſin down like water.

From the Text obſerve, *That every one by birth and natural deſcent is ſpiritually unclean and ſinfull.*

SECT. II.

A Three-fold Uncleanneſs.

TO inform us of this Doctrinal Truth, we may firſt take notice of a *threefold impurity or uncleanneſs.*

1. That which is *corporal* and *bodily*, man being born ſo loathſomly, that even the Heathens have abhorred themſelves, becauſe of it, when they came into the world: it did ſo debaſe them, that even the higheſt did refuſe thoſe hyperbolical honours, which their flatterers would have put upon them. In the ſixteenth of *Ezekiel* you have this bodily filthineſs at large deſcribed, and thereby is repreſented the uncomely and impotent condition of the Church of *Iſrael* in her Infancy, to promote her own welfare, no more than a little Infant new born is able to help it ſelf; Yea this place is alluſively brought by ſome to deſcribe our ſpiritual uncleanneſs: The child comes not more naked and polluted into the world bodily, then the ſoul doth ſpiritually, being denuded of the Image of God, and full of ſpiritual ulcers and ſores, like a *Job* full of botches, like a *Lazarus* all over ſpiritually ulcerous, though few take notice of this, and lay it to heart.

2. There is a *typical and ceremonial uncleanneſs*, ſuch as was appointed in the Law, of which there were two ſorts, one more hainous, and ſo did caſt a greater and longer ſeparation from the company of men, and the publique worſhip of God: The other leſs, and ſo more eaſily purified, and that in a ſhorter ſpace; and the former kind of uncleanneſſes, We read *Levit.* 12. That a woman upon her bringing forth a child was guilty of: Inſomuch that in the legal diſpenſation, every woman that brought forth a child was to be ſeparated ſo many dayes, as unclean to be kept from the publick worſhip of God, and at laſt to bring an offering for to cleanſe her. Now it's diſputed, why God appointed ſuch a law about a womans uncleanneſs, and purification in bringing forth children. Although ſome, as *Bonfretius* and *Grotius* make it to no more ſignification, than of other impurities that were legall, yet *Auſtin* of old, and *Calvin* are very poſitive, that this was to informe them of the curſed and ſinnefull eſtate, that the child was brought into the world with. The father and mother (ſaith *Calvin*) by this ceremony were taught with what humiliation and ſorrow they ought to look upon that natural pollution, the infant was born in, and in his comment on the place, he inſinuateth two Anſwers to thoſe two Objections, that are made againſt the typifying of original ſinne thereby, as that this uncleanneſs and ſo purification, did belong to the child as well as the mother. For the Objectors ſay, "It could not denote original ſin, becauſe it related to the mother only, and not to "the child; but *Calvin* ſaith, it belongeth to both, and that by *Luk.* 2. 22. it may be proved. And *Grotius* preferreth thoſe Copies which have the plural number, αὐτῶν, their purification, relating to the child, as well as the mother: But *Junius* doth more probably think, it belonged only to the mother. Another Objection is, That the mother was longer unclean by a female, than a male, which if it were for original ſinne, would argue the female had more of it, than the male. To this, *Calvin* giveth this conjecture, "That therefore there might be ſo much ſpiritual "ſignifi-

"ſignification to the female, that ſo the defect in circumciſion, the females not "being to be circumciſed, might be made up this way. But the difference of time is commonly attributed to a phyſical conſideration; Howſoever theſe Anſwers be, yet *Junius*, as well as *Calvin* doth acknowledge, This was done, becauſe of original ſinne, though he had actual ſins alſo. As for the Virgin *Mary*, who *offered according to the Law, when her time of purification was expired, Luke* 2. 22. if it did relate to the child, as well as the mother, that did not argue Chriſt to be born in ſinne, no more than circumciſion argued a duty of putting off the foreskin of the heart in him, but it was *to fulfill all righteouſneſs*, he being now made ſubject to the Law. Not that ſuch a ceremonial uncleanneſs is ſtill under the Goſpel-times, as ſome ignorant ſuperſtitious women think, for all ſuch ceremonial Rites were aboliſhed by Chriſts coming into the world, onely in the general, that Ceremony in the Jewiſh Church, did teach us the nature of birth-pollution.

3. There is *a moral uncleanneſs, and that is ſinne, which is a pollution of the ſoul, making it abominable and loathſom in the eyes of God*; and this uncleanneſs is upon every Infant, though but a day, or an hour old; and of this uncleanneſs the Text ſpeaketh.

SECT. III.

A Compariſon between Mans Moral Uncleanneſs, and Levitical Uncleanneſs.

TO underſtand the foulneſs of it, let us firſt compare our ſpiritual uncleanneſs with the worſt legal uncleanneſs in the Law, even that of Leproſie, and we ſhall ſee, how fitly they agree. For

1. *The legal unclean, eſpecially the Leper he was to keep aloof off from all men and company, even his wife and children (only ſuch as were to provide neceſſaries for them) and to cry, He was unclean, unclean.* In what a ſad and miſerable condition did ſuch an unclean perſon apprehend himſelf to be, no body to come near him, none to have any civil commeree with him, but to ſit pining and mourning alone? Thus ought every man in this original pollution, for by it he hath deſerved to be deprived of every comfort, he is now curſed by the Law with all curſes thereof, ſo that no creature in the world might give him any creature; The whole creation began to groan, as ſoon as man fell: Hence it is, that though we truly ſay, Every man, though in his natural condition hath a civil right to the comforts he enjoyeth, yet he hath not an holy and ſanctified right, being not in Chriſt, ſo that what is our due by nature, as ſoon as we are born, is hell and damnation, the wrath and anger of God. Though we ſhould beg here as *Dives* did in hell for a drop of water, it might be denied us; Oh miſerable then and unclean man, who is thus to ſtand aloof off from all creatures and comforts, ſaying, Wo unto me, for I am unclean.

2. *The legal unclean perſon did make unclean every thing that he touched, whatſoever he laid his hand upon, that was preſently made unclean*; yea, as appeareth, *Hag.* 2. If he did touch any holy thing, he made that unclean, the holy thing did not ſanctifie him. Now is not this too true in every man, who is by nature ſpiritually unclean? The Apoſtle ſpeaks this with evident conviction to all that will not wilfully ſhut their eyes, *Tit* 1. 15. *Unto them that are defiled and unbelieving is nothing pure.* So then what a loathſom Leproſie of ſinne is upon every one by nature, that he defileth all he medleth with; if he eat, he makes it unclean eating; if he work, he makes it unclean working; yea, if he prayeth, if

he heareth, he makes it unclean and impure praying and hearing to him: Oh what a thunder-bolt ſhould this be in our ears! What a polluted wretch am I, that in all places, at all times, in every thing I do, have this uncleanneſſe upon me!

The uncleanneſs every man is born in, hath been partly conſidered, and a compariſon made between every man in his natural eſtate, and the ceremonial unclean perſon in the old legal conſtitution. Now that we may be the more affected with this lamentable and wofull condition we are all born in: Let us conſider it abſolutely in it ſelf.

The uncleanneſs in the Text is not a natural or ceremonial, but moral uncleanneſs; For although with us in our common ſpeech, and ſometimes in the Scripture, *uncleanneſs* is taken more ſtrictly for the pollution of the *body* in any unlawfull way, yet it is here taken largely for *ſinne* in the general, and therefore to be *righteous* is the oppoſite to it, as *Job* 15. In this ſenſe it is uſed, *Zech.* 13. 1. where *a fountain* is ſaid *to be ſet open for ſinne and uncleanneſs*. Seeing therefore the holy Ghoſt doth pronounce us all by nature to be unclean, yea ſo unclean, that no power either humane or Angelical can make us clean; but it is God alone, that maketh grapes to grow of theſe thorns, or rather turns thorns into vines: Let us examine what is comprehended in this expreſſion *unclean*.

SECT. IV.

What is comprehended in this Expreſſion Uncleanneſs.

FIrſt, *There is evidently declared the loathſom and abominable objects we are to God, as ſoon as ever we have a being*. We are unclean, that is, filthy, loathſom, abominable, ſuch as the pure eyes of God cannot behold with the leaſt approbation: Hence *Job* 15. 16. man is called *abominable and filthy*, ſo that no Toad or noiſom creature can be more irkſom and loathſom to our eyes, than we are to God, while abiding in this natural pollution: God indeed when he made man at firſt, ſaw that all was exceeding good: If *Adam* had continued in his integrity, then there had the clean been brought out of the clean, then man would have been glorious and comely, thirſting after, and drinking down righteouſneſs like water, then the imaginations of the thoughts of his heart would have been holy and good, and that continually; but now we are become ſinfull, and thus polluted of our own making; It is from us, that of once clean we are made unclean; For although none but God can make the unclean clean, yet *Adam* by the liberty and mutability of his will, did quickly make the clean unclean: Oh then how deeply ſhould this thought pierce us, that we came into the world abominable and loathſom in Gods eyes! The object of his wrath and diſpleaſure, finding nothing of that holy Image in us, which was at firſt put into us: Oh conſider how great, and glorious, and powerfull that God is, to whom thou art thus loathſom! If all men and Angels ſhould abhorre thee, it is nothing to this, that God abominates thee.

Secondly, This alſo implieth, *That we ſhould be loathſom and abominable in our own eyes; that when we are grown up, and ſhall be truly informed upon what terms we come into the world, we ſhould be as ſo many ſpiritual monſters in our own eyes. Job*, you ſee here, though ſo godly a man, and who had ſuch a glorious character given him by God himſelf, yet becauſe of this doth loath himſelf. The ulcers and ſores upon his body, for which he ſate abhorring of himſelf upon the dung-hill, ſeem not more to affect him then this ſpiritual vileneſs and loathſomneſs that is upon him. It's obſerved, That though *Herod* and others have kept a feſtival

ſeſtival Commemoration of their birth-day, yet we never read that ever any godly man did ſo, (though *Calvin* ſaith, it's *mos vetuſtus*, and ſo not *vituperabilis*, becauſe of the good uſe may be made of it) in the Scripture. Indeed the day of their death hath been celebrated and called their birth-day, becauſe then, and never till then did they begin indeed to live; And if *Solomon*, meerly becauſe of the miſeries and vexations that do accompany this humane life, *Eccleſ.* 4. 2. praiſed the *dead* above the living, and he that never had been, that was not born, better than both: How much rather will this hold true, if we conſider, how man is born in a ſinfull eſtate, and cannot but ſinne all the day long? Certainly, we may ſay, it had been farre better thou hadſt never been born, if not new born, if not delivered from this native filthineſs, as if thou muſt have a being, better have been any bruitiſh creature than a man, better be a Toad, a Tyger, a Serpent, than a man, if not waſhed by the bloud of Chriſt from this uncleanneſs; For although we have cauſe to bleſs God that he made us men, rather than bruit beaſts, in reſpect of natural conſiderations, yet in a theological ſenſe, becauſe they are not ſubject to hell and damnation, as man is, therefore their eſtate is not ſo miſerable. For

In the third place, *In that man is born unclean, thereby is proclaimed, That he cometh into the World upon farre more dangerous and wretched terms, than other creatures do.* The bruit creatures they are not unclean; God doth not loath and abhorre their young ones; They are not by nature the objects of his wrath, neither are they expoſed to eternal torments, but thus is the ſinfull off-ſpring of all mankind; Thou canſt not ſee a worm crawling on the ground, thou canſt not hear a ſnake hiſſing in the hedge, but thou mayeſt think theſe are not as bad as I am, theſe have no ſinne in their natures, God is not angry with theſe, as he is with mankind: For though Hiſtory report of a devout man, who ſeeing a Toad fell a weeping, becauſe of the goodneſs of God, who had made him a man, and not that Toad, yet upon the conſideration of original ſinne, he might as deeply have mourned, becauſe he was worſe, than that Toad. Thou canſt not ſee the fatted beaſts driven to the ſlaughter, but thou mayeſt ſay, They are happier than I am, for they are killed, and there is an end of them, but I am a miſerable and wretched man, born in ſinne, and if not cleanſed from it, muſt neceſſarily periſh to all eternity. *Luther*, while in the deeps, troubles and ſorrows of heart, becauſe of his ſinne, had this paſſage, *Oh quoties optavi me nunquam fuiſſe hominem!* He went from place to place, his heart aking and throbbing, crying out, *Oh that I had never been a man!* So that by ſinne a man is not onely made like the beaſt that periſheth, but worſe, for the beaſt periſheth totally, but ſo ſhall not he.

Fourthly, *In our natural uncleanneſs is declared our manifeſt ſimilitude and agreement with the Devils themſelves, that we and they are now under the ſame conſideration, for man is naturally unclean, and the Devils have this appropriated attribute all along the New Teſtament for the moſt part, that they are the unclean ſpirits.* The Devil is an unclean ſpirit, and man is unclean in body and ſpirit; Hence becauſe of this natural pollution, we are all by nature the ſeed of the Serpent; The Devil is ſaid to rule in us, and we are therefore under his Kingdom, for being not born in a ſtate of grace, but of ſinne, we are therefore under his dominion; and upon this ſuppoſition even in *Auſtin's* time there were exorciſms uſed at the Baptiſm of Infants, which was not a Scripture-inſtitution, no more than giving honey and milk to the baptized child, which was very ancient, and yet now laid aſide even by the *Roman* Church it ſelf, that amongſt other Rites in Baptiſm, they had this of exorciſmes and inſufflation, by which they ſignified, not that the child was poſſeſſed bodily with the Devil, but that it was under the power of him. This *Auſtin* inſtanceth in, to *Julian* the *Pelagian*, where he tels him, *Ipſe à toto orbe exſufflandus eſſet, ſi huic exſufflationi qua princeps mundi ejicitur*

ejicitur foras contradicere voluiſti is; I mention not this to allow or commend that Ceremony, for it was an abſurd one, though brought into the Church betimes, for it had been happy, if the Church alwayes had contented her ſelf, with the pure, plain and ſole inſtitutions of Chriſt, but to inform you, what even the ancient Church thought about Infants new born, that they were wholly under the power of the Devils. Yea the *Heathens* had ſome kind of confuſed knowledge about this (as in time may be ſhewed) for they had a cuſtom with them of expiating and cleanſing of their Infants, as being unclean.

Fifthly, *This expreſſion of uncleanneſs, doth denote our unfitneſs and unworthineſs to come into Gods preſence, or to perform any holy duty*, no more than a perſon full of his vomit or loathſomneſs, or a man with the noiſom plague-ſores, is fit to come into the preſence of a great King: As the legal unclean perſon, was not to come into the Temple, or to touch any holy things; And this was typified in *Adam*, when he was caſt out of Paradiſe, and flaming ſwords ſet to keep him out, all this denoted, That God had excommunicated *Adam*, and (as it were) all mankind in him, ſo that now they have no fitneſs or decency, no worth or ſuitableneſs to any holy duty. And certainly, this ſhould deeply humble us, yea at this our hearts ſhould tremble and move out of their places, to conſider, that though none need God more than we do, none have more need to pray inceſſantly to him, yet ſuch is our pollution, that we are not fit to pray, or to draw nigh to God; yea, our duties, while performed by us, in this our original condition, are a provocation to God, and they become new ſinnes; for if no clean thing can be brought out of an unclean, then no clean prayer, no clean holy duty can come from thee, who art unclean. It is true, though we are thus polluted, it is our duty to pray; by our original Apoſtaſie we are not freed from Gods commands, we are bound to pray, and to pray with as holy and heavenly frame of heart, as *Adam* in his integrity, but though it be our duty, yet we have loſt all power and ability: Yea, and beſides this, there is an unfitneſs and unworthineſs, even as when the frogs crept into *Pharaoh*'s chamber: And to this *Bernard* alluded, when he called himſelf, *Ranuncula repens in conſpectu Dei*, How dare ſuch a loathſom frog as he, creep into the preſence of ſo holy a God? Certainly, if the Angels, though without any ſuch blemiſh, yea not having the leaſt ſpot, do yet not cover their feet, but their faces, the nobleſt part (as it were) becauſe of the glorious and holy Majeſty of God, how much more muſt ſinfull and unclean man? *Iſa.* 6. When the Prophet had beheld God in his glory, he crieth out, though a regenerated man, *Woe be unto me, for I am of polluted lips!* This made him afraid to make mention of God: How then may every natural corrupt man, cry out, Wo be to me, for I am not only a man of polluted lips, but alſo of a polluted mind and heart!

Sixthly, *This title of being naturally unclean, maketh us to be in the moſt immediate contrariety to God that can be.* To ſay, Man that is born of woman had been miſerable, frail, ſubject to dangers and outward evils, would not have denoted any immediate oppoſition to God, but calling him unclean and unholy; This ſheweth, that we are by nature in direct contrariety to what he is, for he is by nature pure and holy, yea it is that glorious Attribute which makes all others glorious, becauſe his Wiſdom is holy Wiſdom, becauſe his Power is holy Power, therefore it's admirable Wiſdom and Power; Hence thoſe Angels, *Iſa.* 6. of all the Attributes of God ſingle out that to celebrate, when they cry out, *Holy, holy, holy*; Now man is born unclean and unholy, being herein directly contrary to God: So that though man be indowed with many natural perfections, yet this original uncleanneſs defileth them all; he hath reaſon, but it's unclean reaſon; he hath an underſtanding, but it is an unclean underſtanding; he hath a will, but it's an impure and unclean will; So that of all the ſeveral Arguments, which man hath to humble him, he may chuſe out this, as the chieſeſt of all, crying out,

out, *unclean, unclean, unclean*, why is it that upon the diſcovery of this contrariety to God, we do not more abhor our ſelves?

Seventhly, *This attribute of uncleanneſs, proclaimeth the abſolute neceſſity of Gods grace, and of Chriſts blood, for theſe only can make us clean.* Did a man truly conſider, how it is with him in regard of his birth-eſtate, he would tremble to ſtay an hour in it, he would neither eat, drink, or ſleep, till he be delivered out of it; for being wholly unclean, he can never, while ſo, enter into the kingdom of Heaven: So that as no legal uncleanneſs was removed, but with ſome ſprinkling and waſhing, much leſs can any moral uncleanneſs be waſhed away without Chriſts bloud; therefore that is ſaid, *to cleanſe us from all our ſinnes*, 1 Joh. 1. 7. and without ſhedding of blood there is no remiſſion of ſinne, *Heb.* 9. 22. Oh then this natural uncleanneſs ſhould teach us highly to eſteem Chriſts blood, for we could never weep water enough, though our heads were fountains to waſh us, nothing can get out this ſpot, but Chriſts blood! and this every Infant, though but a day old needeth; Chriſts bloud then muſt purifie us, elſe we periſh, and with this alſo there is requiſite grace, both juſtifying and ſanctifying, for theſe alſo tend to the cleanſing of us; Juſtification, that is partly a cleanſing and awaſhing away of our iniquities, as God promiſeth, *Zech.* 13. 1. *He would ſet open a fountain for ſinne and uncleanneſs*; a fountain, ſo that there is plenty and fulneſs of grace to waſh away this filthineſs. Thus alſo *Ezek.* 36. 25. *I will ſprinkle clean water upon you, and ye ſhall be clean from all your filthineſs.* Beſides this, there is alſo grace ſanctifying neceſſary, and this is a formal internal cleanſing of us; ſo that becauſe of this work of grace, we are made clean, yet not ſo, but that we need ſome waſhing daily, as *Joh.* 13. 10. He that is waſhed, needeth not ſave to waſh his feet, for this uncleanneſs will not in this life be quite taken away, but is like that of the Leproſie, which ſtuck ſo to the wals of the houſe, that though it were ſcraped off, yet it would riſe again, and ſo could not be removed, till the very houſe was demoliſhed. Thus while death lay this houſe of clay in the grave, there will alwayes be ſome uncleanneſs adhering to thee.

Uſe. Of Inſtruction. *Can none bring a clean thing out of an unclean?* Then this ſheweth, *That thoſe who from the youth up, have lived civil, ingennous and chaſte lives, are not to reſt in this, for thy nature is foul and loathſom, as well as of all others, though thy life may be cleaner.* The Snake hath a gliſtering skinne, though ſhe hath a poiſoned body: Thus thou haſt a defiled ſoul, an heart full of filthineſs, though thy outward converſation be unblameable. Certainly, if an Infant but a day old be thus unclean, and needeth the bloud of Chriſt to cleanſe it: Doeſt thou flatter thy ſelf with ingenuity and civility? Thou haſt not leſſe ſinnefulneſſe and guilt in thee, than a child new born, yet that is a child of wrath, till cleanſed: Oh then be afraid of thy condition.

SECT. V.

Objections againſt this natural Uncleanneß, anſwered.

THe Doctrine of our natural uncleanneſs and ſinfulneſs by traduction from *Adam*, being eſtabliſhed out of theſe words, we come to anſwer ſome Objections; That as the ſhaking of the Tree, makes it root faſter and deeper, ſo doubts about it, when cleared, may the more confirm us.

The firſt Objection, which I ſhall bring, ſeemeth in expreſs terms to deny any ſuch uncleanneſs, at leaſt to Infants of believers: So that it ſhould ſeem, *Becauſe*

cauſe believers are clean; Therefore their children are brought clean out of them. The place that gives fuel to this Argument is known, being much vexed and diſcuſſed in theſe dayes, eſpecially in the controverſie about Pœdobaptiſm, it is 1 *Cor.* 7. 14. *Elſe were your children unclean, but now are they holy*; where it is poſitively ſaid, *That the children, though but of one believing Parent, are not unclean,* ἀκάθαρτα, *that anſwereth the Hebrew word in the Text; yea the contrary to this is affirmed, That they are holy.*

I ſhall not range into all the controverſal Diſputes about this point, only in the general we may ſay, That this place doth not at all contradict my Text, for *Job* ſaith, That by nature *none can bring a clean thing out of an unclean,* but if God by grace doth it, that doth not oppoſe *Job*; yea, we told you, ſome render the later clauſe interrogatively; *Art not thou he alone,* viz. *that can bring a clean thing out of an unclean?* Certainly, though no humane or Angelical power can thus ſanctifie, yet God can; For, what do all thoſe glorified Saints in Heaven made perfectly holy, but proclaim this, for they were once unclean, and impure, but now God hath made them fully clean without the leaſt ſpot or blemiſh? Thus there is no contrariety between theſe two Texts, for one ſpeaketh of what we are in a natural way, the other, what ſome are by a gracious and ſupernatural way.

But yet in the ſecond place, It's good to have a more thorow diſcuſſion of theſe words, though not ſo amply, as polemical Divines have enlarged it; and the rather, becauſe the *Lutheran* Divines do boldly and peremptorily charge it upon the *Calviniſts*, as if they denied original ſinne in all the children of believers; And although they cannot be ignorant in what ſenſe the *Calviniſts* do explain this holineſs of believers children, yet they conſtantly calumniate in this point, as if ſomething would ſtick upon them howſoever.

Therefore in the third place, there are three or four Interpretations, that are competitors about this Text.

The firſt is of thoſe, who by uncleanneſs do mean a ſpurious baſtard-brood, and by holy, a civil ſanctity, as it were, that is true and legitimate; as if the Apoſtles meaning was, in anſwering the doubt of a believer, Whether they might continue in marriage with unbelievers (for in *Ezra*'s time, all the *Jews* that had ſo married, were commanded to put away their wives?) did inform them, that their marriage would be lawful, otherwiſe their children would be baſtards, but they were legitimate. Thus the *Lutherans* generally, ſome of the Ancients are alledged alſo, and *Muſculus* upon ſecond thoughts cometh off to this Interpretation, confeſſing he had formerly abuſed it againſt *Anabaptiſts*. But this might eaſily be rejected, if it were our buſineſs in hand: For,

1. Marriage even among Heathens, is true lawfull marriage, and their children are legitimate; for although their very marriage, as all things elſe are unclean to them in a ſanctified ſenſe, becauſe they are impure, yet marriage in it ſelf is a lawfull thing to them, ſo that it is not to be judged fornication. And

2. The Apoſtles argument would not conclude, for thoſe that doubted, whether their marriage was lawful, would alſo have doubted, whether their children were legitimate, and therefore this could not be an argument to prove their marriage lawfull.

In the ſecond place, There are ſome who underſtand this holineſs of inward true inherent purity; ſo that their judgement is, that the Apoſtle ſaith, all godly parents have holy children, and if it fall out otherwiſe in ſome caſes, they ſay, it's an indefinite, not an univerſal propoſition, which if it be true, for the moſt part, it is enough; but experience ſeemeth to confute this; Neither is believer here taken ſtrictly, for one who did in a ſaving way believe, but largely for one that did profeſs faith in Chriſt, and therefore is oppoſite to an Infidel; Now all that were not Infidels, were not preſently, truly godly, though they did believe, as ſome are ſaid, *Joh.* 2. *To whom yet Chriſt would not commit himſelf.* 3. There-

3. Therefore there are thoſe, who underſtand this of Heatheniſh uncleanneſs and Idolatry, and ſo they ſay, One born of believing Parents, is free from that, eſpecially, if we do regard the hopes that are in his education: Therefore ſome expound this holineſs only in reſpect of the deſigning and dedicating of ſuch unto real holineſs. Hence *Eſtius* he underſtands this, *De filiis adultis*, of children grown up; For it may be ſuppoſed, That if the unbelieving husband will not leave his wife, but abide with her, that therefore he will yeeld to her, and let her educate her children in the faith of Chriſt, and be no enemy, or oppoſer thereunto; and 1 *Pet.* 1. 3. is brought to expound this place; ſo that they make this holineſs to be only *quoad ſpem*, and *diſciplinam*; For the believer may by an holy godly life, gain both the unbeliever and the children; and thus *Hieron* is ſaid to anſwer a Queſtion propoſed by *Paulinus*, concerning this place; *Lapide* conſents to this, and oppoſeth *Calvin* and *Beza* concerning this fœderal holineſs, as alſo *Tirinus* on the place, becauſe the Church is not like a civil Commonwealth, but is a ſupernatural Society, ſaith *Lapide*; This is no Reaſon; for though it be a ſupernatural Society, yet God may give what ſpiritual priviledges he pleaſeth to them and theirs; and therefore *Salmeron*, he underſtands this holineſs of a Church-holineſs, that they are eſteemed children of that; And in his Comment on that place, brings that Promiſe, which the *Calviniſts* uſe to do, *I will be thy God, and the God of thy ſeed.*

Hence the fourth and laſt Interpretation, which is juſtly deemed moſt genuine and orthodox, is to expound this holineſs of a Covenant and fœderal holineſs, of a Church-priviledge, That being born, though but of one believing parent, yet they are not unclean, as *Heathens* and their children, who have no right or claim to any Church-Ordinance, but are holy by the gracious favour and Covenant of God, who taketh in believers and their ſeed. When parents are taken into the Church, their children alſo, or Infants are received in with them, not that all are made internally holy, only they have a right to Church-membership; and therefore the initial ſign ought not to be denied to them: So that the hope of godly education, or to be candidates of the true faith, is not enough, but both are requiſite, as *Tertullian* of old mentioned, both *ſeminis prærogativa*, and *inſtitutionis diſciplina*: Though therefore children of both, or one believing parent, are in this ſenſe clean and holy, yet by nature they are unclean; neither doth this external holineſs deliver them from inward contagion; Yea, ſuppoſe ſome ſhould be regenerated in the very womb, as *John* Baptiſt was, yet this Text holdeth true in him; for he was by nature unclean, he had not the holy Ghoſt by natural deſcenſion from his parents, for then all children ſhould be ſo ſanctified, but it was Gods grace and power that made him clean of unclean; *John* Baptiſt therefore was conceived in ſinne, and by nature a child of wrath, but the grace of God made him clean, yet not totally and perfectly, as if no uncleanneſs was in him; for even *Job*, though in ſo high a degree ſanctified, yet ſpeaks this truth in the Text, to himſelf as then, and at that time conſidered, not to what he was once before his converſion, but even in that renewed eſtate he was in, if God ſhould caſt his eyes upon him, and judge him with ſeverity, he would find much uncleanneſs adhering unto him.

The ſecond Objection is propounded by *Socinus*, who ſaith, *It cannot be conceived, that one actual tranſgreſſion of* Adam *ſhould infect the whole nature of man, one Act cannot contract an habit of ſinne*: So then he ſaith, *It's impoſſible that one ſinfull act, ſhould all over defile* Adam, *and make him totally ſinfull, much leſſe that it ſhould infect the whole nature of man.* And the *Remonſtrants* they purſue this Argument, *If* (ſay they, *Apolog. pro Confeſſione exam. Cenſ. cap. 7. pag. 85.*) *that one act of ſinne did expel all grace in* Adam, *then it did it, either* quatenus peccatum, *as it was a ſinne, and if ſo, then every little ſinne the godly man commits, much more groſſe ſinnes would caſt* *Object.*

him out of all grace, would root out the ſeed of God in him, which yet (ſay they) the *Calviniſts will in no wiſe endure; Or it cometh ſo from ſome* peculiar ordination, *and divine appointment of God; If ſo,* they bid us, *bring out that order, and manifeſt ſuch an appointment, that one ſinne onely ſhould deprive a man of the whole Image of God, when now one ſinne doth not, or cannot extirpate the habit of grace; but every godly man hath ſinne and grace alſo in him.*

Anſw. To this many things are to be anſwered:

Firſt, That it is a vain and an abſurd thing to give leave to our humane reaſonings, that ſuch a thing cannot be, when the event diſcovers it is ſo. It is plain, That upon *Adam's* actual tranſgreſſion he was deprived of the Image of God he was created in. *Adam* therefore having loſt that ſpiritual and ſupernatural life, we need not curiouſly diſpute, how one ſtab, as it were of ſin could kill him; Certainly, even the leaſt ſin is preſent poiſon, and would kill immediately, if Gods grace did not prevent.

Secondly, That one ſinne may ſuddenly deprive the ſubject of all Grace it hath, appeareth plainly in thoſe Apoſtate Angels, Did not the firſt ſinne? which was in them a thought or an act of the will, (what it was it is diſputed) Did not that immediately throw them out of their divine and bleſſed Habitations? And by that one and firſt ſinne, was not a glorious Angel made immediately a black Devil? It is true indeed, We cannot ſay the Devils have original ſinne, In this ſenſe, As if becauſe when the firſt Angel ſinned, all the reſt ſinned in him, as if all their wils were bound up in him; No, They all ſtood upon their own bottom, they all ſinned perſonally and voluntarily by their own actual tranſgreſſion, though happily it might be by imitation and conſent to him that firſt ſinned; yet for all this, we ſee plainly, that in every Apoſtate Angel, one ſinne was enough to deprive him of all the good he had, and to fill him with ſuch inveterate enmity to all goodneſs, That the Devil, though of ſuch natural light in his conſcience, yet is not able to do one good work, or have the leaſt holy thought.

Thirdly, Sinne doth expel grace, both formally, or (as ſome call it) efficiently and meritoriouſly alſo; it expels it formally, as darkneſs doth light, as diſeaſes do ſickneſs, or death, life, and meritoriouſly deſerving, that God ſhould deprive us of all holineſs, and deny any further grace to us. The *Remonſtrants* they call this folly and abſurdity, to ſay, *Sinne expels grace actually and meritoriouſly alſo; For if it do actually, what need is there of meritoriouſly? If a man actually put out his eyes, it's abſurd to ſay, he deſerveth by that to have them put out; Or if a man wilfully throw away his garments, making himſelf naked, that he deſerveth to be naked.* But theſe inſtances do no wayes enervate this Truth; for in that ſinne doth thus actually and meritoriouſly alſo deprive us of grace, we ſee the hainouſneſs of it; one ſheweth, how ſinne is in it's own ſelf like poiſon that preſently kils, and the other, how odious it is to God, that if it did not of it ſelf deprive us of ſpiritual life, yet it doth ſo provoke God, that becauſe of it, God would not continue his daily grace to us. Beſides, though ſinne doth formally expel the grace that is inherent in us, yet Gods grace without us, his preventing cooperating and continuing grace, without which we could not abide a moment in the ſtate of grace, that it chaſeth away meritoriouſly only; So that *Adam* in his firſt ſinne did both chaſe away the Image of God in him, and deſerve, that God ſhould withdraw his aſſiſting and preſerving grace, without which he could not have continued in his good eſtate; yea, ſinne doth ſo meritoriouſly expel grace, that could *Adam* by his own power, have immediately recovered himſelf, and inſtated himſelf into the condition he was in, yet he deſerved for that former tranſgreſſion, that God ſhould have outed him of all: As they ſay, A man that hangeth himſelf, if it were poſ-

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ſible for him to live preſently again, the Law would adjudge him to death, for murdering of himſelf.

Therefore in the laſt place, you ſee, why every ſinne in a godly man, no, though it be a groſs ſinne, doth not immediately deprive him of all grace, as we ſee it did in *Adam*, and the Apoſtate Angels: Not that ſinne in it ſelf would not do ſo in them, as well as in thoſe, but becauſe God entred into a gracious Covenant and Promiſe with every believer through Chriſt, to perpetuate his intereſt and union with him; ſo that if he fall, he ſhall have grace to recover himſelf, neither will every ſpark of grace within him be ſuffered wholly to be extinguiſhed, although in *Adam* there was a peculiar reaſon, why his ſinne did infect all mankind, becauſe (as *Aquinas* ſaith well) *Adam in quantum fuit principium humanæ naturæ habuit rationem cauſæ univerſalis ex Adam*, in that he was the beginning of mankind, was a kind of univerſal cauſe, and ſo by his corrupt act, all mankind was corrupted.

Uſe. Of Inſtruction, That nothing more is requiſite on our part to be partaker of *Adam*'s ſinne, and to be made unclean, but natural generation and deſcent from *Adam*; It's true, there is on Gods part alſo a Covenant, and his imputation, otherwiſe *Adam*'s ſinne would not have been ours, no more than other parents; but on our parts, there is no other way of conveying it, but by natural deſcent from him, whereas to be in Chriſt, and to partake of his divine benefit, there is required a ſupernatural work upon us, a ſpiritual inſition, and incorporation of us into Chriſt, but to be a ſinner in *Adam*, our very being born in a natural way, before we are able to know, or will any thing, or to diſcern the right hand from the left, is enough to intitle us to it: Oh then with what ſhame, ſorrow and holy confuſion of face, ſhould we think of this our natural uncleanneſs! How vile and loathſom ſhould we be in our eyes? Oh the diſtance and contrariety that is between ſo holy and pure a God, and thou an impure and unclean wretch? If our righteouſneſſes are menſtruous rags, how abominable then is our real iniquity?

Chap. XI.

A Fourth Text to prove Original Sinne, opened and vindicated.

SECT. I.

PSAL. 51. 5.

Behold, I was ſhapen in iniquity, and in ſinne did my mother conceive me.

THe ſad occaſion of this *Pſalm* is plainly ſet forth in the Inſcription, *David* a godly man, after Gods own heart, a Prophet, a King, who had been exerciſed under ſeveral afflictions, yet when arrived to peace, plenty and eaſe, fals into thoſe foul ſinnes of *Adultery* and *Murder*, which later was contrived with much deliberation, ſubtilty and bloodineſs; Yet after ſome ſecurity in this ſinne, being admoniſhed and awakened by *Nathan*, he repents and bitterly bewaileth theſe tranſgreſſions. So that in this *Pſalm* is deſcribed a form for every Prodigal, repenting, and coming home to his Father; That *David was only in a Lethargy, or Apoplexy, not quite dead, that the ſeed of grace, was not wholly extinct in him*, is ſufficiently proved againſt the *Arminians* by the Orthodox, though they deride, ſaying, *The* Calviniſts *Elect perſons*; *The* Albæ Gallinæ filii, *They may do any thing, commit any ſinne, and nothing will hurt them*; But this is to mock and ſcorn at that ſpecial Covenant of Grace in Chriſt, made to thoſe who are given to him by the Father; and indeed ſuch preſent meltings and remorſe of ſoul, upon *Nathan's* admonition, without any rage, malice, or fury at the Prophet, who rebuked him, intimate, That the ſeed of grace was not quite overcome within him.

For the *Pſalm* it ſelf, that is Supplicatory, wherein *David* wreſtleth in agonies with God, for to obtain mercy, uſing ſeveral Arguments; One from the *Mercy*, yea the *multitude of mercy*, that is in God: Another is, from the *confeſſion* and *deep ſenſe of ſinne in his ſoul*, he acknowledgeth it, and it is alwayes before him, he never puts it out of his memory: Whither ſoever he goeth, and whatſoever he is doing, ſtill his ſinnes are (as it were) ſo many Devils appearing in horrid ſhapes before his eyes.

A third Argument is in the Text, from the aggravation of thoſe actual ſinnes he committed; They were not ſinnes to be conſidered meerly in themſelves, but from the *cauſe* and *root* whence they ſprang, even the *defiled and corrupt nature that was in him*, it being not ſo much thoſe actual, though ſo horrid ſinnes that made him ſo guilty, as that they did flow from ſuch a defiled fountain within him:

him: Thus he aggravateth thoſe actual ſinnes from the root and cauſe within him; For although he was regenerated, and ſo delivered from the dominion of original corruption, yet it was with him, as with *Paul*, The Law of ſinne did ſtill warre within him againſt what was good, ſinne dwelt in him ſtill, and was apt upon all occaſions, like a *Dalilah*, to betray him into the hand of the *Philiſtims*, into the power of ſome foul tranſgreſſions. It is true, ſome have thought, that *David* ſpeaks this to extenuate and leſſen his ſinne; as if his meaning had been, *Lord, it's true, I have committed theſe foul ſinnes in thy ſight, but they are the more venial and pardonable, becauſe my nature is corrupt: It is no wonder, that being not an Angel, or a man in integrity, as* Adam, *or confirmed in grace, as the glorified Saints in Heaven, but the ſon of corrupted* Adam, *that I have thus tumbled into the mire*; And it cannot be denied, but that this truth of our original corruption may be pleaded, both for aggravation to puniſh, and alſo for pity to ſpare: Hence *Gen.* 6. 5. *Becauſe every imagination of mans heart, was only evil, and that continually*, therefore God was provoked to deſtroy the world by water, yet *Chap.* 8. 21. the very ſame thing, *viz.* becauſe a mans heart is evil from his youth, is made a reaſon, why God will not ſmite the earth again with ſuch an univerſal deſtruction. But it ſeemeth farre more genuine and conſonant to *David*'s ſcope in this *Pſalm*, to make theſe words by way of aggravation; for *David* is humbling and debaſing of himſelf, deſirous to juſtifie and clear God, and therefore he layeth himſelf as low, as poſſibly he can, digging into the very bottom of all that evil, which cleaveth to him.

In the words therefore we may take notice of the matter confeſſed and acknowledged with the introductory particle, to make it more conſiderable. It is not an ordinary or ſlighty thing, he is to ſpeak of, and therefore he begins with that note *Behold*; This *Ecce* may be called the *Aſteriſk* of the holy Ghoſt, or the Bibles *nota benè*; It is commonly uſed either for Attention or Admiration, or Caution; and it may have this three-fold uſe here.

For *Attention*, the matter being of ſo great concernment, ſo little minded or believed by moſt men; for *David* doth not ſpeak here, as if it were his particular caſe alone, as if none were born in iniquity, but him; yea, rather it followeth, if *David*, though ſo eminent and godly, ſo bleſſed by God, was yet born in ſinne, then no doubt, but all others are likewiſe.

Again, It may be a note of *Admiration*, becauſe of the myſterious depth of this original defilement: It is unſearchable, and the more he conſiders of it, the more amazed and aſtoniſhed he is; even as *David* at another time, *Pſal* 19. crieth out, *Who can underſtand his errors?* when he hath ſet himſelf with his whole might, to fathom all the evil that is in him, yet he cannot do it: Hence *Jeremiah*, Chap 17. ſpeaking of this deceitfull and deſperate heart of man, becauſe of the native pollution of it, ſaith, *Who can know it?* And then anſwers, *It's God alone that ſearcheth it*, God knoweth the depth of all that evil, which no man can reach unto.

Laſtly, It may be a note of *Caution* [*Behold*] and take heed of it; for you ſee even *David* betrayed by it, the holieſt man that liveth may quickly and ſuddenly fall into the moſt enormous ſins, becauſe of it.

In the next place, we have the thing it ſelf confeſſed, and that is in two things.

He was ſhapen in iniquity, that is the firſt: The word is many times applied to the bringing forth of a child, and doth properly ſignifie to bring forth with ſorrow and pain; Hence ſome render it, *I was born in iniquity*, and ſo it may very well be tranſlated; but if we render it ſhapen, or formed, then this ſheweth, That in the forming of the parts of the body, and diſpoſing of it for animation, even then ſinne is there initially; ſo that before we are born, as ſoon as that maſs is enlivened and animated, ſo ſoon is original ſinne in a man.

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The other expreſſion is, *That in ſinne did his mother conceive him*; The Hebrew word is, *Did warm him*, or *nouriſh him*; So that this doth not ſo much relate to the actual conception, as to that whole time his mother did bear him in the womb, all that while this pollution was in him. Hence *Aquila* renders it, ἐν πόνοις, and the *Septuagint* ἐν ὠδῖσι, which though happily ſome might think it a fault in writing, ἐν ὠδῖσι for ἐν πόνοις, yet there are thoſe, who make that word emphatical, and ſay, it's a metaphor from the fowl, that is called אם, *Pica*, the Pie, that while building of her neſt, is with great vehemency and violence compiling of it, breaking off the tops of twigs, and flying from place to place, as if ſome inward heat did tranſport her. Others make it to ſignifie a multiform appetite from the colour of that Bird. Well, howſoever it be, the word from the Hebrew is to be extended to that whole time, the child is carried in the mothers womb, being warmed and nouriſhed there; So that not only, as *Ambroſe* of old, we may ſay, *Hominis ortus in vitio eſt*, a mans birth is in ſinne, but as ſoon as ever that maſs of fleſh in the womb is informed and animated, ſo ſoon it becomes ſinfull. It is true indeed, the parts of the *body* are along while in forming before the ſoul be inſpired, and ſinne is not properly, till the ſoul be united to the body, yet becauſe that is part of man, and tends to it, we may ſay ſinne is there inchoatively and imperfectly, becauſe it is in tendency to make up man, and therefore it was, that Chriſt being to be man, yet without ſin was to be conceived by the holy Ghoſt, The very corpulent ſubſtance of the Virgin *Mary*, from which his body was made to be purified and ſanctified by the holy Ghoſt.

In the laſt place, we are to take notice, in what he is thus formed and born, and that is alſo in two words, *Gnanon* and *Cheteh*, both which ſignifie, that which is truly and properly a ſin: So that it's plain, when *David* could have no actual will, or conſent of his own, yet then ſin and iniquity was truly in him. This place therefore is very evident and unanſwerable, to prove this, *That all by nature are born in ſin*. The Fathers of old, before *Pelagius* aroſe did expound it ſo, and generally after *Auſtin's* time; The Popiſh Interpreters alſo grant it a clear place to prove this truth; yea, the *Rabbins*, they from hence alſo prove original ſinne, and ſay, it hath ſeven names in the Old Teſtament, whereof two that they mention, *viz.* *The fore-skin of the heart*, and *an heart of ſtone*, are without all doubt applicable unto it: Inſomuch that they who deny this Doctrine, in theſe dayes, muſt needs wilfully put a veil before their eyes.

It is true, *Clemens Alexandrinus* hath a paſſage, which would ſeem to enervate the force of this place, which the late Writer (*Unum Neceſſar. pag.* 395.) maketh uſe of, Εἰ δὲ ἁμαρτία συνελήφθη ἀλλὰ μὴ αὐτὸς ἐν ἁμαρτίαις ἦν· εἰς ἁμαρτία αὐτὸν, (*Lib. Stromat.* 3. *ſub finem.*) But how much his Authority herein is to be regarded, appeareth, in that he maketh the mother (here ſpoken of) to be *Eve*; he calleth his mother *Eve* prophetically, ſaith he (though happily that doth hint ſomething of original ſinne, elſe why ſhould he name *Eve*?) Beſides, this *Clemens* doth a little before, ſpeak ſtrangely, which paſſage is taken notice of by the ſame Author, as ſpeaking home to the point, λεγέτωσαν ἡμῖν, *&c. Let them tell us, Where an Infant did fornicate? Or how he who had done nothing could fall under the curſe of Adam? Bellarmine* thinketh theſe words to be the objection of Hereticks, and truly thoſe books do well deſerve their name στρωματεις, for there is ſo much confuſion, we can hardly tell when the Author himſelf ſpeaketh. Some would interpret him of actual ſins, but the learned *Voſſius* (*Hiſtor. Pelag. l.* 2. *pars* 1. *pag.* 160.) ſaith *Clemens* did not fully underſtand the Doctrine of original ſinne; And *Coccius* (*Tom.* 2. *Artic.* 2.) the Catholick-Treaſurer, from this very paſſage, ſaith, *Clemens parum noviſſe de peccato originali videtur.*

SECT.

SECT. II.

Objections againſt this Interpretation anſwered.

BUt let us hear, what is objected by the Adverſaries to this clear Text? And

Firſt, It's ſaid by ſome, *That* David *doth not here bewail his own ſins, but his parents in begetting of him, as if it was their ſinne he acknowledged, and not his own.* *Object.*

This is a miſerable ſhift; for, Firſt, *David* was not begotten in adultery, neither were his parents unlawfully joyned together, therefore in begetting of him, they did not ſinne; for *Marriage is honourable, if the bed be not defiled* with adultery or fornication: Therefore if *Adam* had ſtood in the ſtate of integrity, there would have been procreation of children; ſo that his parents did no more ſinne in this, than in eating and drinking, or any other lawfull act God hath appointed, either for the propagating of the *ſpecies*, or conſervation of the *individuums*. *Anſw.*

Secondly, This Interpretation is againſt the ſcope of *David* in this *Pſalm*, which is to debaſe himſelf, to humble himſelf from what is in him, not what is in others, *I will acknowledge my ſinne, and my iniquity is alwayes before me*, and ſo proceedeth to bewail this original, or birth ſinne.

Thirdly, If his intent were to confeſs his parents ſins, why doth he inſtance in his *mother only*, *In ſinne did my mother conceive me*, he ſaith, Why did he not rather bewail the ſinne of his father, who begat him, who would have been a greater ſinner, than his mother in that matter, if it had been a ſinne at all?

Laſtly, It's good to take notice of what *Bellarmine*, in the Expoſition of this place, though a Papiſt ſaith, *It may be to prevent ſuch calumnies, that future Hereticks would raiſe, the holy Ghoſt in this Text would uſe no word, that did properly and directly relate, either to the fathers begetting, or the mothers immediately conceiving thereupon, for this might ſeem to attribute ſinne to that, which yet is of Gods appointment, and if true, would neceſſarily condemn marriage, as unlawfull*; So that as he obſerveth, The words do properly relate to the child afterwards in the womb, when formed and nouriſhed there.

A ſecond Objection is, *That what* David *ſaith here is* hyperbolical. Thus the *Socinians*, David *doth not mean, as if he were born in ſinne, but doth* hyperbolically *aggravate his wickedneſs, in that from his youth up he did quickly fall into ſinne*, and they compare two places (amongſt others) *Pſal.* 58. 3. *Iſa.* 48. 8. where wicked men are ſaid to be *tranſgreſſors from the womb.* *Object.*

But firſt, Seeing *David* intends to abhorre himſelf before God, there is no ſenſe to go from the plain words, otherwiſe we might turn all the Scripture into tropes and figures, and ſo make no certainty at al; And as for thoſe two places, they bring to confirm this Text, how come men to be tranſgreſſors from the womb, to act wickedneſs ſo early, to ſinne as ſoon as ever they are able to act any thing? Doth not all this demonſtrate they were born in ſinne? *Anſw.*

Beſides, thoſe places are not parallel, for they ſpeak of the facts of men after they come out of the womb, and in ſuch particulars an *Hyperbole* may ſometimes be admitted; but this relateth to *David* while in the womb, and not to his own action, but that wherein he was paſſive.

Laſtly, Another *Socinian* ſaith, *It is to be underſtood of actual ſinnes, and not original, becauſe it is in the Plural number, whereas original ſinne is but one.*

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The Anſwer is, That indeed the *Septuagint*, and ſo the *Vulgar Latine* they render it in the Plural number, *in iniquities*, &c. And thereupon it's diſputed by the Schoolmen, Whether original ſinne be one or more ſinnes? Some (though but few) ſay, it's more; Others, but one, and excuſe their vulgar Tranſlation, by ſaying, that it may be called ſinnes in the Plural number, becauſe it is the root of many, or becauſe it being a body of ſinne, hath (as it were) many parts and members. *Arminius* likewiſe among other exceptions, brought this againſt their publick Catechiſm, becauſe it ſaid *Innata peccata* in the Plural number, as if original ſinne were many ſinnes: But all this Diſcourſe is needleſs, for in the Hebrew it is in the *Singular number*, and ſo our Tranſlators render it, and that *David* cannot mean actual ſinnes, is plain, becauſe he was born in this iniquity he ſpeaketh of.

The Text then thus vindicated, firſt from the note of Attention, [*Behold.*] Obſerve,

That the true Doctrine about original ſinne, is not only to be believed, but we are diligently to meditate and conſider about it. Behold (ſaith *David*) *I was ſhapen in iniquity*, &c. Great will be the ſpiritual advantage, that a man may reap hereby; but becauſe I have mentioned many already, I ſhall now name but two or three, not ſpoken before.

SECT. III.

More Advantages accruing from the Belief and Meditation of this Truth.

Firſt, *The man who deeply conſiders this, he will dwell at home much, he will much commune with his own heart, his work will be to rectifie his inwards much, to attend more to his heart-work.* Alas, how many do you ſee ſpend all their time in diſputes about Religion in quarrellings and ſtriſes about this opinion, and that opinion, whereas if he were deeply ſenſible of that wound upon him by original ſinne, and how his whole ſoul is out of order, he would preſently give over that way, he would ſay, I have greater work in hand, I have more neceſſary buſineſs to do? If a mans houſe were on fire, he would give over any diſputes he had with his neighbour, and go preſently to quench that: Thus the Pilot, when the ſhip is leaking, he would not attend to needleſs cavils, and in the mean time endanger his Ship; when thy vitals, yea thy very heart is diſeaſed, thou ſtandeſt diſputing about the cure of thy fingers end: Oh how much better were it to be ſearching into your hearts, diving into the bottom thereof, then to ſpend thy time in uſeleſs diſputes!

Again, If we did meditate on this more, *We ſhould not be ſo forward to judge and cenſure others, to be alwayes medling and talking of other mens infirmities, for we ſhould find our ſelves bad enough at home.*

Yea further, *When men accuſe us, and falſly ſlander us, charging this ſinne and that upon us:* Now though we may bleſs God, and appeal to him, becauſe of our innocency, yet we muſt withall confeſs, that if men knew all that ſtirreth in our hearts, as God doth, they would abhor us: Even *Socrates*, though an Heathen, when he was told, how men reviled him, *What would they ſay* (ſaith he) *if they knew all by me?* Certainly, there is no godly man, but loatheth himſelf more in Gods eyes, becauſe of this depth of pollution within him, then all the world can deſpiſe him, he is not more abominable in their eyes, than he is in his own.

Laſtly, *Hereby a godly man is provoked to walk with more fear and trembling*, becauſe

cauſe *David* had this birth-ſinne, therefore was he ſo quickly tempted to thoſe foul ſins: Oh if God ſhould not keep down, and by his Spirit mortifie this body of ſin, it would quickly break out even into a very hell! Thou carrieſt therefore fit fewel for any ſinne: Oh take heed, how thou comeſt near the fire of any temptation!

SECT. IV.

That we are ſadly to bewail, and be humbled for this Original Sinne all our dayes.

WE have conſidered the *Introductory Note of Attention*, and now proceed to the *Matter it ſelf*, which is acknowledged and bewailed, and that is not actual ſinne, but the *ſinne he was born in*, even before ever his underſtanding and will, could put forth any actions. *David* (you heard) doth not here *hyperbolize*, he ſpeaks it not only *humiliter*, but *veraciter*; he doth in his own experience, find that there is ſuch a bitter root within him, ſuch a corrupted nature, that if left to it ſelf, would immediately flame out into moſt accurſed and abominable tranſgreſſions; and therefore *David* knowing, that the ſtrength of all his actual ſins, was in this original, he compoſeth himſelf in a ſerious and affectionate manner to acknowledge that.

That we are not only to believe there is ſuch a thing, as original ſinne in us, but we are ſadly to bewail it, and to be humbled for it all our dayes. Doct.

This is not a truth in Divinity, that is to be in a ſpeculative and barren manner diſputed about, but we are to deſcend into our own hearts, to diſcern the woſull and bitter effects of it upon our own ſouls: It is not enough for you to be of this faith, That there is original ſinne, that it is the ſinne of the whole world, and of all mankind; but you are to take notice of, and to be affected with that particular and proper original ſinne, which diffuſeth it ſelf over thy whole man: Original ſinne is not one ſinne, as there is one Sunne, and all partake of the light of it; or like one *Intellectus agens*, as ſome Philoſophers dreamed, but it is in every man that cometh in the world, every one that is born hath his birth-corruption; Therefore *David* doth not ſpeak of that iniquity, as it is in all mankind, but as it was his caſe, and as he was born in it: So that it is not enough for you to ſay, It is true, it cannot be denied, but that all are ſinfull by nature, but you muſt come home to your own heart, you muſt take notice of the dung-hill and hell that is in your own hearts. Thus the Apoſtle *Paul*, as you heard, *Epheſ.* 2. 3. to humble them, and to lay them low, that they might ſee all the unworthineſs and guilt that was upon them, before the grace of God was effectual in them, he informeth them not onely of thoſe groſſe actual impieties they had walked in, but that *they were by nature the children of wrath*. But you may ſee this duty of bitter and deep humiliation, becauſe of original ſinne, notably expreſſed in *Paul*, Rom. 7. moſt of that Chapter is ſpent in ſad groans and complaints, becauſe of its ſtill working and acting in him. It was the ſenſe of this, made him cry out, *Oh miſerable man that I am!* Doſt thou therefore flatter thy ſelf, as if there were no ſuch law of ſinne prevailing upon thee, when thou ſhalt ſee *Paul* thus ſadly afflicted becauſe of it? Therefore it is, that I added in the Doctrine, *We are to bewail and acknowledge it all our lives*; For *Paul* ſpeaks here (whatſoever *Papiſts* and *Arminians* ſay to the contrary) in the perſon of a regenerate man, *Who did delight in the Law of God in the inward man*; and yet theſe *thorns* were in his ſide, *Original ſinne in the luſts thereof, was too active*, whereby *he could not do the good he would*, and when he did, he did it not ſo pure-

ly and perfectly, as he ought. So that you see, the work you are to do, as long as you live; Though regenerated, though ſanctified, you are to bewail this ſinne, yea none but the truly godly do lay it ſeriouſly to heart. Natural men, they either do not believe ſuch a thing, or they have not the ſenſe of it, which would wound them at the very heart; Therefore we read *only of regenerate men*, as *David*, *Job* and *Paul*, who becauſe of this birth-pollution, do humble themſelves ſo low under Gods hand. But let us ſearch into this truth.

SECT. V.

Which needed not to have been, if Adam *had ſtood.*

Firſt, Take notice, *That had* Adam *ſtood in the integrity God made him in*, had he preſerved the Image of God for himſelf and for his poſterity, *then there had been no occaſion, no juſt cauſe for ſuch ſelf-abhorrency, as doth now neceſſarily lie upon us.* Adam did not hide himſelf, and runne from God, neither was he aſhamed of himſelf, till ſinne had made this dreadfull breach; In that happy time of mans innocency, there was no place for tears or repentance; There was no complaining or grieving, becauſe of a Law of ſinne hurrying them, whither they would not, then *Adam's* heart was in his own power, he could joy and delight in God, as he pleaſed, but ſince that firſt tranſgreſſion, there hath become that grievous ataxy, and ſad diſorder and confuſion, under which we are to mourn and groan, as long as we live, for as we neceſſarily have corruptible bodies which will be pained and diſeaſed, as long as we are on the earth, ſo we have alſo defiled and depraved ſoules, which will alwaies be matter of grief and ſorrow to every gracious heart, ſo that they muſt neceſſarily cry out, Oh Lord! I would fain be better, I deſire to be better; but this corrupted heart and nature of mine will not let me! The *Socinians*, who affirm, *That* Adam *even in the firſt Creation, had ſuch a repugnancy planted in him, and a contrariety between the mind, and the ſenſible part, that this prevailing made him thereby to commit that tranſgreſſion*, do reproach God the maker of man, and make him *the Author of ſinne*: So then this neceſſity of confeſſion, and acknowledgment of our native pollution, was not from the beginning, but upon *Adam's* tranſgreſſion.

SECT. VI.

We muſt be humbled for a two-fold Original ſinne, and ſeek from Chriſt a two-fold Righteouſneſs.

Secondly, When we ſay, That *original ſinne* is to be matter of our humiliation and ſorrow, we muſt underſtand that *two-fold Original ſinne* heretofore mentioned, *viz.* Adam's *actual ſin imputed to us*, and *that inherent or in-dwelling ſin we are born in*; For ſeeing the guilt of both doth redound upon our perſons, accordingly ought our humiliation and debaſement to be; Yea, *Piſcator* thinketh *David* confeſſeth both theſe in this verſe: In the firſt place, *In iniquity was I ſhapen*, or *born*, as he interprets it, *viz.* in *Adam's iniquity*; And in the ſecond place, *in* (or *with*, for ſo ſome render it) *ſinne did my mother conceive me*, which is to be underſtood of that imbred pollution; howſoever it be, here it is plain, *Rom.* 5. that the Apoſtle debaſeth and humbleth us under this two-fold conſideration, firſt, *That we all ſinned in him*, there is the imputed ſinne:

And

And ſecondly, *That by his diſobedience we are made ſinners*, there is our birth-ſin: So that thoſe who would hunger and thirſt after Chriſt, finding a need of him, muſt ſeek for a two-fold benefit by Chriſt, anſwering this two-fold evil; Firſt, the grace of *Juſtification*, to take away the *guilt of all ſinne*, and then of *Sanctification*, in ſome meaſure, *to overcome the power of it*, that as we have by the firſt *Adam* imputed and inherent ſinne, ſo by the ſecond *Adam* imputed and inherent righteouſneſs.

SECT. VII.

The Different Opinions of Men about Humiliation for Original Sinne.

THirdly, *There are thoſe who make ſuch an humiliation and debaſement, as* David *here profeſſeth altogether needleſs and ſuperfluous, but they go upon different grounds:* For,

Firſt, All ſuch who do abſolutely deny any ſuch thing, they muſt needs acknowledge all ſuch confeſſions to be lies and falſhoods, that it is but taking of Gods name in vain, when we confeſs ſuch a thing by our ſelves, if it be not indeed in us: For if *Adam* ſhould have ſaid, *Behold, God created me in iniquity, and formed me in ſinne*, would not this have been horrible lying to God, and blaſpheming of his Name? No leſs is it; If their Poſition be true, *That we are born in the ſame condition and eſtate that* Adam *was created in*, derogatory to God, and a bold preſumptuous lie, for men in their prayers to acknowledge ſuch a ſinne dwelling in them, when indeed it doth not; So then, if this be true, That we are not born in original ſinne, then *David* doth in this penitential *Pſalm*, fearfully abuſe the Name of God, ſpeaking that which is a lie, and a moſt abominable untruth; But whoſe fore-head is ſo hardned, as to affirm this? Yet all ſuch who deny there is any birth-ſinne, they muſt alſo ſay, there is no confeſſion to be made of it, neither are we to humble our ſelves becauſe of it.

Secondly, Others there are, that though they hold it to be *a ſinne, yet* (they ſay) *it was abſolutely forgiven in Baptiſm; and if it was then totally forgiven, what neceſſity is there of confeſſion and acknowledging it afterwards?* That *original ſinne was forgiven to all that were baptized*, was the opinion of *Auſtin*, who yet did more earneſtly propugn this Doctrine of original ſinne, than any of the Fathers: Yea in his time, theſe two ſeemed to be *Catholick Doctrines* of the whole Church, *viz.* an univerſal efficacy of Baptiſm in all Infants baptized, to purge away original ſinne, as alſo the neceſſity of damnation of thoſe Infants which died without it. The Papiſts alſo, they generally conclude, *That this original ſinne is forgiven to all baptized perſons*; and *Socinus* in his Expoſition of this place, approveth this Poſition, *That it is not to be confeſſed*; Yea, it cannot be denied, but that ſome learned Proteſtants, adverſaries both to *Papiſts* and *Arminians*, as *Davenant*, *Ward*, have affirmed alſo, *That all baptized perſons have their original ſinne forgiven them, and ſo dying in their infancy, muſt without doubt be ſaved.*

Thirdly, There are others, and ſuch are the *Remonſtrants*, who affirm, *That upon* Adam's *fall, God entring into a new Covenant of Grace with fallen mankind, by Chriſt our Mediator; Therefore it is* (they ſay) *that none is damned for original ſinne, no not Heathens or their children, but that by the ſecond* Adam, *viz. Chriſt, there is taken off all that guilt which came by* Adam's *tranſgreſſion.* So that in this reſpect, they make the children of Heathens, and believers all alike:

So that by theſe mens Poſitions, though going upon ſeveral grounds, we ſee it affirmed, That original ſinne is pardoned, and that before there is any confeſſion, humiliation and ſorrow for it; Whether indeed, though it be pardoned, ſome of the fore-mentioned Authors will not hold it neceſſary to confeſs it, and to beg for the pardon of it, may well be doubted, (I ſay, ſome of them) For how prophanely and arrogantly doth a Remonſtrant *Adolphus Venator*, in his *Apologia contra Miniſtros Dordracenos*, ſpeak in this matter, as he is cited by *Sandæus* the Jeſuite (for I have not the Book it ſelf) in his *Hydrus Hollandæ, lib.2. cap.20. pag.268.*) where, when from the diverſity of opinions about original ſinne, he concludeth, *There is ſcarce any certainty about it*, addeth, *Etiam hinc intelligi poteſt, nihil eſſe, quia nemo in ſe reperiat, morſum conſcientiæ, vel accuſationem ſuiipſius ob peccatum ante quinquies mille, & quingentos annos in Paradiſo commiſſum; Ego ſaltem non ſenſi, nec credo Dordracenes fratres propter illud vel ingentem conſcientiæ ſtimulum perſenſiſſe, vel copiam lachrymarum profudiſſe:* How wretchedly doth this man ſpeak? Certainly *David*, and *Paul* had other apprehenſions of this original ſinne, with the immediate effects thereof. For the Orthodox hold againſt the *Antinomians*, "That though "our ſins be pardoned, yet we may, yea, ought upon ſpecial occaſions to con-"feſs them, and to renew our humiliation again for them, as *David* prayeth, "*God would not remember the ſinnes of his youth*; and here in this *Pſalm*, he "prayeth to be *purged* and *waſhed*, which relateth to all that uncleanneſs both "original and actual, he had formerly confeſſed: Thus *Paul* alſo doth ſeveral "times with humiliation and ſelf-debaſement make mention of his former perſe-"cutions and blaſphemies he had been guilty of.

Fourthly. Whatſoever may be the opinions of men about this ſinne, either denying it wholly, or making it univerſally pardoned to all mankind, or at leaſt to ſome when baptized, of which more is to be ſaid, when we treat of the effects of original ſinne; Yet from this example of *David*, and from other Texts of Scripture, we ſee, *It is our duty, as long as we live in this world, to groan under it, and bewail our miſerable condition, becauſe of it.*

SECT. VIII.

Repentance may be taken either largely or ſtrictly.

LEt therefore *David*'s example here in the Text, be more to thee, than what ten thouſand cavillers may ſay unto thee, onely you muſt know, that when we ſpeak of ſorrow and repentance about this ſinne, we may take repentance *largely* or *ſtrictly* for any kind of *holy ſorrow* and humiliation of ſoul, and that *becauſe God is diſpleaſed with us*, becauſe we have that which is contrary to his holy Law, and ſo is offenſive to him, and damnable to us; and in this reſpect we are in a deep meaſure to humble our ſelves for original ſinne, as being a moſt grievous and hainous ſinne, the guilt whereof would preſs us into the loweſt hell, did not Gods grace interpoſe, or elſe it may be *ſtrictly* taken for a *change of our mind*, or an alteration of that purpoſe and will we once had: Now in this ſtrict ſenſe, though it be our duty with ſorrow to be humbled for original ſinne, yet we cannot be properly ſaid to repent of it, becauſe it was not a ſinne ever committed by us perſonally, or through our own actual will. So that although we may not ſo properly (it may be) exhort men to repent of this original ſinne, yet we muſt preſs them to a deep and daily humiliation under it, and that not as a puniſhment, or an affliction only, but as a true and proper ſin; So that as without confeſſion and ſorrow no actual ſinne will be forgiven unto a man,

ſo

ſo neither will original ſinne, and therefore we do by conſequence in the *Lords* Prayer, when we ſay, *Forgive us our ſinnes*, pray not onely for the pardon of actual ſinnes; but original alſo, whatſoever the *Remonſtrants* ſay, neither is their Argument againſt it of any worth, when they ſay, then the meaning likewiſe is in the clauſe following, *That we forgive men their treſpaſſes*, and their original corruption againſt us, for the compariſon lieth not *in the Nature of the ſins*, but *the manner of forgiveneſs*; otherwiſe, when the Church prayeth for the pardon of Idolatry, or any ſinne againſt the firſt Table, adding, *As we forgive others*, the meaning ſhould be, As we forgive them their Idolatries, or ſins againſt the firſt Table, which would be abſurd and blaſphemous. Beſides, we are not onely to forgive the actual treſpaſſes of thoſe who wrong us, but even their thoughts and inclinations to hate us; If therefore original ſinne be a ſinne, and will damn us without Chriſts bloud, and Gods gracious pardon thereby, then we pray for the pardon of it in the Lords Prayer, and we are all our life long, becauſe of the reliques of it in us, to humble our ſelves, becauſe of it; And although becauſe *Wallæus*, an eminent Divine ſpake of, *Reliquiæ peccati originalis*. The *Remonſtrants* call it an abſurd phraſe; "For what is meant (ſay they) by theſe reliques of original ſinne, either actual ſinnes or original? If original, why then are they called the reliques of it? Yet we may ſay, The phraſe is very proper, for it ſuppoſeth original ſinne not to be wholly extinct, but buſie and acting, even in the godly, and therefore we may truly ſay, *Paul*, Rom. 7. complained of the reliques of it.

It is our duty (we heard) from this example of *David*, to humble our ſelves for the original ſinne that is in us, as long as we live. Hence whatſoever *Auſtin* ſaid at other times, yet in one place he ſpake moſt truly in this point, *Propter vitium quantum libet præferimus, eſſe nobis neceſſarium dicere dimitte nobis debita noſtra, cum jam omnia in Baptiſmo dicta facta, cogitate dimiſſa ſint.* (*Epiſt.* 29) Becauſe of original ſinne, although we have never ſo much profited, yet we are to pray, that God would forgive us our ſins.

This truth is the more diligently to be preſſed upon us, by how much the more doctrinal opinions have riſen up againſt it; for thoſe that deny any ſuch thing, they muſt needs make confeſſions of it to be a lie, and a meer mockery. And as for the Papiſt, though moſt of them hold original ſinne to be truly a ſinne, yet they ſay, Baptiſm is inſtituted for the remiſſion of that, as repentance is for actual ſins: So that it ſhould ſeem by their Doctrine, Confeſſion and godly ſorrow are required only to take away actual ſinne; but as for original, Baptiſm in the very *opere operato* doth remove it; for no Infant can put an *obex* to hinder the effect of that Sacrament: Hence it is that *Almain* a rational Schoolman, (*Opuſ. de peccato orig. pag.* 72.) maketh this Objection, "Suppoſe an *adultus*, a man "grown up, be to be baptized, and at that very time he puts ſome *obex* by a groſs "ſinne to hinder the fruit of Baptiſm; How then can that man (ſaith he) ever "have his original ſin pardoned; for there is not a ſecond Baptiſm, and repentance "is only to take away actual? To this he anſwers, That ſuch a man is not indeed "either to have attrition or contrition, or confeſſion of original ſinne; for as "it was not contracted by our free-will, ſo it doth not require ſuch a nolition, "whereby I would not have been born in it; Therefore ſuch a man, in his opinion, is to repent of that ſinne which was the *obex*, and then when that is repented of, original ſinne is forgiven by the very receiving of Baptiſm. I bring this inſtance, to ſhew, That according to the Popiſh Doctrine, which yet holds original ſinne, yet there is to be no ſorrow, no contrition or confeſſion, yea that we are not to have a nolition of it, becauſe it was not committed by our free-will. *Bellarmine* likewiſe (*lib.* 1. *de Sacramento Baptiſmi, cap.* 9.) ſaith, *Originale peccatum non eſt materia pœnitentiæ, nemo enim rectè pœnitentiam agit ejus peccati, quod ipſe non commiſit, & quod in ejus poteſtate non fuit*: Although *Onu-*

phrius

phrim (*De pœnitentia Diſp.* 3. *Sect.* 1. *Quæſt.* 5.) brings out of *Aquinas* that diſtinction I mentioned before, *viz.* of Repentance taken ſtrictly and largely, and in this later he joyneth with *Aquinas*, holding it neceſſary for original ſinne, oppoſing *Medina*, who affirmed, "That Repentance taken any way, though never "ſo largely, was not neceſſary for original ſinne. But our Doctrine out of this Text, will endure as gold and precious ſtone, when that errour will be conſumed as hay and ſtubble: For as actual ſinne, ſo neither original ſinne will be forgiven to any perſons grown up, unleſs they do acknowledge, and with true brokenneſs of heart bewail it; ſo that the many commands which are to confeſs ſinne, to bewail it, and to abhorre our ſelves, becauſe of it, as alſo to pray earneſtly and fervently for pardon, muſt extend to original ſinne, as well as actual, neither is Baptiſm a Seal of the pardon of original ſinne onely, but of all actual ſinns to grown perſons, which ſhall by faith make an holy improvement of that Ordinance, only it is true, as was hinted before, there is ſome difference in our godly ſorrow for original ſinne, and for actual.

SECT. IX.

The Difference between Godly Sorrow for Original Sinne and Actual.

FIrſt, *Repentance, or change of our minds and wils, is not ſtrictly and properly for original ſinne, becauſe that was not actually committed by us*, neither was it ever in our own ſingle perſons to have prevented it, yet in reſpect of ſorrow, deteſtation, and ſelf-abomination, ſo we are as much, if not more, to bewail our ſelves, than for actual ſin.

Secondly, Again, In actual ſins, there is this neceſſity in our repentance, *That we do ſo no more*, he only truly repents, that doth not commit thoſe groſs ſins again, at leaſt not *habitually or cuſtomarily*, as our Saviour ſaid to one, *Go thy way, and ſin no more*; but this will not hold in original ſinne, we cannot ſay, we will have it no more within us, we cannot ſay, this *Jebuſite* ſhall abide no longer within our borders, for we ſhall alwayes carry about with us this body of ſinne.

And therefore in the third place, Original ſinne and actual differ exceedingly in this, That actual ſinne when pardoned, both the ſinne it ſelf, and it's guilt is removed, but in original ſinne, though the guilt be removed in the godly, neither is it imputable to them, yet the ſinne it ſelf in ſome meaſure and power remaineth with us, as is more largely to be ſhewed in time; Onely you ſee ſome differenee there is, in our ſorrow and humiliation, between original and actual, yet not ſuch, but that in *reſpect of deep confeſſion, and humble acknowledgment*, both are alike; ſo that we cannot have any pardon of either without ſuch contrite hearts, as the Scripture ſpeaks of; and it is good to conſider the grounds, why we ought to be greatly debaſed, and to lay our ſelves ſo low under this conſideration.

SECT.

SECT. X.

Reasons why we must be humbled for Original Sinne.

First, *Because original sinne is in some sense all sinne*; It is the universal contagion of all the parts of the soul; it hath *Maculam universalem*, all actual sins they have only their particular spot or stain, and do more immediately pollute that power or faculty of the soul, it is immediately subjected in, as blindnes of mind doth properly infect the understanding, not the will or affections: so contumacy in the will, doth not but by consent or sympathy, as it were, infect the mind, but original sinne doth pollute all over, it's like a Gangrene over the whole body, whereas actual sinnes are like so many several sores: Thus original sinne is universal subjectively, there being no part of a man, no not his mind, or his conscience, but it is all over defiled, whereas no actual sinne hath such a general defilement with it: Oh then what cause is here, why our hearts should bitterly mourn and even roar out, for this sinne makes thy soul all over like a Blackmoor! Thou mayest behold thy self in the glass of Gods word, and not see one fair spot; it is a leprosie upon the whole soul, so that it leaveth nothing good in thee. It's true, the substance and faculties of thy soul are left still, yet they are so corrupted and vitiated, that in a moral consideration there is nothing whole or sound in them.

Secondly, From hence it is, *That it hath as it were an universal guilt*, it makes the *understanding* guilty, the *will* guilty, the *affections* guilty, even guilt all over; Every actual sinne hath its *proper formal guilt*; the guilt of theft is one thing, the guilt of adultery is another thing, but now original sinne is as it were an universal guilt: As God is that *bonum, in quo omnia bona*, so in some sense original sinne is that *malum, in quo omnia mala*, not onely effectively, of which in the next place, but because of the general guilt accompanying; For as it hath a general *maculam*, so it must have suitably a general *reatum*. This is greatly to be laid to heart; for as original righteousnes was not the perfection and glory of one faculty only, but the universal rectitude and general harmony of the whole man; Thus original sinne is not any particular guilt of one kind of sinne, but it's the ataxy, the dissolution of that curious workmanship which God at first made in man, and so is a general guilt; and therefore the more are we to bewail this condition, saying, Lord, It is not one or many sins, it is not this, or that peculiar guilt I am to humble my self for, but I am all over guilty, as the Land of *Israel* is said to be, *Isa.* 1. 6. *From the sole of the foot to the head, there is no soundnes, nothing but wounds and putrifying sores.* Thus are we to judge of our selves in respect of this overspreading contagion.

Thirdly, We are greatly to bewail and humble our selves under this birth-pollution, *Because it's the fountain and root of all the actual evil we do commit.* This is enough, if there were no external temptations to plunge us into all impiety. I shall not here dispute it rigidly, Whether every sinne committed, because of that original defilement within us, of that we are to speak hereafter. It is enough, that the Scripture doth attribute all actual evil to this, as the cause, *Jam.* 1. 17. *Every one is tempted and drawn aside by the lust which is within him*; and *out of the evil heart, as an evil treasure*, our Saviour saith, *Mat.* 12. 35. *proceed all evil thoughts, words and actions.* Thus also *Genes.* 6. *The imaginations of the thoughts of a mans heart are evil, and that continually*, but of this more in its time; onely take notice of this consideration in this place, as a full and clear ground, why thou shouldst with all thy might all the dayes thou livest, abhorre thy self, and loath thy self: It's from this original sinne *David*'s adultery and murder did flow: And thus there is no actual iniquity, which lieth as a load upon thee,

thee, but it did flow from this bitter fountain at firſt: Wilt thou therefore condemn the fruit of a Tree, and not much rather the root? Wilt thou abhorre the ſtream, and not much rather the fountain? Oh remember that here lieth the ſtrength and power of ſinne, and therefore the ſtrength of thy ſorrow ought to bend that way likewiſe.

Fourthly, We are deeply to humble our ſelves for this birth-contagion, *Becauſe in it ſelf it is a moſt grievous and hainous ſinne.* It's a diſpute, Whether original ſinne be not *graviſſimum peccatum*, the heavieſt and greateſt ſinne that is; It is true indeed, many ſins may exceed this in ſeveral reſpects, but yet if we lay all things together, we have cauſe to judge it the heavieſt ſinne that is; For although *Bellarmine* minceth the matter, and ſaith, it is *minimum peccatum*, the leaſt ſinne in this reſpect (though he acknowledge it very hainous otherwayes) becauſe it hath *minimum de voluntario*, yet we muſt not judge of the greatneſs of a ſinne by a Philoſophical notion, but according to the judgement of God, who beſt knoweth the hainous nature and guilt of ſinne; now by Gods puniſhing of it in ſuch a manner, it appeareth to be the greateſt ſin, the event doth demonſtrate it; In that we read not of any ſinne puniſhed by God in ſuch an high degree, as original ſinne was in *Adam* our firſt parent, in whoſe loins we are; For whereas all other ſinnes bring only the temporal and ſpiritual curſe upon the offender himſelf, this doth upon all mankind: Indeed God doth viſit ſometimes the ſins of Parents to the third and fourth generation, but here it is as long as there ſhall be a generation: And beſides, it's not onely temporal evils we ſuffer for *Adam*'s ſinne, in which reſpect many may ſuffer for other mens ſinnes, as in *Achan* and *David*'s caſe, but it is in ſpiritual deſtruction likewiſe, all mankind is obnoxious to eternal damnation for this tranſgreſſion: That therefore muſt needs be an horrid ſinne, and of a crimſon nature, for which we ſee God to be ſo ſevere, yea not only mankind, but all the creatures likewiſe are curſed for this; ſo that had not God provided a new Covenant of grace for ſome of mankind thus fallen, the whole race of men, would have been eternally damned, and that for this ſinne alone, though there had not been one actual ſinne committed in the world by any one man ſince the fall: Oh then tremble under this conſideration, becauſe the anger of God is thus ſtirred up againſt that one ſin, more than all the ſins that are committed! For though the ſinne againſt the holy Ghoſt be in this reſpect more terrible than original ſinne, becauſe God will never pardon that, whereas original ſinne is pardoned to all believers, and as Antiquity hath thought, even to *Adam* himſelf; yet in other reſpects, original ſinne is in a more extenſe and univerſal manner curſed than that: Do not then go to extenuate this ſinne, to ſay, It was but the eating of ſome forbidden fruit; or original ſinne, it hath none of my will, I cannot help it (for we joyn original, imputed, and inherent at this time together, becauſe of their inſeparable connexion;) but rather conſider the great anger of God that is gone out againſt all mankind, becauſe of it, and then thou wilt look on it with the ſame abhorring eye that God himſelf doth.

Fifthly, We are greatly to bewail this original defilement, *Becauſe it makes us wholly incurable, it depriveth us of all ſpiritual ability and power to recover our ſelves*; We are thus ſhapen in iniquity, and ſo muſt live and die, and go to hell in it, if Gods grace doth not interpoſe: Doth not *Job*, Chap. 14. 4. make it impoſſible for any man, *to bring a clean thing out of an unclean?* So that all mankind is born in an abſolute impotency to help it ſelf, if we would give thouſands of worlds to come out of this loſt eſtate, we could not help our ſelves: Hence it is that the Scripture attributeth all the good we have to the alone free grace of God.

Sixthly, We are to bewail it, *Becauſe it makes us ſenſleſs, ſtupid, depriving us of all ſpiritual ſenſe and feeling*: So that by it we are put into this ſad perplexity,

plexity; for none need, or are bound more to bewail this ſinne, than an unregenerate man, and yet he cannot ſend forth the leaſt ſigh and groan, becauſe of it: So that hereby we have contracted ſuch an unavoidable exigency upon us, that we cannot turn our ſelves any way; mourn and cry we muſt for this pollution, yet mourn and cry we cannot, becauſe this is one inſeparable effect of it, to take away all tenderneſſe and mourning: Hence the ſtony heart mentioned by *Ezekiel*, Chap. 11. 18. is in a great meaſure original ſinne: Till therefore we are regenerated, as we ſee in *David*, *Job* and *Paul*, we cannot truly mourn under it.

Laſtly, This is a work to do as long as we live, *Becauſe it's inſeparable from our natures, while we live in this world.* God indeed could in our life time, wholly free us from it, as well as at death, but he lets theſe reliques continue, that our tryumph at the Day of Judgement may be the greater, *Vivum captivum reſervantur ad tryumphum*, Captives are preſerved alive for the greater tryumph; And the rather God doth this, that ſo even his very *Pauls*, his moſt eminent and choiceſt ſervants may have matter of debaſement within themſelves, and more earneſtly groan for a day of Redemption.

A TREATISE OF Original Sin.

The Second Part.

SHEWING
What ORIGINAL SINNE is,
AND
How it is Communicated.

By *Anthony Burgeſs.*



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A
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Original Sin.

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PART. II.

CHAP. I.

Of the Name Old-man *given to Original Sinne.*

SECT. I.

ROM. 6. 6.

Knowing this, that our Old-man is crucified with Christ, &c.

IN the beginning of the Chapter, the Apoſtle informeth us, That no Goſpel-priviledges, or Evangelical grace amplified to the higheſt, may encourage to ſinne, for the Apoſtle maketh an Objection himſelf from the Doctrine he delivered; If grace abound where ſinne doth abound, then why may not we ſinne more, that grace may abound more? Thus there have alwayes been ſome who have turned bread into ſtones, and fiſh into ſerpents, making the grace of God to exclude our duty, and a tender care againſt ſinne. But the Apoſtle, as if blaſphemy were in this Objection, cryeth out, *God forbid*; You ſee with what indignation and deteſtation we ſhould look upon

upon all thoſe Doctrines, which under pretence of advancing Grace, do cry down Duties and an holy life, making it a legal and a ſervile thing.

Now the Apoſtle bringeth an Argument againſt indulgence in ſinne, notwithſtanding Gods grace, Becauſe we are dead to it, and then how can we live to it? Would it not be a monſtrous, and an afrighting ſight, to ſee dead men come out of their graves, to live and walk amongſt us? Thus alſo it ought to be no leſs wonderfull, yea terrible, to ſee a Chriſtian give himſelf to any evil way. And that we are dead to ſinne, he proveth by our Baptiſm, concerning which he ſpeaks admirable and ſublime matter: So that if we conſider what great things are here ſpoken of it, we may wonder to ſee, how cold and rare our meditations are about it; for he makes it to be that Sacrament, in the right uſe whereof we put on Chriſt, yea that thereby we are ingraffed and implanted into him: Hence *ver.* 5. he uſeth that word *of being planted into him*; a metaphor from the Husbandman, who by planting his Science into another ſtock, doth thereby make it partake of the life or death of the Tree; if the Tree liveth, that liveth; if the Tree dieth, that dieth; ſo it is with us and Chriſt. By the phraſe then is intended no more than our communion with, and intereſt in Chriſt, and that both in his death, and his reſurrection: For you muſt know, that the Scripture doth not only make Chriſts death and reſurrection to be the cauſe of the death of our ſins, and of our ſpiritual reſurrection to holineſs, but alſo makes them types and reſemblances of ſuch things in us, That as Chriſt died in his paſſible body, ſo we ſhould die to ſinne; and as Chriſt after his death did riſe again to glory and immortality, thus we ſhould riſe out of ſinne, to walk in newneſs of life, and both theſe are ſignified in Baptiſm.

1. Our Communion with Chriſt in the efficacy of his death and reſurrection.

2. The Repreſentation of this; that what was corporally done to Chriſt, ſhould be ſpiritually fulfilled in us; and therefore ſome think, that the Apoſtle doth allude to that primitive Rite and Cuſtom which was in baptizing; when the baptized party was firſt put under the water for a little ſeaſon, which repreſented Chriſts burial, and our death to ſinne. 2. There was the emerſion, or riſing again out of the waters, which ſignified Chriſts Reſurrection, and alſo our riſing again to holineſs and godlineſs.

This is the Summe of the Apoſtles diſcourſe concerning Baptiſm in its ſacramental ſignification, which he amplifieth further in my Text, and that as a reaſon, why we ſhould not live to ſinne who were baptized into Chriſt, *viz. Becauſe our Old man is crucified with Chriſt*; Both becauſe Chriſt in being crucified did ſubdue thereby the dominion of ſinne, and alſo we are to do to the body of ſinne within us, what was done to Chriſts body, to crucifie it, and thereby to deſtroy it. There is nothing more to be enquired into in the Text, but what is meant by our *Old man?*

They limit it too much that underſtand it only of the habit, or acquired cuſtom of ſinne, which we live in before Regeneration, as *Grotius* ſeemeth to underſtand; But we are to take it, as both Popiſh and Proteſtant Commentators do interpret it, for that vicious and corrupt nature, which we all derive from *Adam*, putting it ſelf forth into ſeveral luſts and ungodly actions, wherby there is an habituated, inveterated cuſtom at laſt in ſin; ſo that although we may underſtand luſts and actual impieties with long cuſtom therin, under the phraſe of the *Old man*, yet principally and chiefly we are to interpret it of that polluted nature we have from *Adam*; and this will eaſily appear to be ſo, if you conſider the other two places, where this expreſſion is uſed, *Epheſ.* 4. 22. *That ye put off the Old man*, &c. *and that ye put on the New man.* Col. 3. 9, 10. *Ye have put off the Old man with his deeds, and have put on the New man* Where,

1. You ſee the *Old man* is diſtinguiſhed from the effects and deeds of it, which are actual ſins. And then

2. *Old*

2. *Old man* and *New man* are made two immediate oppoſites; now the *New man* is plainly expreſſed by the Apoſtle, what it is, *viz.* not ſo much actual holineſs, as the Image of God repaired in us, ſo that as the *New man* is the Image of God, and that holy nature repaired in us; ſo the *Old man* is the contrary to this, *viz.* a deprivation of that Image of God, and an univerſal pollution of all the whole man: So that whereas ſometimes the word *Old* is uſed abſolutely, as the *old Serpent* (there is no new Serpent) which is the Devil; So here its uſed comparatively, and called *Old* in reſpect of the *New man*, the work of grace ſucceeding therein.

SECT. II.

HAving therefore hitherto ſhewed the *Quod ſit* of original ſinne, *That there is ſuch a thing*, maugre all adverſaries, and that by the mouth of *two witneſſes* out of the New Teſtament, and two out of the Old (not but that there are many more, only I ſhall (God willing) treat on them upon ſome different notions.) I now come to inform you of the *Quid ſit*, What it is; for here is much oppoſition likewiſe; And becauſe in knowing what a thing is, there is the *Quid nominis*, and *Quid rei*, what the name is, and what the thing is.

I ſhall firſt beginne with what the Name is, for that way *Socrates* did uſe to commend, from the name to go to the nature of a thing: And whereas this native-pollution hath Scripture names, Eccleſiaſtical, uſed by the Fathers, and Scholaſtical uſed by the Schoolmen, yea the Rabbins ſay, it hath ſeven names in the Old Teſtament. I ſhall only pitch on the Bible names, and that not univerſally, but upon ſome eminent and chief ones, which it hath in the Scripture, from which alone we ſhall be beſt able to diſcern the nature of it.

The firſt whereof is here in the Text, wherein it is called the *Old man*; From whence obſerve,

Obſerv.

That the natural or birth-pollution we are born in, is called by the Scripture, The Old man *that is in us.*

Several names indeed the Scripture giveth it, and ſome are applied to it by Divines, of which, yet ſome queſtion may be made; as when Chriſt is ſaid, to be *the Lamb that takes away the ſinne of the world*, John 1. 29. By that they ſay is meant original ſinne, for that is not ſo much my ſinne or thy ſinne, as the ſinne of the world, and therefore he ſpeaketh in the ſingular number, *The ſinne*, not the ſins of the world; but this is not ſo probable, for Chriſt came into the world to take away not only original ſinne, as ſome Papiſts have thought, but actual alſo. Others apply that of *Heb.* 10. to it, *The ſinne that doth ſo eaſily beſet us*; And indeed that is a very proper word to explain original ſinne; but whether the Apoſtles ſcope be ſo immediately to point at that, may be further enquired into. I ſhall therefore take only ſome few clear and undoubted Titles, that the Scripture giveth to it, of which this in the Text is a notable one, *The old man*; And before we inform you, how comprehenſive this is, let us remove a twofold miſtake, or erroneous apprehenſion that may be about it.

SECT. III.

Two Miſtakes removed.

THe firſt is that of *Flaccius Illyricus*, who becauſe the Scripture uſeth ſuch concrete and ſubſtantive terms about original ſinne, calling it a man, a body, therefore he erred in a contrary extremity to the *Pelagians*; and ſome Pontificians, making original ſinne not to be an *accident*, but the *eſſence and ſub-*

ſtance

ſtance of the ſoul; but of this more when we come to ſearch out the nature of it; only you muſt know, that original ſinne is not the ſubſtance of a man, but an univerſal diſeaſe adhering to it; as the Leproſie in a Leper, it's not his body, it's not his corpulent eſſence; the body is one thing, the Leproſie is another thing; and thus in man, his ſoul and body are one thing, his original corruption is another thing: Though as in an univerſal Leproſie, you cannot touch one part of the body, but it is infected; ſo neither can we name one part of the ſoul, but it is polluted; we muſt therefore diſtinguiſh between nature and ſinne, to avoid *Flacianiſm*, yet we muſt not ſeparate or divide one from the other, to avoid *Pelagianiſm*; but of this more in its time.

Secondly, We muſt not conceive that it's called the *Old man*, becauſe of any impotency or weakneſs, as if it were not able to put forth into vigorous acts and lively luſtings of ſinne, as old men have all their natural ſtrength and vigour decaying: No, though it be called the *Old man* in us, yet it's conſtantly working, drawing aſide, captivating and enflaming of us, yea making warre daily againſt any thing of God within us.

Theſe things premiſed, let us conſider, why the Scripture giveth it ſuch a name, for it might ſeem a very harſh expoſition, to call that which is an accident or a quality in a man, by the name of an *Old man*.

SECT. IV.

Why Original Sinne is called Man.

THerefore let us ſee the reaſon, why it's called *Man*, and then the *Old man*; original ſinne may be called a *Man*,

Firſt, *Becauſe that ſo farre as we are men*, quanti ſumus, *we are all over polluted*; *So that the old man is the whole man polluted in this ſinne before he be regenerated*: Inſomuch that this phraſe may ſadly and deeply humble us, that the Scripture gives the name of man to ſinne, as if that were all we are: Hence (as you have heard) to walk as a man, to ſpeak as a man, is to do a thing ſinfully, as farre as thy humanity reacheth, ſo farre thy pollution reacheth; So that the very calling of thee a man may greatly debaſe thee; for though thou art a rich man, a great man, yet this *Old man* doth infect thee.

Secondly, In that original ſinne is called a *Man*, there is implied the *Subject* of it to be *every man*, as well as *every part of man*, *Totus homo*, and *totum hominis*, yea *ad omnis homo*, not one exempted that is by natural propagation: So that every little Infant hath this *Man* in it; Every one that needeth a Chriſt, that wanteth a Saviour, hath this *Old man* abiding in him.

Thirdly, It's called *Man*, *Becauſe of the heap or collection of all ſinne that is in it*; For as a man is not one part of the body, the finger, the eye, or the hand, but the whole Compages and Fabrick of all the parts united together. Thus original ſinne is not one particular ſinne, but the maſs or ſpawn of all; It's not a ſtream, but the ocean, and therefore this ſheweth the horridneſs alſo of it, that it is the womb wherein all ſinne is conceived; Let a man be totally cleanſed from this, as the glorified Saints in Heaven are, and then no actual ſin can come from him.

Laſtly, It's called a *Man*, *Becauſe of the intimate and tenacious adheſion of it to the whole man, there being no way to ſever our Natures and that, while we abide in theſe mortal bodies*: So that it ſuppoſeth ſinne to be in us, as fire in the iron when it is red hot (though there is ſome diſſimilitude alſo) that we cannot ſee the

the colour and ſubſtance of the iron for the fire, nothing appeareth but fire; Iron though of it ſelf black and cold, yet by the fire in it is altered; ſo the ſoul of a man, yea the whole man that was at firſt made upright and holy; now through this pollution manifeſts nothing thereof, yea the clean contrary; in ſtead of the Image of God, there is the image of the Devil, there appeareth nothing but of the ſinne and the Devil in a man; for if *Paul* could ſay, *He no longer lived, but Chriſt in him*, Gal. 2. 20. when yet grace was not full and complete in him, How much rather may we, while abiding in our natural eſtate ſay, We no longer live, but ſinne in us, for ſinne moveth all, and doth all, having full dominion over us?

SECT. V.

Why it is called Old-man.

IN the ſecond place, It may be called the *Old man*; Firſt, *Becauſe it came from* Adam *the firſt man, and moſt antient*: Thus it is a ſinne of great antiquity, it hath been in the world ever ſince *Adam*'s tranſgreſſion; Moſt things have had their times and their ſeaſons, but this hath been alwayes; There was never any age, wherein men were not born ſinfull, though ſome actual ſins have abounded more at one time than another, though *Adam* be dead thouſands of years ago, yet the ſin liveth and is propagated.

2. It is *Old, Becauſe it is from every mans particular beginning*: Thou canſt not think of the number of thy years, or how old thou art; but thou mayeſt with groans remember alſo that ſinne is juſt as old as thou art; Haſt thou lived to threeſcore or an hundred years, even thus old ſinne is? Alas we are apt to complain of old age, to count it a diſeaſe; we ſay, Alas now our beſt time is gone, we are weak old men: Oh but there is an old man within that is more to be lamented!

3. It's the *Old man, Becauſe of the craft and ſubtil wayes that this ſinne hath within us*: Inſomuch that *Jeremiah* complaineth *Chap* 17. None can find out the depth of ſinne, none but God can ſearch thy heart: This is the old ſubtil fox within thee, and therefore it's ſaid to deceive and to tempt us.

4. It's the *Old man, Becauſe it is to be renewed*; *That which is old* (ſaith the Apoſtle) *is to vaniſh away*. The Old Teſtament was removed that the New might ſucceed. Thus the Old man is to die, is to continue no longer, that the New may be eſtabliſhed in us.

Laſtly, It's called the *Old man, Becauſe there is no loveline ſt or comeline ſs in it*; For old age is like winter, making the bloſſoms of beauty to fall: Thus the name Old man argueth the uncomelineſs of it.

Uſe. Of Inſtruction, To acquaint your ſelves with this Old man in you, young and old, rich and poor, all have this Old man, that will at laſt betray and damn you: Oh conſider you carry your own bane about with you, out of thy own bowels, thy own heart, will ariſe that which will deſtroy thee, and this Old man is in every one; The Phariſees told the blind man, *He was wholly born in ſinnes*; They thought it was the condition of ſome miſerable afflicted people to be ſo born, but it is the condition of all, and therefore expect no heaven or ſalvation, till this Old man be crucified, and the New man repaired in thee.

Chap. II.

Of the Name Law of Sinne *given to Original Sinne.*

SECT. I.

Rom. 7.25.

So then, with the mind I my ſelf ſerve the Law of God, but with the fleſh the Law of Sinne.

THis Chapter is the common ſeat and proper place, wherein the nature of original inherent ſinne is expreſly handled; ſo that he who by reading of this Chapter ſhall not be convinced that there is ſuch a thing as original ſinne, and that in ſome meaſure putting it ſelf forth in the godly to their great grief and miſery, I think we may ſay, he would not believe any ſuch thing, though men ſhould riſe from the dead, and come and preach it to us. I ſhall in time (God willing) fully improve the chief matter herein contained; for herein is deſcribed that Chriſtian conflict which is in all the godly, between the regenerate and unregenerate part, as alſo the conſequents thereof: For the preſent, I muſt take two *Hypotheſes*, or Suppoſitions for granted, which in time (God willing) I ſhall fully prove.

The firſt is, That the Apoſtle ſpeaking of ſuch a ſharp combate within him between the Law of his mind, and the Law of ſinne, *doth not aſſume the perſon of another*, as of a carnal unregenerate man, or a Legaliſt convinced by the Doctrine of the Law, yet his heart carrying him in the clean contrary way, but ſpeak it of his own Perſon, and that as regenerated. The former way go the *Arminians*, and ſome Papiſts, and all *Socinians*, but the later way generally go the Proteſtants, even as *Auſtin* of old, retracting the former opinion he once had; yea the beſt and choiſeſt Commentators of the Papiſts, *Salmeron*, *Pererius*, *Eſtius* and *Lapide*, &c. do adhere to this Expoſition. So that you muſt not think, that the combate here ſpoken of, is like that which *Ariſtotle* deſcribes his incontinent perſon by, that doth like *videre* and *probare meliora*, but *deteriora ſequi*, which is only a *fight between an inlightned conſcience, and a corrupt heart.* Nor

2. Is it like thoſe *preparatory and initial works anteceding ſometimes converſion*, which *Auſtin* doth notably ſpeak of in himſelf, deſiring to be freed from ſinne, and yet afraid his prayer ſhould be heard; ſo that he was alwayes going, but yet never did thorowly go to God, till at laſt he found that *gratia Dei vorti cordis*, which no hard heart can reſiſt, becauſe it is given on purpoſe to take away the hard heart: But the Apoſtle doth here not only doctrinally affirm ſuch a thing as original ſinne, but experimentally he declareth the actings of it: So that he doth

doth not only write a doctrinal and dogmatical Truth, but alſo an Hiſtory of what he obſerved in himſelf.

The ſecond Suppoſition to be granted is, that by *fleſh* the Apoſtle doth not *only mean the ſenſitive or ſenſual part, but the whole man, ſo farre as corrupted.* So that with the Apoſtle, the ſoul is *fleſh*, the *underſtanding*, the *will*, are *fleſh*, becauſe all are corrupted with original ſinne; Of which more in its time.

Theſe two things premiſed, you may know, that this Text read is the Epilogue or ſummary Concluſion, which the Apoſtle makes from that doctrinal and practical diſcourſe about himſelf (to wit) that there are *two principles* in him, *two ſelves, two men*, as it were; There was both a ſweet fountain and bitter within him, and from theſe did flow two ſuitable ſtreams, *The Law of the mind*, did incline him to ſerve *the Law of God*, but the *Law in his members*, *the Law of ſin*; Not that the Law of ſinne and members are two diſtinct things, as *Calvin* and *Beza* thought, making the *Law of ſinne*, to be *original ſinne*, the *Law in the members* to be *the actings and ſtirrings* of this in the whole man; for *ver.* 23. *The Law of ſinne* is expreſly ſaid to be in the *members*; And whereas the Apoſtle in that verſe ſaith, *He ſeeth a Law in his members bringing him into captivity to the Law of ſinne*, that doth not argue a diſtinction between theſe, but according to the uſe of the Scripture, the Antecedent is repeated for the Relative; the ſenſe being, That the *Law of his members* did bring *Paul* into captivity to it, notwithſtanding the *Law of the mind* within him, as *Gen.* 9. 16. *I will remember* (ſaith God himſelf) *the everlaſting Covenant betwixt God* (that is my ſelf) *and every living creature.*

We ſee then in theſe words, that the Apoſtle giveth another name to that original ſinne, which dwelleth in him, he calleth it very emphatically *The Law of ſinne* in him; Original corruption is even in *Paul*, though converted, how much more in all unregenerate perſons by way of a *Law*: From whence obſerve,

That the Scripture cals original ſin the Law of ſin within us.

SECT. II.

TO underſtand this, take notice of theſe things:

First, The Apoſtle in his Epiſtles doth delight to uſe the word *Law*, and that when ſpeaking of contrary things, *The Law of God*, *the Law of Works*; This he mentioneth properly, but then he cals it, *The Law of faith*, becauſe the Hebrew word for *Law*, ſignifieth no more than *Doctrine*, for *Torath* either comes, they ſay, from a word that ſignifieth to *appoint* or *teach*, or from a word that ſignifieth to *rain*, becauſe (ſaith *Chemnitius*) as the raine is gathered together in the clouds, not to be kept there, but to be emptied on the earth, that ſo it may be made fruitfull. Thus the Law of God was appointed by God, not meerly to be written in the Bible, but alſo to be implanted in our hearts. The word then in the Hebrew ſignifying *Doctrine* in the general, no wonder if the Goſpel be called, *The Law of Faith*; So Regeneration, *Rom.* 8. is called, *The Law of the Spirit of life*; as in other places it is, *The Law of God written in our hearts*; but the Apoſtle doth not only apply it to theſe things, but eſpecially in this Chapter he cals it, *The Law of ſinne*, not ſin only, but the *Law of ſinne*, and *the Law in our members*; why the Apoſtle doth ſo, you ſhall hear anon. Only

In the ſecond place, you muſt conſider, when the Apoſtle cals it, *The Law of ſinne*, it is in an improper and abuſive, or alluſive ſenſe; for a *Law* properly is only of that which is good, the matter of a Law, muſt be honeſt and juſt, becauſe a Law is *pars juris*, and *jus* is *à juſto*; Therefore *Aquinas* ſaith, That unjuſt Laws are rather *violentiæ*, than *leges*. Yea *Tully* ſaith, Such Decrees are nei-

ther *Leges*, nor *ne appellanda quidem*, yet the Scripture ſpeaks of ſome, *who make iniquity a Law*, Pſal. 99. 20. or *who frame miſchief for a Law*. *Tacitus* complaineth of the multitude of Laws in his time, and ſaith, The Commonwealth groaned, *ut flagitiis ita legibus*; So that although the properties of a Law are to be good and profitable, yet by alluſion, all unjuſt and hurtfull Decrees are called Laws, and thus the Apoſtle cals it *the Law of ſinne*, alluding to thoſe properties, or effects, which a Law hath; What the Law of God doth in a regenerate man, the contrary doth the Law of ſinne in a natural man.

SECT. III.

Original Sinne compared to a Law in five reſpects.

ORiginal ſinne therefore may be compared to a *Law*, in theſe reſpects:

First, A Law doth teach and direct, *Lex eſt lux*. *It informeth and teacheth what is to be done.* Thus the Schoolmen, they make *Direction* the firſt thing neceſſary to a Law; The work of grace in a godly man, is called by the Apoſtle, *The Law of the mind*, in this Chapter; Becauſe grace within a man doth teach and direct him what to do; Hence 1 *John* 2. 27. the godly man is ſaid to have *an anointing within him*; The Law of God is *written in his inward parts*, and ſo from within, as well as by the Word without, they are taught what to do: Thus on the contrary *the Law of ſinne* in a natural man, *doth teach and prompt him to all kind of evil*: This *Law of ſinne* doth not indeed teach what we ought to do, but it doth wonderfully ſuggeſt all kind of wickedneſs to us; and from this cauſe it is, that you ſee children no ſooner able to act, but they can with all readineſs runne into evil; ſinnes that they have not ſeen committed before their eyes, they can with much dexterity accompliſh: What a deal of inſtruction and admonition is requiſite to nurture your young ones in the fear of the Lord? And all is little enough, And why is this? *The Law of God is not in their hearts*, they have not that in them, which would direct and teach holineſs; But on the other ſide, children need not to be taught wickedneſs, you need not inſtruct them how to ſinne, they have much artifice and cunning in an evil way, And why ſo? The Law of ſinne is in them, this is that they are bred with: So that as the young ones of Foxes and Serpents, though they have no teacher, yet from the Law of nature within them, they grow ſubtil and crafty in their miſchievous wayes: Thus the Law of ſinne doth in every man, he is ingenious and wiſe to do evil. As the ground ere it will bring forth corn doth need much labour and tillage, but of it ſelf bringeth forth bryars and thorns: Thus all by nature are ſo fooliſh and blind, that without heavenly education and inſtitution you cannot bring them to that which is holy, but of their own ſelves, men have ſubtilty and abilities to frame miſchievous things: And why is all this? They have a Law of ſinne within them, which directs, ſuggeſts and informeth to do much evil: So that we are not to put all upon the Devil, to ſay, He put it into my minde, he ſuggeſted ſuch thoughts to me; No, the Law of ſinne within thee, can ſufficiently prompt thee to all evil.

Secondly, *A Law doth not onely teach, but it doth inſtigate and incline, it preſſeth, and provoketh to the things commanded by it.* Thus the Law of the mind in a godly man, *doth greatly inſtigate and provoke him to what is good*; It is like a goad in his ſide, it is like fire in his bowels, he muſt do that which is good, elſe he cannot have any reſt within him: You read when *David* refrained for a while from ſpeaking good, at laſt he could hold no longer, but the

the fire did break out: So *Paul*, 2 Cor. 5. *The love of Christ constraineth us*; Thus the true believer he hath a principle of grace within him, which is like a Law upon him, he cannot do otherwise, he must obey it: Thus on the contrary, Original sinne in a natural man, is like a Law within him, it provoketh him, it enflameth him to all evil; Whensoever any holy duty is pressed upon him, this Law of sinne stirreth him up against it, makes him rage at it, as the Apostle doth abundantly testifie in this Chapter, he tels us, *This Law of sinne did warre and fight against the Law of God, it did lead him captive*, it conquered and subdued him against his will: If then a godly man find this Law of sinne so powerfull, and operative in him; No wonder if men wholly carnal and natural, they finde the Law of sinne as fully prevailing over them, as the Devils did on the herd of Swine, which they hurried violently into the sea without any resistance. As then the Devil when he possessed some bodies, provoked and moved them to many violent and sudden actions, which they could not gainsay: Thus doth the Law of sinne in men naturally, it provoketh, it instigateth, it turneth the soul upside down, it is continually pressing and enclining to evil, which makes the Scripture say, *Gen.* 6. *That the imaginations of the thoughts of mans heart is only evil, and that continually.*

Thirdly, *Original sinne is a Law, because by this a man is bound and captivated to the lusts thereof, there is an indissoluble union till death.* Thus the Apostle argueth from the Law of an Husband and his Wife, she cannot marry another, while her Husband lives; Neither can we be married to Christ, while this is predominant, yea, we must die, ere we be wholly freed of it.

Fourthly, *Original sinne is called a Law of sinne within us, because of the injurious command and rule it hath in every man by nature:* And this indeed is the most explicite and formal reason, why it is called a Law; for to a Law there is not onely required a directive power, for so counsels and admonitions have, which are no Laws; but there must be also a preceptive and commanding power; so that a Law hath *vim coactivum*, a compelling force, to have a thing done; and in this respect, the Apostle gives it this Title of a *Law of sinne within us*, for even in the person of a regenerate man; What sad complaints doth he make of this tyrannical power of sinne within him? He is not his own man, he cannot do what he would, yea he doth what he would not; insomuch that he cals himself *carnal*, *and sold under sinne:* These expressions are so great, that therefore some have thought they could not be applied to a godly man; For it is said of *Ahab*, as a sure Character of his wickednesse, *That he sold himself to do evil*, 1 Kings 21. 20. but *Ahab* did that willingly; *Paul* is here passive, he is sold against his will, because sinne hath such tyranny over him: Therefore the afflicted *Israelite* did not more groan to be delivered from his oppression, than *Paul* crieth out to be *delivered from this body of sinne*; Well therefore may this birth-pollution be called, *The Law of sinne within us*, for it ruleth all, it commands the whole man; what sinne bids us think, we think; what it bids us do, we do; No natural man can do otherwise: The Apostle speaks peremptorily, *They that are in the flesh cannot please God?* Rom. 8. 7, 8. *And the carnal minde is not subject to God, neither indeed can be:* Oh the miserable and unhappy estate we are all then in by this original sinne! We cannot but sinne, we do not love that which is good, neither can we; The Law of sinne hath wholly enslaved us: Though all the curses of the Law be denounced against us, yet we cannot but sinne: As venemous creatures cannot vent that which is sweet, but necessarily that which is poison, yet (as *Bernard* of old said well) "This necessity in sinning doth not take off from

"volun-

" voluntarineſſe and delight in it, neither doth the delight take off from the " neceſſity.

Laſtly, It may be called, *The Law of ſinne* (ſaith *Aquinas*) *Becauſe it's that effect of Gods penal Law inflicted upon mankind, becauſe of* Adam's *tranſgreſſion; So that upon* Adam's *ſinne, God hath ſo ordered, that it ſhould be by way of a puniſhment upon us, to be prone unto all evil.* For (as you heard) this original ſinne, is both a ſinne and a puniſhment; So that as God hath appointed that every man ſhould die, it is a Law that ſhall never be repealed; ſo likewiſe that every one born of man in a natural way ſhould be unclean, and have a fountain within him daily emptying it ſelf into poiſonous ſtreams.

Uſe. To be informed, whence it is that thy heart is ſo out of all meaſure evil, whence it is that no godly thing is pleaſing to thee, whence it is that upon ſearching into thy heart, thou findeſt a noiſom dunghill there, that thou art never able to go to the bottom, whence it is that luſt is ſo ready at hand alwayes, that ſinne alwayes appeareth firſt in thy ſoul; All this is, becauſe original corruption is by way of a Law in thee; That teacheth to ſinne, that inſtigateth to ſinne, yea that commands and imperiouſly puts thee on to all manner of evil: If you do not feel this heavy thraldome and preſſure upon you, it is not becauſe it is not there, but becauſe thou art dead in ſin, and haſt no feeling of it. *Solomon* ſpeaking of a good woman, hath this notable expreſſion, *Prov* 31.26. *The Law of kindneſſe is in her lips* (The Law of kindneſſe) *ſhe cannot but be loving and friendly in all ſhe ſaith.* Now on the contrary, The Law of ſinne is all over thee; The Law of ſinne is in thy heart, the Law of ſinne is in thy mind, the Law of ſinne is in thy eyes, in thy tongue, thou canſt not but ſinne in, and by theſe.

CHAP.

CHAP. III.

Of the Name, The Sinne that dwelleth in us, *given to Original Sinne.*

SECT. I.

Of the Combate between the Fleſh and Spirit.

ROM. 7. 17.

Now then, it is no more I that do it, but ſinne that dwelleth in me.

THis excellent Chapter, which containeth the heart and life of the Doctrine of Original Sinne, ſo that it may be called the Divine Map thereof, deſcribing all the parts and extents of it, will afford us many teſtimonies for the confirmation of it.

We therefore proceed to another name that we find here deſcribed to us in this Text, *viz. The ſinne that dwelleth in us.* The Apoſtle you heard (as we take for granted) doth here ſpeak in his own perſon, and ſo of every regenerate man, that there is a conflict, and a combate between the fleſh and the Spirit. In all ſuch there are two Twins ſtrugling in the womb of the ſoul, which cauſeth much grief and trouble of heart, which the Apoſtle doth in a moſt palpable and experimental manner relate in this paſſage, *verſ.* 15. *That which I do, I allow not; for what I would, that I do not, but what I hate, that I do.* Now you muſt underſtand this aright, leſt it prove a ſtumbling block. For,

Firſt, The Apoſtle ſpeaks not this, as a man meerly convinced, but yet carried away with ſtrong corruptions; This is not to patrocinate thoſe who live in ſinnes againſt their conſcience, but have ſome check and bitter reluctancy ſometimes, ſo that they can ſay ſometimes, *I do the things I allow not, yea I hate;* When the Apoſtle, *Rom. Chap.* 1. and *Chap.* 2. ſpeaketh of ſome Heathens, that had their conſciences accuſing of them, and *that they detained the truth in unrighteouſneſſe,* he ſuppoſeth, That thoſe who yet never taſted of the power of the Goſpel, may have ſuch truth and light in their conſciences, that it ſhall ſuggeſt what is to be done, yet love to their luſts will hurry them the contrary way, but as in time is to be ſhewed, the combate between reaſon, and the ſenſitive appetite, is a farre different thing from the conflict between the fleſh and the ſpirit in the godly.

Neither ſecondly muſt you underſtand *Paul* ſpeaking of groſs and foul ſins, as if when he ſaid, *The evil he would not, that he doth,* were to be underſtood of *ſcandalous* and *wicked enormities;* No, but it is to be interpreted of thoſe motions

to

to ſinne, and conſtant infirmities, which cleave to the moſt holy. Let not therefore any prophane perſon, that cuſtomarily walloweth in his impieties, excuſe himſelf with this, It is true, I am ſuch a beaſt, I do ſuch foul things ſometimes, but I may ſay with *Paul*, *The things that I allow not, yea that I hate, thoſe I do.* This is to turn honey into poyſon; This is to make the Scripture an incentive to thy impiety; No, *Paul*, and ſuch as thou art, differ as much as the Sunne and a dunghill; *Paul* did not mean, the drunkenneſs, the uncleanneſs that he would not do, that he did, but he meaneth ſuch corruptions and infirmities that immediately flow from the polluted nature within us, from which we are never throughly cleanſed in this life.

Thirdly, Neither when the Apoſtle ſaith, *The good he would, that he doth not, and the evil he would not, that he doth:* Is thus to be ſo underſtood, as if it were perpetual, and in every particular act, as if ſinne had alwayes the better, and grace the worſe, as if in no action he did, grace did conquer ſinne; for in other places, the godly are ſaid *to have crucified the fleſh with the affections and luſts thereof:* As alſo, *That ſinne ſhall not have dominion over them*; but ſometimes in ſome temptations they are captivated againſt their wils.

Fourthly, Neither may you thus underſtand *Paul*, when he ſaith, *He would do good, but evil ſtops him*, as if he had only the ſluggards will and wiſh, who would eat, but doth not labour, who would be rich, but yet lets his field be full of briars and thorns, ſuch velleities and incompleat wiſhes many formal Chriſtians have; ſo that ſuch lazy and ſluggiſh deſires without efficacious operations are not to ſhroud themſelves under *Paul's* expreſſion.

Laſtly, Therefore *Paul's* meaning is, *That the good which he would do, he cannot do it perfectly, he cannot do it with that alacrity and fervency, as he would do*; Though the fleſh do not wholly conquer the ſpirit, yet it doth ſtop and hinder it. Therefore *Nazianzen* calls it the *Echineips*, the fiſh that ſtops the ſhip that it doth not go ſo ſpeedily, though it doth not drown it.

SECT. II.

In what ſenſe thoſe words, It is not I, but ſinne that dwels in me, *are to be underſtood.*

THis premiſed, we may take notice of an inference or concluſion that the Apoſtle draweth from this, *Now then, it's no more I that do it, but ſinne that dwels in me*, which he ſpeaketh not as excuſing or putting off the blame from himſelf, but to difference and to diſtinguiſh theſe two principles that are within him, the regenerate and unregenerate; So farre as he is regenerate, he doth not do theſe things, neither are they to be charged upon him, he ſpeaks it to *diſtinguiſh* not *excuſe*; which is the rather to be obſerved, becauſe of thoſe *Carpocrations* of old, and *Libertines* of late, who excuſe all their impieties, ſaying, *It is not they that do ſuch things, but the fleſh within them*, and ſo make a mock of all ſinne: yea ſome of late have arrived to ſuch horrid blaſphemy, as to ſay, *It's not they that do ſuch and ſuch evil actions, but God in them*; Neither doth the Apoſtle lay the fault upon the Devil, it was not his, but the Devil, as many are apt to do, but upon that fountain, and root of all the bitterneſs in his heart and life, which is original corruption, here deſcribed to be *the ſinne dwelling in him.* From whence obſerve,

That original ſinne is an inherent, in-dwelling ſinne in us. It is the ſinne that ſticketh faſt to our Natures, and dwels in us.

Some will confeſs, *That there is original imputed ſin, but not inherent, Where doth the Scripture call it ſo*, ſay they? But

But firſt, They grant original imputed ſinne, yet *Where doth the Scripture call it imputed ſinne?*

And ſecondly, we ſay, The Scripture cals it inherent in this Text, *The ſinne that dwelleth in us*, that is the ſame in ſenſe, with the ſinne inherent in us. So then, original ſinne is the ſinne that dwelleth, inhereth and abideth in us. To open this,

Firſt, Take notice, That there are three kinds of ſinnes, as to our purpoſe, *Original, Habitual*, and *Actual*; *Actual* ſinnes are all ſuch which are a tranſgreſſion of Gods Law, whether by thought, word or deed; for the ſinnes of the mind and the heart are actual ſinnes, though never committed bodily and externally; Now theſe actual ſinnes, they cannot be called ſinnes that dwell in us, for they are tranſient, and when committed, they are paſſed away, onely the *guilt* remaineth, *viz. An obligation to eternal wrath*; Neither doth the Apoſtle ſo much complain in this Chapter of the actings of ſinne (though that be part) as the Law of ſinne in his members, which is the fountain of all.

In the next place, There are *Habitual* ſinnes, ſuch as are acquired by frequent acts, and daily commiſſions of ſinne; and theſe indeed muſt be confeſſed to be in-dwelling and fixed ſinnes in us; and theſe habits of ſinne do much intend, and ſtrengthen our original corruption, making it more vigorous; and if ſo be that cuſtom be a ſecond nature, how miſerable is an unregerate man, who hath as it were a two-fold nature inclining him to ſinne? Original corruption, which is like an innate habit, and cuſtome in ſinne, which is like an acquired: So that as the Scripture ſpeaks of ſome, *Who are twice dead*, ſo we may ſay, Theſe are twice alive, in reſpect of their vigorous propenſity to ſinne; Therefore the Scripture ſpeaks ſometimes of men, that have theſe double chains of wickedneſs upon them: Thus when the Apoſtle, *Rom.* 3. 10, 11, 12, *&c.* doth from ſeveral places in the Old Teſtament apply thoſe things which are ſpoken of men in an high nature flagitious, to every one by nature, that doth comprehend both their innate and acquired impiety, and therefore might well by the Apoſtle be applied to all, becauſe all by nature would be carried out to ſuch enormous rebellions. The *Pſalmiſt*, becauſe of original and habitual ſinne in ſome perſons, hath a notable expreſſion, *Pſal.* 5. 9. *Their inward part is very wickedneſſe*, or *wickedneſſes*, as in the Hebrew, *Their inward part is nothing but wickedneſſe*. Now although therefore habitual ſinnes may truly be called ſinnes dwelling in us; yet the Apoſtle doth not ſpeak here of ſuch habitual ſinnes, for he ſpeaks all along of *one ſinne*, as the *mother*, as the *fountain* and *root* of all; And beſides, *Paul* ſpeaking in the perſon of a regenerate man, could not complain of the acquired habits of ſinne within him, for in *Regeneration, there is an expulſion of all habitual ſinne*; and in this ſenſe, *Thoſe that are born of God*, are ſaid, *not to ſinne*, viz. *habitually and cuſtomarily*, as wicked men do, although ſome actual ſins, and thoſe of a very hainous nature, may conſiſt with the work of grace, yet habits of ſinne, and habits of grace can no more conſiſt together, than light and darkneſs: It is evident then, that the Apoſtle not meaning habitual ſinne, muſt underſtand original, in the immediate actings and workings of it, for this will alwayes be a troubleſome and moleſting inmate; This is not conquered but with the laſt enemy, death it ſelf.

SECT. III.

Why Original Corruption is called, The Inherent or In-dwelling Sinne.

THis premiſed, Let us conſider, why original corruption is called the Inherent and In-dwelling Sinne, and that even in a godly man.

And firſt, *The Apoſtle cals it, the ſinne,* (ὁικοῦσα) *Becauſe of the propriety, and proper right it hath to us.* As a man is ſaid to dwell in his houſe, becauſe he hath a right to it, and it is his own: This original ſinne is in every man, as in its proper place, as the ſtone doth reſt in its center, and will not move further; So that as hell is ſaid to be the proper place of *Judas, He went* (ſaith the Text) *to his own place*; Thus is the heart and ſoul of a man, the proper and fit ſubject for all the natural impiety that cleaveth to us; and therefore, though the Devil be alſo ſaid, *To rule in the hearts of wicked men*, he dwels alſo in them, as well as ſinne, for which he is compared *to an armed man, keeping the houſe*; yet this is more extrinſecal, and from without; The Devil could *not find a room ready ſwept and garniſhed* for him, but becauſe of this native pollution: Hence the Apoſtle doth not in this Chapter complain of the Devil, but ſin dwelling in him; He doth not ſay, *I would do good*, but the Devil hinders me (though that be ſometimes true) *but ſin dwelling in him.*

Secondly, This expreſſion of *ſinne dwelling in a man*; denoteth, *The quiet and peaceable poſſeſſion it hath in man by nature, it dwels there, as in its own houſe, nothing to diſturb or moleſt it:* Hence it is, That all things are ſo quiet in a natural man, there is nothing troubles him; he is not diſquieted in his conſcience; he feeleth no ſuch burden or weight within him, as *Paul* here complaineth of; ſo that you would think many civil and natural men in a more holy condition than *Paul*; They will thank God, *They have a good heart, and all is quiet within them*; but this is not becauſe original ſinne doth not dwell, and live, and work in them, but becauſe they are ſenſleſs and ſtupid, ſinne is in its proper place, and ſo there is no trouble and reſtleſneſs in their conſcience; Therefore it is thy want of experimental diſcoveries that makes thee queſtion original ſinne, otherwiſe thy own heart would be in ſtead of all books to thee in this particular. Indeed in godly men, though *ſinne dwelleth in them*, yet it hath not peaceable poſſeſſion, it is as a tyrant in them; Therefore the regenerate part maketh many oppoſitions, and great reſiſtances; There is praying, watching and faſting againſt it; They are as ſollicitous to have it quite expelled, as ſome were to have Chriſt caſt out the Devils from their poſſeſſed friends; otherwiſe in the natural man original ſin prevaileth all over, and there is no noiſe, no oppoſition, yea great delight, and content there is in ſubjection thereunto, ſo that they reſiſt Grace, and the Spirit of God by the Word, which would ſubdue ſinne in them.

So that there is a great difference between the In dwelling of original ſinne in a natural man, and a regenerate; In the former it dwelleth indeed, but as the *Jebuſites* in *Canaan*, upon hard terms, as the *Gibeonites* were in ſubjection to the *Iſraelites*. It is true, *Arminius* (*In Cap.* 7. *ad* Rom. *pag.* 696.) from this expreſſion of ſinne dwelling in *Paul*, doth think a firm argument may be drawn, to prove that he diſcourſeth of an unregenerate perſon, *Becauſe* (ſaith he) *the Word to dwell, doth in its proper ſignification, and in the uſe of the Scripture ſignifie a full and powerfull dominion, and therefore rejecteth that diſtinction of* Peccatum dominans, *or* regnans, *which is ſaid to be in wicked men, and* inhabitans, *which is in the godly*; he would have it called *inexiſtens*, not *inhabitans*: But we have ſhewed, That ſinne is ſaid to dwell in a man, not becauſe of its dominion in a godly

godly man, but becauſe of its fixed inſeparability, and from this word a ſervant, who hath no rule in an houſe, is called οἰκέτης, 1 *Pet* 2. 18.

Thirdly, *The word doth denote permanency, and a fixed abode in us; it is not for a night, or year, but our whole life dwelling in us:* So that ſinne is not in a mans heart, as a pilgrim, as a ſtranger that is preſently to remove, but it hath taken up a fixed abode in us, here it dwels, and here it will dwell, you ſee our holy Apoſtle ſadly complaining of this inſeparability of it from him, as long as he liveth; Actual ſinnes they are committed, and ſo paſſe away, yea when pardoned, it is as if they had never been; but original ſinne is like *Samſon*'s hair, though cut it will grow again, and be as ſtrong as ever, till it be plucked up by the roots.

Fourthly, *In this expreſſion is denoted the latency alſo, and ſecurity of it, it dwels in us*, and it's called, *The Law in our members.* The chief actings and ſtirrings of it are in the inward man; Therefore it is that the natural man, the Phariſaical and hypocritical man know nothing of it; *Paul* while a Phariſee, and ſo zealous againſt groſſe ſinne, abounding in external obedience, yet knew not luſt to be a ſinne, neither was he ſo ſenſible of ſuch a load and burden within him.

Uſe 1. Of Inſtruction, not to think imputed original ſinne, or *Adam*'s actual tranſgreſſion made ours, to be all the original ſin we have: No, you may ſee there is an in-dwelling ſinne, an inherent corruption, from whence floweth all that actual filth which is in our lives. And why is it that we hear no more groaning and labouring under it? Is it not becauſe the ſpiritual life of grace is not within them? Oh why are all things ſo ſtill and peaceable within thee! Is it not becauſe ſin doth all in thee, and fleſh will not fight againſt fleſh?

Uſe 2. Why is it that even the moſt holy are to walk humbly, to go out of themſelves, to lay faſt hold on Chriſt and his righteouſneſs, is it not becauſe they have ſuch a treacherous enemy within, that hindereth them in every holy duty? Why alſo is there ſuch a neceſſity of watching, praying, of holy fear and trembling? Is not all this becauſe of that ſecret deceitfull adverſary within our own breſts?

CHAP. IV.

Of the Epithete Evil *is preſent with us, given to Original Sinne.*

SECT. I.

ROM. 7. 21.

I finde then a Law, that when I would doe good, Evil is preſent with me.

I Shall not for the preſent ſay any more in the general, that may relate to the Explication of this Chapter, eſpecially of that conflict and combate mentioned therein, as alſo in whoſe perſon he deſcribeth it; for all will be fully conſidered, when we come to ſpeak of the fruit and immediate effects of original ſinne.

To come therefore immediately to the Text, You may eaſily perceive that it is part of that *paroxyſme*, and ſpiritual agony *Paul* is in between the principles of good and evil, working in him: therefore he ſaith, εὑισκω, *I find*, that is, by experience: As for *Grotius*, who makes this no more than the combat of conſcience with corruption, which may be in natural men, alledging places out of the Poets, and *Epictetus*, where ſome have ſaid in the like manner, they knew it was evil they did, and they do not allow it, but yet their frail fleſh compelleth them to do it, ſo that they do not what they would, and what they would not, that they do: As alſo bringing in a *Pagan* out of *Lactantius*, ſaying, That he ſinneth, *Non quia volo, ſed quia cogor*, the fleſh being ſo ſtrong in him. Theſe are but low and philoſophical notions, arguing the ignorance of the work of Gods Spirit in a man, and the repugnancy thereunto by the unregenerate part: But of this more in its time: It is enough for the preſent to take notice, that *Paul* ſaith of himſelf, *That he findeth this in him.*

In the next place, There is the object matter of this experimental diſcovery, which in the Greek is ſomething intricate, and hath ſo tormented Interpreters, that there are eight Expoſitions given to make the grammatical connexion: Yea *Eraſmus* is ſo bold, that unleſs we receive the ſupply of that *Ellipſis* or defect, he thinketh in *Paul's* ſpeech which he giveth, that we muſt confeſs *Paulum balbituri*; but as *Beza* well ſaith, *Eraſmus* doth *ineptire* in ſaying ſo, our Tranſlators render it ſmooth enough, *I find a Law*, and then followeth the ſpecifical deſcription of it, for ὁν is taken many times ἀδιαφόρως, which is this, *That when I would do any good, I cannot do it ſo fully, ſo perfectly, ſo freely, becauſe evil* παρακεῖται *is preſent with me; it's adjacent and preſſing upon me*; it doth not ſignifie a meer preſence of ſenſe, but the activity and vigorous motions of it.

Beza

Beza thinketh it an alluſion to that which was ſpoken to *Cain*, Gen. 4. 7. *Sinne lieth at the door*, it is at hand upon all occaſions in the puniſhment thereof to lay hold on a ſinner, howſoever if the ſimple word κεῖται, doth not ſignifie a bare ſimple nearneſs, but that which is a burdenſom, deſtructive approximation, as when it's ſaid, *Matth.* 3. 10. *The ax is laid to the root of the tree*, κεῖται, in the Original, and ſo alſo ſome expound that, 1 *Tim.* 1. 9. *The Law is not made for the righteous*, οὐ κεῖται, as a burden impoſed upon him by conſtraint, for he hath a voluntary principle within; If I ſay the ſimple word κεῖται be uſed ſo, then much more the compound παρακεῖται, for κατα and παρα are called *Diabolicæ præpoſitiones*, becauſe they do ſo intend the ſignification; *Paul* then finds ſinne alwayes at hand, when his heart is ready to do any good, to pull him back, to preſs him down, and ſo he is like the bird tied in a ſtring, which aſſaying to flie up to heaven immediately is plucked back again; Now this ſinne thus preſent, is not actual, habitual, or an accuſtomed ſinne; Though *Grotius* relateth it to the cuſtom of ſinne, even as he doth (*Lib.* 2. *de jure belli*, *cap.* 12, 26.) expound that of the Apoſtle [*By nature the children of wrath*] making nature to be cuſtom, ſaying, *The Apoſtle doth not ſo much ſpeak of his own perſon, as of the* Romans *amongſt whom he then lived.* For Regeneration delivers from the cuſtom of ſinne, but it is that original ſinne, that corrupt nature, which doth alwayes cleave to us, as the ſhadow doth the body, or rather, as the Ivy the Tree, ſecretly conſuming it. From whence obſerve,

That original ſinne is the adjacent ſinne, or the ſinne that is alwayes troubleſomly preſent with us: So that whereas we may go from one company to another, from one place to another, yet we can never go from this original ſinne, but we carry it about with us at all times, in all places, in all duties, and that even the moſt holy do, whereby it is that they are kept ſo low, and humble in themſelves; Why is it, that when we are regenerated, we ſhould not be like Saints in Heaven, *without any ſpot or blemiſh?* Why ſhould we not delight in God, and heavenly things, more than in earthly? Why ſhould there be the leaſt difficulty and unwillingneſs in us to any thing that is good? Is not all this, becauſe this ſinne is thus readily preſent with us, it lieth not at the door, but in the very heart of us all?

But let us explain, What is comprehended in this Epithete given original ſinne, *That it is preſent with us?*

SECT. II.

What is implied in that Epithete.

FIrſt, *It implieth, That this ſinne putteth it ſelf forth firſt in the ſoul: The motions and thoughts of ſinne ariſe firſt in us, before grace can prevent them.* The *Schoolmen* ſpeak of the *motus primo primi*, the very immediate and firſt ſtirrings of the Soul, before the will gives any conſent, or the mind hath any deliberation, and theſe are *ſinnes*, becauſe *contrary to the Image of God*; But whence come they? Even from this womb of original corruption: So that it is like a furnace alwayes ſending forth ſparks: The Scripture expreſſeth it notably, *Gen.* 6. 5. *where every imagination of the thought of the heart is ſaid to be only evil, and that continually.* *Valentia* (*Analyſis Diſ. de peccato originali*) and other Papiſts complain, *That we aggravate originall ſinne too much, we ſpeak too tragically about it*, and indeed the Subject is very diſtaſtfull to every man; how unwilling is he to hear, that he is all over thus ſinfull? This is to make them like *Devils*, and to ſend them to hell, they think; but what can be ſpoken more terribly againſt man in regard of original ſinne, then God himſelf here ſpeaks, where every word

word is like ſo much thunder and lightning, as is to be ſhewed? Only for the preſent purpoſe obſerve, that he ſaith, *Every imagination of the thought of a mans heart is evil*; Imagination, or framing, and faſhioning the heart of a man, is compared to a ſhop of wickedneſs, and every thing framed or faſhioned there, is only evil. Sinne then is preſent in a powerfull manner, when there cannot ſo much as riſe a motion in thee, a ſtirring of thy ſoul, though never ſo involuntary and indeliberate, but it is only evil: Oh it was not thus in the ſtate of integrity, then every imagination, every motion was good, and only good; but now our gold is become droſs, and wine water; Let a natural man obſerve his heart, and he ſhall ſee what riſeth firſt in his ſoul is all filth, like the muddy fountain it comes from; Yea, even in a godly man, How many thoughts and motions riſe up in his heart, that he abhorreth and trembleth at? It is true, ſometimes the devil injecteth vile and blaſphemous thoughts; ſo that his heart is not at all active in them, and therefore are not ſinnes, but compared to the Cup in *Benjamin*'s ſack, they knew not how it came there, and it is a great dexterity in caſuiſtical Divinity ſo to direct a Chriſtian, that he may know when ſuch motions ariſe from the devil alone, ſo that they are my afflictions, but not ſinnes, or when they come from my heart, and ſo are truly imputable to me; of which in its due time, it may be; but for the preſent we may ſigh and groan under this conſideration, That evil is ſo preſent with us, that nothing riſeth up in the heart ſooner than ſinne.

Secondly, *In that evil is ſaid to be preſent to* Paul, *there is denoted the univerſal and diffuſed preſence of it.* *Paul* doth not ſay, it's preſent in one part, in one faculty, but to me, that is in every part ſuſceptible of ſinne. Therefore it is called *The Law in his members*, becauſe it putteth forth its efficacy every where: *ſinne is preſent in the mind*, by atheiſm, unbelief, *&c.* in the *will* by obſtinacy and obdurateneſs, in the *affections* by inordinacy and confuſion, yea *ſinne is preſent* in the eye, in the tongue; So that the Apoſtle meaneth, this original ſinne is of ſuch an univerſal extent, that it is preſent in every part in him; For you muſt not think (as ſome Papiſts do) That original ſinne is only in the inferiour, ſenſitive part of a man, but it is principally and chiefly in the intellectual and moſt noble part, the mind and the underſtanding; and indeed becauſe it's ſo predominant, therefore is converſion ſo difficult for the Miniſtry, bringing arguments and convictions out of Gods word. The *ſinne that is preſent in the underſtanding* putteth a man upon atheiſtical cavils, and carnal diſputes, whereby he ſhuts himſelf up voluntarily in his darkneſs, rather than he will receive light.

Thirdly, *In that evil is ſaid to be preſent with us, here is denoted the continual aſſaulting and vigorous actings of it at all times.* Though original ſinne be not an actual ſinne, yet it is an active ſinne; Hence *Paul* attributeth ſuch actions to it, as if it were ſome mighty, imperious and conquering tyrant, he ſaith, it doth ἀντιστρατεύεσθαι and αἰχμαλωτίζειν, *It warreth againſt him, it leadeth him into captivity*; Do not then think this ſinne hath a meer bare ſluggiſh preſence, as if it lay aſleep in thee? No, it is daily aſſaulting thee, it's continually pulling thee down; As the heart and pulſe are in continual motion, thus is original ſin within thee; Therefore our *imaginations* are not only ſaid to to be *only evil* (Gen. 6. 5.) *but alſo continually*; Thy ſoul never acteth, but it acteth ſinfully and corruptly. It is true, while men are in their natural eſtate, *They are dead in ſinne*, and ſo they find not, feel not theſe ſtirrings, neither do they groan under them, but there are innumerable *Myriads* of ſinfull motions in thee to ſinne, though thou doeſt not apprehend them; As a man ſhut up in a dark dungeon full of Toads and noiſom vermin, he ſeeth nothing, till light come into the place, and then he trembleth, being afraid to ſtay there any longer; ſuch a loathſom dungeon is every mans heart naturally: Oh the atheiſm, vanity, wickedneſs that is bound up therein, but thou doſt not know or believe any ſuch thing, becauſe dead in ſin.

Fourthly,

Fourthly, *There is implied the facility and eaſineſs in ſinning.* The way to ſinne is no narrow or ſtrait way; There needeth not much ſtriving to enter therein, for it's ready at hand; May not all find, if they will ſearch, this readineſs of ſin at all time? Why is thy heart ſo quickly moved and drawn out to any earthly or ſinfull pleaſure, but it's a long while, ere thou canſt make any fire, or kindle a flame in thy ſoul to that which is good? Thy ſoul is a dry Tree to the former, but a green Tree to the later, as the Scripture ſpeaks concerning the righteouſneſs of faith, *It's nigh thee*; Thou needeſt not ſay, Who ſhall go into the deep for it? *Rom.* 10, *&c.* Thus it is true of ſin in thee, thou needeſt no inſtruction, no maſters, thou needeſt not fetch devils from hell to commit ſinne, for that is alwayes preſent with thee: Hence *Eliphaz* compareth it, *Job* 15. to drinking of water, when a man is ſcorched with thirſt; If you ſee there are many, who by a natural conſcience are ſo convinced, that they are difficultly brought to commit ſome ſinnes, eſpecially groſs ones; It is no contradiction, for a man to be all over polluted and prone to ſinne, notwithſtanding ſuch dictates of conſcience implanted in all men; This is plain, That ſin is ſo preſent, that without any difficulty or pain, we are carried out to ſinne, ſo that the kingdom of hell doth not like the kingdom of Heaven, need any violence to take it.

Fifthly, *When evil is ſaid to be preſent, there is denoted the ſubtile and daily inſinuation of it into all that we do.* It's in a man, like leaven, that ſends forth its ſourneſs into all the meal, it leaveth not the leaſt part unleavened: This ſinne is like a *Dalilah* in *Samſon's* heart, it is alwayes enticing and tempting of thee; and therefore it's called by the name of luſt or concupiſcence; and *Jam.* 1.17. there it's ſaid δελεάζειν, to intice, by ſetting baits for us: Hence in *Jer.* 17. the wickedneſs of the heart is expreſſed by this, *That it is deceitfull above all things*; who can think, that the wiſe, holy God made us with ſuch hearts at firſt: No, but upon the firſt tranſgreſſion came this deſolation upon us. Becauſe then evil is thus preſent with us, hence every holy duty is contaminated; hence there is fleſh as well as ſpirit in the beſt performances: This cloſe ſubtil inſinuating nature of original ſinne, is the cauſe why a godly man can never know the bottom of his heart; This makes ſo many hypocrites and apoſtates; This is it that makes a man ſo uncertain about himſelf; for when he hath done all, that we would think there were no danger, yet ſome embers or other may lie, as it were, under the aſhes, and ſet all on flame.

Laſtly, *When it ſaith, Evil is preſent with us, that denoteth, the moleſting and retarding nature of it, ſtopping us in all the good we would do.* This is that eſpecially for which *Paul* makes this ſad complaint, ſo that he cannot ſtep one ſtep, but ſinne puls him back again; This is the milſtone about the neck; Th s is the clog and burden upon every man: Oh Lord, I would even flie up into heaven, but this burden doth preſs me down! When we would runne our ſpiritual race, this makes us halt.

Uſe. Of Inſtruction, to abhorre all ſuch Doctrines as teach a perfection, that holdeth, *We may attain to be without ſin in this life.* Some *Anabaptiſts* and *Papiſts*, though ſo extreamly contrary, yet have underſtood that place, *Epheſ* 5.27. *Not having ſpot or wrinkle, or any ſuch thing* (to be fulfilled in this life, forgetting the words before) *that he might preſent it to himſelf a glorious Church*; ſo that till this be done, it is not without ſpot; And near to theſe are ſuch, who though ſinne be every way preſent in them, yet becauſe of their phariſaical and doubled minds (as *Paul* once was) they do not diſcover or feel any ſuch thing. But let the tender enlightned heart go into Gods preſence, and ſadly bewail himſelf, ſaying; O Lord, How ill is it with me? What ſhall I think or ſay of my ſelf? How unſpeakable is my miſery, I might have thought all ſin within me even dead and buried? But oh, how it ſtirreth! Oh how ready is it to put forth it ſelf! Lord, I know not how to live with this burden, and yet I cannot live without it, I ſhould utterly faint, but that thy grace is ſufficient for me.

CHAP.

CHAP. V.

Of that Name, The Sinne that doth ſo eaſily beſet us, *given to Original Sinne.*

SECT. I.

HEB. 12. 1.

And the Sinne which doth ſo eaſily beſet us.

THe Apoſtle from thoſe ſeveral Examples of many Worthies recorded in the former Chapter, which he cals, *A Cloud of Witneſſes,* partly for the multitude of them, and partly for Direction; As the *Iſraelites* had a Cloud to guide them in the wilderneſs, doth inferre a concluſion by way of Incouragement, to go on conſtantly in the way of Chriſtianity; which he doth here, as in other places, compare to a *running* in the race. This ſimilitude ſheweth the *Difficulty* in the race, the *Earneſtneſs,* the *Fortitude* and *Patience* that ought to be in ſuch who will be ſaved. What an antidote ſhould the meditation of this expreſſion, be againſt all dulneſs, ſlothfulneſs and negligence, whoſe life is like a running in a race to Heaven: Now the Apoſtle following this Metaphor, exhorts to lay aſide all thoſe burdens that may hinder us in this work: It would be madneſs in him, who is to runne a race, to put burdens upon his back, and to lay as many heavy weights upon himſelf, as he can; No leſſe *abſurd* are they, who give way to ſinne in the luſts thereof, and yet hope to arrive at Heaven.

Now the burden we are to lay aſide, is expreſſed in two words:

1. ὄγκον *Weight,* by this is meant, all *actual ſinne,* eſpecially love and cares about the world, for the earth is an element that deſcends downward, and ſo he who hath an earthly heart, cannot but have his ſoul preſſe downward.

2. There is the *Root* and cauſe of this, expreſſed in that phraſe, *The ſinne that doth ſo eaſily beſet us,* εὐπερίστατος, the word is but once uſed, and that in this place, it's a two fold compound, and ſo the more emphatical, εὖ, which is as much here as *eaſie,* and περὶ, ſo that it is a *ſinne which beſetteth* and *compaſſeth us about,* and that very eaſily, it finds no reſiſtance, neither have we any power to withſtand it.

Some underſtand this of actual ſinnes, but not only Proteſtant Interpreters, but even ſome Papiſts alſo; *Ribera* and others underſtand it of *Concupiſcence* within us; The word is made a Metaphor ſeveral wayes; *Eraſmus* renders it, *Tenaciter adhærentem, That ſinne which doth ſo tenaciouſly adhere to us,* making

king it an Alluſion to *Ezekiel* Chap. 24. where there is a *Pot ſet on the fire*, yet all the fire and burning cannot get off the ruſt and filth that cleaveth to it. *Grotius* makes it to reſpect *Lament.* 1. 14. where there are *yokes* and *bands* mentioned about the neck, which are impediments to the beaſt in his going.

Others they make the *Metaphor* from a *wall*, or an *hedge* that ſtops the paſſenger in his way; Yea, *Lapide* following others, makes it to be the *outward temptations*, or the dangers that are in the way by *enemies* and *adverſaries* to the Truth, but the Greek ἀπερίσπαστος, doth not well agree to that: *Heſichius* rendereth ἀκώλυτος, ἄσχετος, *Varinus* ταχεως ἀδιτρεχόμενος. If we compare this expreſſion with what *Paul* ſaith of himſelf (*Rom.* 7) concerning original ſinne, *keeping and preſſing him down*; we may well with *Beza* put a *procul dubio* upon that expoſition, which doth apply it to original ſinne, for that indeed is the onely *weight*, that doth conſtantly and perpetually *beſet us* and hinder us in our way to Heaven, and that with all eaſe and facility: Obſerve then,

That original ſinne is the ſinne which doth ſo eaſily beſet us: That doth *circumcingere*, as *Beza* ſaith, bind us up ſtrait and cloſe, that our limbs are not expedite and free to runne our holy race; So that it is with us as a racer that hath his arms or legs bound, his garments ſo ſtrait-laced to him, that he cannot have that liberty and freedom to runne, as he doth deſire. Some conſider the word ἐυπερίστατος as it did allude to a milſtone about the neck, plunging us down into the Sea.

SECT. II.

What is implied in that Expreſſion, So eaſily beſet us.

LEt us take notice, What is contained in this excellent and emphatical word. And

Firſt, *There is implied our utmoſt impotency and inability to ſhake off the power of it.* For although the Apoſtle exhorteth us to *lay it aſide*, yet that muſt be underſtood as a duty *alwayes in doing*, that we are never able to *compleat fully and perfectly*; You ſee, though they are godly to whom he writeth, and they are already in the race, yet it is their work daily to be unburdening of themſelves; When therefore it's called, *The ſinne ſo eaſily beſetting us*, hereby is taught us our inability and inſufficiency to withſtand it; Inſomuch that all thoſe *Doctrines*, which teach *Free-Will*, and a power to do what is good, are juſtly to be abandoned, *John* 15. when ſeparated from Chriſt, *We cannot do any thing*, and therefore are ſaid to be *not aſleep*, but even *dead in ſinne*; ſo that no Infant new born is more unable to help it ſelf, than we are to promote the good of our own ſouls. This therefore muſt be laid as a foundation, without this our humiliation doth not goe deep enough; We are to lie bemoaning our ſelves, as that poor Cripple, which had no power to put himſelf into the water; And indeed till we be ſenſible of this impotency, we cannot expect that Chriſt will help us; When that Cripple ſaid, *He had no man*, than our Saviour relieved him: Oh then, bewail the ſtrait and miſery thou art in! If it were a temporal calamity thou wert in, and ſuch as neither thou thy ſelf, or any man in the world could help thee, How greatly would it afflict thee? But now though neither men or Angels can deliver thee out of this ſpiritual evil, yet thou doeſt not lay it to heart.

Secondly, *As it denoteth that our power to good is loſt by this original ſinne;*

So alſo our Will and deſire: For why ſhould it be ſaid *to beſet us ſo eaſily?* But becauſe we have neither power or will againſt it; ſo that till the principle of Regeneration be infuſed into us; ſinne hath defiled our will, as well as our power; as we cannot, ſo neither we will not gain-ſay the luſts thereof. We muſt not then conceive of man, as indeed miſerably polluted, and ſuch as cannot help himſelf, but is very willing, and heartily deſireth to be freed from this bondage, but his will is as groſly polluted, as any thing, *He willeth not the things of God,* he loveth not, yea he *hateth* every thing that is ſpiritual and holy; Inſomuch that we may truly ſay, That the actual wickedneſſe in mens lives, doth not onely ariſe from weakneſſe and impotency to what is holy, but from an unwillingneſſe, and an averſneſſe to it. Though they be allured with the glorious promiſes of Gods favour, and eternal glory; Though the terrors of God, and the everlaſting flames of hell be ſet before them, yet they will not; Though their conſciences be convicted, though the word of God be plain againſt their luſts, ſo that they cannot tell what to ſay, yet they will not: So that herein lieth the ſad and dreadfull efficacy of original ſinne, that it hath corrupted the will all over, ſo that whereas we will the luſts of the fleſh, the pleaſures of ſinne, the comforts of the world, we have no will to what is good: If then the will, which is the *appetitus univerſalis,* and like the *primum mobile,* that doth carry all the inferiour orbs with it, be thus infected with ſinne, no wonder if *we be eaſily beſet* by it: This is to bribe the Commander in Chief, that ruleth all, and ſo it is no wonder, if all be at laſt betrayed into the hands of ſinne and Satan.

Thirdly, When original ſinne is ſaid thus *to beſet us, and compaſſe us about,* hereby is denoted, *What an impediment and hinderance it is to us in our way to Heaven, that were it not for this clog upon us, we ſhould with all chearfulneſs and alacrity runne the Way of Gods Commandments.* It is this that makes the Chariot-wheels of the ſoul move ſo ſlowly; It is this that ſtops us in the way, that makes us draw back.

SECT. III.

How many wayes Original Sinne is a Burden, and an Hinderance unto us.

NOw becauſe this property is chiefly aimed at by the Apoſtle in this expreſſion, *viz.* that it is a *burden,* an *hinderance,* a *ſtop* to us, while we are in our race: Let us conſider, *How many wayes original ſinne is a burden and hinderance,* ſo that if this were removed, there would be no complaints of the difficulty that we find to what is good, yea the more perfect and ſpiritual any duty is, the more pleaſing and acceptable it would be to an heart eaſed of this burden. And

Firſt, *Original ſinne is a burden* incurvando, *By bowing down and preſſing the ſoul to theſe creatures here below;* So that now by nature the creature with the comforts thereof, is the center of a mans heart, is the ultimate object his ſoul is placed upon. God indeed made man after his own image and then his heart, his affections, they did all aſcend upwards to God, then he could not ſatiate, or fully delight himſelf in any thing but God, but through this original ſinne a man is habitually averſe to God, and converted to the creatures; So that God is not in all his thoughts, yea *Epheſ.* 2. 2. they are ſaid *to be without God in the world,* Even as the body of a man, when deprived of its ſenſe, falleth proſtrate preſently upon the ground; ſo when that original

ginal righteouſneſs was removed, which was the ſoul of the ſoul, preſently we fall downwards to the creatures, knowing no better good, nor deſiring any better comforts, but what are in them. No marvel then if this make the godly go ſtooping and bowing down, becauſe it depreſſeth and leaneth to the creature, leaving God; That as you ſee the body is a burden to the ſoul, eſpecially if diſeaſed, which made *Plato* ſay, σωμα was μνημα, the very grave and ſepulchre of the ſoul: Thus original ſin is a ſpiritual burden to it, that there cannot be thoſe aſcenſions and elevations of the mind to God, as ought to be.

Secondly, It's an impediment in our race, *Obnitendo, by a plain oppoſing and contrary thwarting of any good that the Spirit of God either externally offers, or internally operates.* Thus this native ſinne doth with all violence oppoſe and thwart whatſoever is ſpiritual; Therefore you ſee the Apoſtle expreſſing this reſiſtance by *military* words, that it doth *warre* againſt him, and ſometimes *lead him into captivity*; Thus even a *Paul* is like a poor captive or priſoner, carried up and down whether he would not: Now this obnitency and reluctancy of original ſinne is ſeen two wayes againſt what is good:

1. There is a good publiſhed and tendered by the preaching of the Goſpel. God doth by that proffer unto us everlaſting and eternal life; but this original ſinne ſtirreth up a man to reject it, and to refuſe it; it's no ſutable or acceptable offer to our natures, no more than pearls or ſweet flowers are to the beaſtly Swine. Indeed when a people have lived long under the preaching of the Goſpel, yet do reject it, and oppoſe it, loving darkneſs rather than light, theſe have a double blindneſs and hardneſs upon them; The natural one by original ſinne, and the habitual contracted one, which they are juſtly delivered up into by God for the contempt of the light they do enjoy; but I ſpeak here only of the natural blindneſs, and natural hardneſs upon our hearts: So that upon the very firſt offers and tenders of grace, the firſt Sermon that ever we hear, the firſt time that the Goſpel doth ſound in our ears, we have a contrariety to it; and why is it that a man ſhould thus naturally be an enemy to his own peace? Is it not becauſe of this imbred ſin working in us?

2. If the Spirit of God go further, and doth not outwardly teach onely, but inwardly and ſpiritually alſo, changing even the whole man, making it a new creature, yet becauſe this corruption is not quite rooted out, it doth continually gain ſay, and withſtand that Law of the mind within us: Whence then is it that ſuch rebellion and oppoſition is within thee to every good thing? Is it not becauſe original ſinne hath put thee into this diſorder?

Thirdly, It is an impediment *alliciendo* and *ineſcando*, *It doth enſnare and allure the heart, ſo that while the ſoul ſhould purſue the race, that throweth in the way ſome alluring objects or others, and thereby it is ſtopt in its courſe*; As the Heathens ſpeak of golden Apples caſt in the way to hinder one that was ſwiftly running in the race: He that runneth in a race, muſt not ſtep out of the way to gather every flower that groweth by the way-ſide; nor is he to ſtand ſtill and refreſh his eyes with pleaſant objects: Thus neither ought we in our way to Heaven; but this original corruption bewitches and enticeth the heart with many deceitfull and alluring luſts: So that by this means we are for the moſt part in golden, ſweet, dreams, promiſing this and that comfort to our ſelves, till at laſt with *Dives* we awaken in hell, and ſee our ſelves bereaved of all happineſs. The Apoſtle *James* doth fully confirm this ſecret bewitching way of original ſinne within us, which he calleth *luſt*, Jam. 1. 14. So that, marvel not to ſee thy ſelf drowned in all the pleaſures of ſinne, to be ſucking down the comforts of earthly things with all delight, for this luſt within thee, this bewitching *Dalilah* in thy breaſt, puts thee into a ſweet ſleep, and ſo heavenly things have no reliſh, no taſte to thy appetite,

but the things of the world are ſweeter than the honey-comb: Oh why is it that ſinne which is indeed full of ſtings and bitterneſs ſhould be ſo ſweet! Why ſhould it be ſuch a pleaſing thing to go in the wayes that lead to hell and damnation? that when thou art ſinning, it is as thou wouldſt have it? Is not all this, becauſe ſin hath inſnared and inticed thee?

Laſtly, Sinne is a burden to the ſoul in our race, *debilitando*, *By weakning and debilitating the principles of grace within us*: So that although we are regenerated and ſanctified, yet becauſe original ſinne doth intimately adhere even to the very habits of grace within us, ſo that they are not perfect and pure: Hence it is that their actings are more remiſſe and languid; we cannot love God perfectly, we cannot have pure and ſinneleſſe actions, becauſe we have not pure and ſinneleſſe principles: So that whereas ſome have thought, that there is not ſuch a ſpiritual conflict in a godly man, as we ſpeak of, becauſe that would make the will, to will and nill at the ſame time two contrary things; they do not rightly underſtand this Aſſertion, for it's not from contrariety of volitions, but becauſe the will being not perfectly healed, willeth good things remiſly and faintly, not with that perfection, or freedom and alacrity as it ought to do.

Uſe. Of *Inſtruction.* Every day to bewail this depraved eſtate of thine more and more; We take thee (as *Ezekiel* was in another caſe) and cauſe thee to ſee every day more and more abomination: Thou haſt not heard all the worſt, nor have we diſcovered all the worſt that is in us, yea, we are never able to goe to the bottome of it. This original ſinne is an unſearchable Myſtery; It is a long while ere we come to know any thing of it, and longer ere we come to know the breadth and length of it. Know this ſufficiently, and then be in love with thy ſelf, or truſt in thy good heart, and thy own righteouſneſs, if thou canſt.

CHAP.

Chap. VI.

Of the Name Evil Treaſure of the Heart, *given to Original Sinne.*

SECT. I.

Mat. 12. 35.

And an evil man, out of the evil treaſure of his heart, bringeth forth evil things.

These words are part of an Apologetical Anſwer, that our Saviour made againſt the Phariſees, who were guilty of blaſpheming the holy Ghoſt, becauſe they did malicioufly oppoſe the known truth, and what was done by the Spirit of God, attributing it to the power of the devil. And in this Apology the fervency and zeal of our Saviour, doth appear in the compellation he giveth them, *Generation of vipers:* Here you ſee, *That it is not alwayes railing and indiſcreet zeal, to call wicked men by ſuch names that their ſinnes do deſerve.*

In the next place, he giveth the reaſon of this their blaſphemy, it is no wonder if they ſpeak ill, who have ill and naughty hearts, which he expreſſeth emphatically:

1. By an interrogation, *How can ye?*
2. By the impoſſibility, *How can ye?*
3. From the matter mentioned; He doth not ſay, *How can ye being evil do good things*, but *ſpeak*; We might think wicked men might eaſily forbear evil words, though not evil actions, but their heart is firſt ſet on fire with hell, and then the tongue. The Phyſician diſcovers how the heart is by the tongue, and ſo doth Religion alſo. Now that good words cannot proceed from a bad heart, *viz.* naturally (for on purpoſe, and artificially many evil-minded men, may ſpeak religiouſly, and men may have butter words, whoſe hearts are like ſwords) our Saviour proveth from the common and even proverbial rule; A good man hath a good heart, and a good treaſure, and ſo of this ſweet fountain cannot come bitter ſtreams. But a bad man hath an *evil treaſure in his heart*, and ſo from theſe thorns men *cannot gather grapes, nor from theſe thiſtles figs*; we ſee here then a *good man* and a *bad*, diverſified by that which is wholly hidden and ſecret, not known to any, but God, till he diſcover it by words or actions. Now this *evil treaſure* in every mans heart is two-fold,

1. That which is *Natural*, that which he cometh into the world with, thus every man hath an inexhauſted *treaſure* of wickedneſs, which he ſpends upon all his life time, and yet never cometh to the bottom of it; And in this ſenſe our Divines

Divines do well prove, *That no natural or unregenerate man is able to do any thing, though never ſo little that is good, becauſe he is a bad Tree, and being alſo of the ſeed of Serpents, there cannot come any honey, or ſweet thing from him.*

2. There is an *acquired* and *increaſed treaſure of ſinne*, which a man ſtoreth up by daily cuſtom in ſinne, ſo that he becometh to have two treaſures of evil in his ſoul, as if one were not enough, natural, and voluntary, innate, and voluntarily contracted: For you muſt know, That original ſinne, though it be a full fountain of poiſon, ready of it ſelf to overflow, yet cuſtom in ſin doth ſtrengthen, and inable it to be more vigorous and operative; we may put more wood to this fire, and ſo make it more dreadful: Even as theſe Phariſees, though they were by nature, the Serpents ſeed, yet becauſe of their voluntary and contracted malicious diſpoſition in them, ſuperadded to the former, our Saviour calleth them, *Generation of vipers.* Now although the Phariſees had this two-fold evil heart, *naturally*, and *voluntarily*, yet I ſhall ſpeak of the former onely, and ſo handle it not, as relating to the Phariſees, but as it is a general Truth, to be affirmed of every one, till renewed by grace, that he hath an *evil treaſure, an evil heart within him*; And from thence obſerve,

That original ſinne is the evil treaſure that is in a mans heart. Sometimes the heart it ſelf is ſaid to be *evil, to be deſperately wicked*; but then it's not taken *phyſically*, as it's a corpulent ſubſtance in a man; but *morally* or *theologically*, as it is the *ſeat* and *principle* of all evil: For as the Sea hath all the Rivers in it, from which they come, and to which they return again; ſo the heart is the fountain of all evil, and all evil is ſeated in it, coming from the heart, and going back again to it.

But let us open this *treaſure*, which is not like the opening of that *Alablaſter Box*, which *perfumed the whole houſe*; but like the opening of a noiſom Sepulchre or dunghil, from whence cometh only what is loathſome; Therefore it's not called a *treaſure* in *a good ſenſe*, as commonly the word is uſed; for we do not uſe to treaſure up vile and loathſom things; but becauſe in a *treaſure* there is *plenty and fulneſs*, therefore is this *evil heart*, this original pollution called a *treaſure*, and that very properly, for theſe reſemblances.

SECT. II.

How Original Sinne reſembles a Treaſure.

FIrſt, *A treaſure hath fulneſs and abundance.* A poor man that hath only money enough to diſcharge his daily expences, is not ſaid to have a treaſure, for that denoteth abundance, more than enough: Thus is original ſinne deſervedly called a *treaſure*, becauſe it's a fulneſs of wickedneſs: As in Chriſt *the treaſures of wiſdom are ſaid to be in him*, Col. 2. 3. So in every man, there is a treaſure of folly and wickedneſs; ſo that every man is rich enough to ſinne, let him be never ſo poor, never ſo ſtraitned, not a morſel of meat to eat, not a farthing to buy any thing with, yet he hath a rich heart, a full heart to ſinne, he is never deſtitute of plenty and power to do that; which conſideration ſhould greatly humble thee to think, in ſtead of that good treaſure, which God once put into my heart, being throughly furniſhed with every grace; now there is a treaſure of evil; now darkneſs is where all that light was; evil, and nothing but evil, where all that good was; Though thou art a rich man, and a great man, glorying in thy treaſures of wealth, yet the treaſures of evil in thy heart, may make thee fear and tremble.

Second-

Secondly, *Here is denoted in this expreſſion, That all ſinne is potentially and ſeminally in our hearts*; For it's not ſaid to be an *evil heart* in ſome reſpect, and as to ſome actings, but indefinitely and generally, *an evil treaſure of the heart*. Hence *Rom.* 3. 14,15. There are in man by nature crimſon actual ſins of the greateſt guilt, viz. *The poiſon of Aſps is under their tongues, their mouth is full of curſing, their feet are ſwift to ſhed blood*, &c. Theſe ſins which ſome few of mankind only, and thoſe the worſt of men, do ordinarily commit, yet they are attributed to every man by nature; And why? becauſe there is the treaſure of theſe in his heart; you cannot name the vileſt actions that are, though for the preſent like *Hazael*, thou wouldſt defie ſuch things, ſaying, *Am I a dog*, a devil, *that I ſhould do them?* yet did not God bind up this treaſure of evil in thee, as he doth the clouds, that are his treaſures of rain, thou wouldſt quickly be overwhelmed with them; what trembling ſhould this make in a mans heart, when he ſhall conſider, there is not the vileſt and moſt prophane atheiſtical man breathing, but thy heart would carry thee out to do the like, did not God ſay to this ſea of corruption within thee, *Hitherto thou ſhalt go and no further?* It is becauſe of this, that *David* and other eminent godly men, have fallen into ſuch groſs and loathſom ſins, that you would have thought they had not been in the leaſt danger of, that they were as farre from, as the Eaſt from the Weſt, yet how quickly could theſe materials for ſinne in their hearts ripen, and break out into a flame? How quickly did even the green Tree burn? What then *would the dry Tree do?* Look then upon thy ſelf, as the vileſt ſinner in the world, in reſpect of thy principles, and propencity to all ſin; Say, it is not becauſe I have a better nature, I have leſs original ſin in me, but becauſe God is pleaſed to put a reſtraint upon me! Certainly, if this will not make us like *Job*, *abhorre our ſelves*, as it were, upon the dunghill, what will?

Thirdly, *In that original ſinne is compared to a treaſure, there is denoted the inexhauſted nature of it, though we ſinne and ſinne never ſo much, yet the ſtock of ſin is not quite ſpent.* As God, becauſe he hath a *treaſure of mercy*, and therefore ſaid to be *rich in grace*, though he ſheweth never ſo much mercy, and vouchſafeth never ſo much grace, yet his treaſure is not impoveriſhed thereby, he is as fully able to beſtow freſh grace, and new mercy to thee, as if this were the firſt time that ever he began to be merciſull: Thus, though with great diſproportion, it is with a man that hath this evil treaſure in his heart; Though he ſinne all the day long, though from this abundance his mind thinketh, his tongue ſpeaketh, his hand acteth that which is evil, yet ſtill his corruption is not abated, yea it is the more ſtrengthned and increaſed: As it is with poiſonous creatures, though they vent never ſo much poiſon, yet they cannot caſt out the root and cauſe of it as long as they live: So though a natural man be all the day long ſending forth nothing but ſinne and folly, yet his heart is as full as ever, this fountain is not dried up; Therefore although it may fall out, that many bodily ſinnes cannot be any longer committed, becauſe the body groweth old and infirm, yet this original ſin is never weakned, while a man is unregenerated, but in a natural man, though an hundred years old, yet it is as vigorous and active, as in youthfull ſins. It is reported of a liberal Emperour, who was much in free munificence, that he would ſay, ἀρύετε ὡς ἐκ Νίλου, *Draw from me, as from the River Nilus*, meaning, that he would never be weary, that he was like a fountain, of which all travellers might drink, yet he be as full as ever: Thus it is with this treaſure of original ſinne, all the ſins that have come from it to this day, have not at all diminiſhed the fountain, it's as full and as overflowing as ever, yea as ſudden ſhowrs make the rivers fuller, cauſing a flood; Thus do all actual and cuſtomary ſins, they make this original corruption like *Nebuchadnezzar's* fornace ſeven times hotter than it was before.

Fourthly, *In that it is called a treaſure. We thereby ſee the delight and pleaſure that We naturally take in What is ſinfull.* Our Saviour ſaith, *Where a mans treaſure*

is,

is, there his heart is alſo; how much more when this treaſure is his heart, when his heart and treaſure is all one? Therefore this expreſſion doth denote the futable and pleaſing nature of ſinne to us; it ſheweth, that what water is to the hydropical man, as *Job* 15. ſo is ſinne to a man by nature: Hence *Heb.* 11. they are called, *The pleaſures of ſinne*; Who would think ſo? you would rather think we might as well ſay, The pleaſures of hell, and the pleaſures of damnation, that a man would be as willing to be damned, as to ſinne; But thus ſweet and pleaſing is ſinne to every man by nature, becauſe his heart is upon it, it is a treaſure to him; That as the godly account Gods will *ſweeter than the honey-comb*, ſo do they the will and luſts of ſinne; Do ye not pity ſuch, who are ſo diſtempered in their palate, that they cannot forbear eating thoſe things, which will be their death at laſt? How much more miſerable is man, to whom nothing is ſo pleaſant, ſo much ſought after, as that which will prove his eternal damnation? And certainly, if ſinne be not ſuch a delight to thee naturally, how cometh it about that no threatning, no fear of hell, all the curſes in the Law denounced againſt thee cannot make thee forbear? If you regard ſinne in its own nature, ſo the Scripture repreſents it moſt irkſom and loathſom, comparing it to gall, to a bitter root, to mire, to vomit; And who can deſire to ſwallow down theſe things? But becauſe original ſinne hath infected all, hath made us like ſo many beaſts, therefore what is in it ſelf abominable, to our corrupt natures is become exceeding pleaſant.

Fifthly, *Becauſe it's a treaſure, therefore it is that every day there cometh from us ſome new corruption or other, ſome new ſinne or other to be matter of condemnation to us.* That when we might think, if once we had got our hearts to ſuch a frame, if once we could ſubdue ſuch a corruption, then, we hope we ſhould be at ſome eaſe; but no ſooner have we obtained ſuch deſires, but this treaſure of evil poureth out new matter of ſorrow, corruptions riſe freſh again, when we began to hope all were dead; So that the ſoul begins to be even hopeleſs, crying out, O Lord, how long? When ſhall this bloudy flux be ſtopped? When ſhall it once be that I may be quiet and free from this moleſting enemy within? But it is with thy heart as with the ſea, when one wave is over, preſently there cometh another, and again another, and it cannot be otherwiſe as long as this treaſure is in us, as *Job* ſaith, *Chap.* 14. A Tree though the boughes of it be cut, yet the root will ſpring again, and be as big as ever, if ſuffered to grow: Thus original ſin, though it may be mortified and crucified in ſome meaſure, though there may be much ſtopping and abating the ſtrength of it by grace, yet becauſe the root is there ſtill, it will quickly ſprout again: Hence are the godly put upon thoſe duties of crucifying and mortifying the fleſh, becauſe they will have this work to do, as long as they live; there is a treaſure, and ſo out of this, as the good Scribe *out of his good treaſure*, Mat. 13. 52. *doth bring out new and old*, thus doth he old luſts and new.

Uſe. Of Inſtruction. Have we all by nature an evil treaſure in our hearts, then ſee, why it is that thou art alwayes ſinning, that thou art never weary, that all the world cannot change thee, or make thee of another mind? Is it not this evil treaſure within? As it is a treaſure of ſinne, ſo it is of wrath and puniſhment, *Rom.* 2. ſome are ſaid, *To treaſure up to themſelves wrath againſt the day of wrath*; and this is thy caſe, and never do thou flatter thy ſelf, becauſe thou doſt not feel and perceive any ſuch evil upon thee, for therein art thou the more miſerable; Treaſures uſe to be hidden and ſecret, therefore in the Scripture called *hidden treaſures*, and thus is this treaſure of evil in thy heart, it is hidden from thee, thou doſt not know it, till God open thy eyes, till he give a tender heart.

CHAP.

CHAP. VII.

Of the Name Body, *given to Original Sinne.*

SECT. I.

ROM. 8. 13.

But if ye through the Spirit doe mortifie the deeds of the Body, ye ſhall live.

I Come now to the laſt Name, I ſhall inſiſt upon, that the Scripture giveth original ſinne, and that is a *Body*; For although the moſt famous, and notable name is *fleſh*, yet becauſe that will moſt properly be conſidered, when we ſpeak of the Nature and Definition of it, I ſhall put it off till that time; Only we muſt neceſſarily take notice of this Title given to it here, and elſwhere, (*viz.*) a *Body*: Not that this word is to foment the *Illyrican* abſurdity, That original ſinne is not an accident, but a ſubſtance; but hereby is manifeſted the real and powerfull efficacy of it upon the whole man: For the coherence of the words, the Apoſtle at *verſ.* 12. from that glorious and precious Doctrine of Juſtification by Faith, and alſo Sanctification begunne in us, doth inferre this Exhortation by way of Concluſion, That therefore we are not Debtors to the *Fleſh*, we have received ſuch great and unſpeakable favours from God, that we owe all to him; as for ſinne, called here the *Fleſh*, we owe nothing at all to that, ſinne will not juſtifie us, ſinne will not ſave us: Neither hath the Devil ſhewed that love to us, which Chriſt hath done.

By this then we ſee, That though Juſtification and Goſpel-mercies be not for any works or merits of ours, yet Believers are to ſtudy and abound in holineſs, as *that which Chriſt aimed at by the Work of Redemption, as well as our Juſtification.* Now for this reluctancy againſt, and mortification of ſinne, the Apoſtle uſeth ſeveral Arguments, as in the Text, the *danger* that will accrew even to the godly, *If they live after the fleſh, they ſhall die*, that is, *eternally*; The godly need this goad to prick them forward, they muſt not pleaſe themſelves, as if becauſe they were elected, juſtified, they may live as they liſt, *and walk after the fleſh*; No, if they do ſo, they ſhall ſurely be damned.

SECT. II.

What is implied by the word Mortifie.

BUt on the contrary, *If they mortifie the deeds of the body by the Spirit, they ſhall live*; where you have the duty ſuppoſed, to *mortifie*; that implieth, it is not enough to forbear from the actings of ſinne, but they muſt *kill it*; Sinne may be *left* upon many conſiderations, yet not *mortified*; Look therefore that ſinne be dead in thee, and not aſleepy, or onely reſtrained for a ſeaſon.

Again, To *mortifie* ſignifieth the *pain and renitency* that is in the unregenerate part againſt this Duty. A wicked man had almoſt as willingly be killed, as leave his luſts. This ſheweth how faſt ſinne is rooted in us, more than a tooth in the jaw, or the ſoul in the body; and if any of theſe are not taken away without much pain and trouble, no wonder if the leaving of our corruptions be ſo troubleſom to us.

Laſtly, This word ſuppoſeth, *It's a conſtant work*, we are alwayes *mortifying*, alwayes *crucifying*; This is ſpoken to comfort the godly, that they ſhould not wholly be dejected, if they find ſome actings and ſtirrings of ſinne ſtill within them.

SECT. III.

SEcondly, There is the *Object of this Duty*, and that is *The deeds of the body*; Many tranſlate it, *The deeds of the fleſh*, for that which was called σαρξ before, is here called σωμα; Now this body is not only ſinne putting it ſelf forth in bodily actions, but it is the ſame with fleſh, which is original corruption defiling the whole man: So that the *body* here, as *Beza* doth well obſerve, is, *The whole man in ſoul and body, while unregenerate*; for the *fleſh*, the *body* here ſpoken of by the Apoſtle, is in the ſoul as well as body, it is every thing that is oppoſite to God in a man, whether it be in his mind, or in his fleſh. So that *Auſtin* ſaid, The *Epicurean* he ſaith, *Frui carne meâ eſt bonum*, to enjoy the fleſh is good; The *Stoick* he ſaith, *Frui mente meâ eſt bonum*, to enjoy my mind is good, but both are deceived, for to *enjoy God only is good*, and both the body and the mind are all over defiled with ſin.

SECT. IV.

LAſtly, There is the *Efficient Cauſe*, by which we *mortifie the deeds of the body*, and that is the *Spirit*; It's not our power, but Gods Spirit that conquereth theſe luſts for us, Obſerve,

That original ſinne is a body in us. It is a body both in our ſoul and body; it's called a body, *not properly*, as if it were a ſubſtance, but *metaphorically* and *alluſively*; So *Rom.* 6. 6. it's called *The body of ſinne*; and certainly it may as well be called ſo as *fleſh* and the *old man*.

SECT. V.

Why Original Sinne is called a Body.

BUt let us conſider, Why it hath ſuch a name given to it. And

Firſt, *It is to ſhew, That original ſinne doth not lie latent in our breaſts, but putteth it ſelf forth viſibly in all the operations of the body:* That as the Godhead is ſaid to *dwell in Chriſt bodily*, and *the Word was made fleſh*, becauſe the *Divine Nature* which is immaterial and inviſible, did through the body become as it were viſible. Thus we may ſay, Original ſinne dwelleth in us bodily, and that it is made our fleſh, becauſe in and through all bodily actions, it doth manifeſt it ſelf both to our ſelves and others: It is then the body of ſinne, becauſe it makes it ſelf outward viſible, and doth as it were incarnate ſinne, hence it is called the *outward man:* Indeed it is diſputed, whether 2 *Cor.* 4. 16. where the Apoſtle ſaith, *Though our outward man periſh, yet the inward man is renewed daily*; By outward man there is meant the body only, or original ſinne in the bodily deeds thereof; Moſt do interpret it of the body only, yet *Paræus* underſtands it of original ſinne with the body, That as the body and original corruptions with the effects thereof are conſtantly dying, being mortified by the Spirit of God, ſo the inward man, which is the work of grace, is daily more confirmed; Howſoever this be, yet it is plain, *Rom.* 7. 22. That the work of grace within us, being called the *inward man*, that by oppoſition, original corruption muſt be the *outward man*, and therefore called, *The Law in our members.* It is thought by *Nerimbergius*, that the Apoſtle taketh this diſtinction of an *outward* and *inward man* from *Plato*, out of whom he quoteth a place, with ſome *vicinity* to *Paul's* expreſſion. This is certain, That original ſinne may well be called, *a body, and the Law in our members*, becauſe by theſe it doth ſo palpably put forth its ſelf: Inſomuch that we may wonder any will not believe there is original ſinne, for it is *obvious to the ſenſe*, they may behold the effects of it, that as you may know a man hath a ſoul, becauſe he ſpeaketh and laugheth, though you cannot ſee the ſoul: Thus though you cannot ſee original ſinne, yet becauſe as ſoon as ever the child can ſpeak or do any thing, you ſee vanity and ſinne put forth it ſelf, therefore you may conclude there is original ſinne: Thou then, that wilt not be convinced of it by Scripture, by reaſons and ſeveral Authorities, we ſend thee to *experience*; You cannot go from houſe to houſe, from Town to Town, from company to company, but you may ſee the effects and actings of original ſinne: If you ſay, It's mens actual ſins and cuſtom therein, that makes them ſo vile; It is true; But ſtill we ask, Whence came the cuſtom? Whence came they to have thoſe actings? Certainly, thoſe ſtreams could not have been polluted, if the fountain had not been; and if original ſinne did not infect our natures, why ſhould not men generally as well act that which is good, and obtain a cuſtom in that which is commendable? Therefore experience, thy eyes, thy ears, may convince thee of this bodily ſinne.

Secondly, The Apoſtle calleth it a *Body, to anſwer thoſe other expreſſions that he uſeth about it, for he often calleth upon us to mortifie, to kill, to crucifie this original ſinne:* Now to *mortifie* and *crucifie* are properly relating to a *Body*, we do not ſay properly accidents, or qualities are crucified. To make therefore the expreſſion harmonious, he calleth it a *Body*; Howſoever therefore it is with our natural body, that no man *ever yet hated his own fleſh*, we are to nouriſh and cheriſh that, and it would be murder to mortifie that body, yet this *Body of ſinne* is to be *kept under*, we are not to ſpare it, but by the Spirit of God to be conſtantly crucifying of it; neither let that diſcourage thee, becauſe (as you heard) this will be painfull and grievous to fleſh and blood; for you muſt conclude upon this,

That the way to *Heaven* is *narrow* and *ſtraight*, there muſt be *conſtant violence* and *oppoſition* to all natural inclinations: Every godly man may well be called a Martyr, for though he may feel no pain in the killing of his natural body, yet he muſt and will feel much exerciſe in killing the body of ſinne, but better endure ſome grief here, than eternal torments hereafter. Our Saviour ſpeaks to this twice, as it's mentioned by the Evangeliſt *Matthew*, *Chap.* 5 30. & 18. 3. *It is better* (ſaith he) *to go halt and blind into life, than with two hands and eyes to be caſt into everlaſting fire:* Think then, whether will be more burdenſom to leave the pleaſures of ſinne here, or hereafter to be tormented to all eternity.

Thirdly, Original ſinne may be called a *Body*, *To ſhew the reality of it, that it is not a meer fancy or humane figment, as ſome call it, or a* non ens (as the late Writer D. *J. T.* Anſw. to a Letter.) We know the Scripture, and ſo our uſe of ſpeech oppoſeth a body to a ſhadow; The Legal Rites are called a ſhadow, and Chriſt the body; Thus original ſinne, it is not the ſhadow, or the notion of a ſinne, it liveth and moveth as well as actual, it provoketh God, it curſeth and damneth as well as actual ſins; So that we are not to ſlight it, or to be fearleſs of it, but rather to tremble under it, as the fountain of all our evil and calamity. The word *Body* is ſometimes taken for that which is *ſubſtantial and real*, in which ſenſe ſome have excuſed *Tertullian* and others, that attributed a body to God and Angels, as if they intended nothing but a real ſubſtance, as the axiome of the *Stoicks* was, *Omne quod eſt, eſſe corpus*; Hence they made Virtues and the Arts, *Bodies*: But whatſoever their intentions might be, the expreſſion is dangerous, for God is a Spirit; but there is no danger to call original ſinne a *Body*, thereby to expreſs the full and real nature of it, and thus farre *Illyricus* his intention was good, though his opinion was abſurd, to amplifie thoſe terms the Scripture giveth to original ſinne in oppoſition to Popery, wherein they ſpeak ſo coldly and formally of it, only that he ſhould therefore make it to be more than an accident, even the ſubſtance of a man in a theological conſideration; hence he did overthrow all Philoſophy and Divinity; So that properly the *Lutheran* Poet cannot be excuſed, when he ſaith,

Ipſe Deo coram ſine Chriſto culpa ſcelumque,
Ipſe ego peccatum ſum, proprieque vocor.

In a figurative expreſſion it may paſs, but he intended *Flaccianiſm*; hence *Contzen* ſpeaks of *Illyricus* by ſcorn, *Cujus vel ſubſtantia eſt peccatum.* Yet thus much we muſt take notice of, That the Scripture doth not in vain uſe ſuch ſubſtantive names about our natural defilement, for hereby it doth aggravate it, and would have us alſo know the greatneſs and vileneſs of it; For how few are there, till ſanctified and enlightned by the Spirit of God, that do bewail this as an heavy burden? They can complain of the pains, the aches, the troubles of their natural body, but do not at all regard this body of ſin, whereas to a ſpiritual tender heart, this body of ſinne is farre more grievous than any bodily diſeaſes, or death it ſelf, yea death is therefore welcome to them, becauſe that alone will free from this body of ſinne, ſo that they ſhall never be moleſted with it more.

Fourthly, Original ſinne is called the *Body of ſinne*, *Becauſe it is a maſs of ſin, a lump of all evil:* It is not *one* ſinne, but *all* ſinne *ſeminally*: And this ſeemeth to be the moſt formal and expreſs reaſon, why the Apoſtle giveth it this name, calling it a *Body*, and attributing members to it; for as a body is not one member, or one part, but the whole compounded of all; Thus is original ſinne, it is not the defilement, or pollution in one part of the ſoul, but it diffuſeth it ſelf through all. It is a body of ſinne, and herein it doth exceed all actual tranſgreſſions, and for this reaſon, we ought the more to grieve and mourn under it; The body is heavier than one part, why are actual ſins a load upon thee, but this which is the cauſe of all, and comprehends all, thou art never affected with? O pray more

for

for the Spirit of conviction by the Word! Look oftner into the pure glaſs of the Law! Compare thy univerſal deformity with that exact purity! It is for want of this the phariſaical and the natural man is ſo ſelf-confident, truſteth ſo much in his own heart, doth ſo eaſily perſwade himſelf of Gods love, whereas if we come to a Chriſtian like *Paul*, complaining of this *Law of ſinne within him*, finding it *captivating* and *haling* of him whither he would not, then we have much a do to comfort ſuch an one, all our work is to make him have any hope in Chriſt, he thinketh none are ſo bad as he, that the very devils have not worſe in them, than he feeleth in himſelf; and all this is, becaaſe original ſinne is ſuch a loathſom dunghill in his breſt, that as thoſe who have putrified arms, or other parts of their body, they cannot endure themſelves, they would flie from themſelves: Thus it is with them, becauſe of this original pollution.

Fifthly, Original ſinne may be called a *Body*, *Becauſe it inclineth onely to carnal, earthly and bodily things, not at all ſavouring the things of God and his Spirit.* Hence it is called ſo often the *fleſh*, becauſe it only carrieth a man to fleſhy things, being contrary to God, and full of enmity to his will, as *Rom.* 8. And doth not experience confirm this? Take any man, till renewed by grace, and all the bent and impulſe of his ſoul, are to ſuch things alone, that are earthy and ſenſual, *Jam.* 3. 17. The Apoſtle *James* doth there excellently deſcribe the nature of all natural wiſdom, *It is earthy, ſenſual and deviliſh*; Every one by nature is both beaſtly and devilliſh; This body of ſinne preſſeth him down to the earth and hell: Inſomuch that you may as ſoon ſee a worm flying in the air like a bird, as a man abiding in this natural pollution, having his converſation in heaven; So that being made thus bodily and carnal, all the ſpiritual things of God are both above our apprehenſion, and contrary to our affections. Now this very particular, if there were no more, is as deep as the Sea, and containeth unſpeakable matter of humiliation, *viz.* That by this natural pollution, we are deſtitute of Gods Spirit; Spiritual things are no more apprehended by us, than melody by the deaf ear: Do ye not ſee wiſe men, learned men, yea great Scholars, when you come to diſcourſe with them about ſpiritual things, they are very fools, and are as blind as moles that live wholly in the earth? But of this more in the effects of original ſin.

Laſtly, In the Scripture, *Body is uſed ſometimes for the ſtrength and power of a thing*; And thus original ſinne is the body, as that which giveth life and motion to all actual ſins.

Let the Uſe be greatly to humble thee under this notion Gods word gives original ſinne, This ſinfull *body*; It troubleth thee thou haſt a mortal body, a corruptible body, but above all this *body of ſinne* ſhould be a burden to thee; What ſhall God give all theſe names to it, to make thee afraid, and to groan under it, yet ſhall thy heart continue ſtill like the rock and adamant?

CHAP.

CHAP. VIII.

Of the Privative Part of Original Sinne.

SECT. I.

of Adam's *begetting* Seth *in his own likeneſs,*

GEN. 5. 3.

And Adam——begat a ſonne in his own likeneſs, and after his Image, and called his name Seth.

MOſes in this Chapter giveth a brief and ſummary capitulation of the Lives and Deaths of the Patriarchs unto *Noah*, mentioning theſe heads:

1. That God made man.
2. That he made him in time.
3. After his own Image.
4. Male and Female.
5. He bleſſed them.
6. The impoſition of the name *Adam* to *Eve*, as well as to *Adam*; And this he calleth, *The Book of the generations of Adam*, viz. His ſucceſſion, with all his acts of his Life, and alſo his Death, otherwiſe *Adam* had no generation, but was created by God.

The Hebrew word, though ſometimes it ſignifieth a *Book* or *Epiſtle*, yet in the general it is no more than a *Catalogue* or *Rehearſal*, as it is here, and ſo is to be interpreted in ſome other places, the neglect whereof hath in part made an occaſion of diſpute, Whether any Canonical Books be loſt or no, as *Numb.* 21. 14. whereas the word there is not to be taken for an *Hiſtorical Volume*, but the *Enumeration* or *Rehearſal* of the ways of the Lord?

In the next place, he proceedeth to *Seth*, not but that *Adam* had other ſons, only he mentioneth him, as the future head of humane poſterity upon the drowning of the world: Now concerning him, we have his name, he was called *Seth*. There were Heretiques called *Sethiani*, who attributed unto him more than a man, but the holy Ghoſt doth antidote againſt that opinion, by informing of us, that he was begotten in a ſinfull, mortal eſtate.

2. Of whom he was begotten, and that is of *Adam*.

3. How, or in what manner? and that is, *After Adams Image, in his own likeneſs.*

Adam was created after the *Image* and *likeneſs* of God, that is, in a moſt perfect and compleat reſemblance; for Image and likeneſs do not differ, though the School-

Schoolmen attempt to difference them; but it is an *Hebraiſm*, putting two Subſtantives together for aggravation ſake, and it is as much here, as an Image exceeding like.

Thus *Adam* was made in reſpect of his ſoul qualified with holineſs like God; but in the Text *Seth* is ſaid to be begotten of *Adam*, in *Adam's* Image, not in Gods, that is, *in a corrupt, miſerable and mortal eſtate:* For whereas *Adam* was by Nature a man; by Condition, the Lord and Chief, in whom humane Poſterity was to be reckoned of; As alſo in reſpect of corruption, now polluted having loſt Gods Image. *Seth* was *after* Adam's *own likeneſſe*, in all theſe three particulars: That he was a *man like him*, none can doubt; That he was like *Adam*, in reſpect of his *Headſhip* to his Poſterity, is plain, becauſe *Abel* was dead, and *Cain* with his Poſterity was to be deſtroyed in the floud. Not that this is the whole *Image* or *likeneſſe* here ſpoken of; That as *Adam* was the firſt Head of mankind, ſo *Seth* was to be of thoſe, who ſhould be preſerved in the flood, as ſome would have it; For ſuch a reſemblance would have been more eminently in *Noah*, who in the Ark ſeemed to be the common Parent of mankind.

Therefore in the third place, This *Image* or *likeneſſe* to *Adam* is mentioned *oppoſitely* to that *Image of God*, which *Adam* was created in; And if you object, *Why is it not as well ſaid of* Abel *or* Cain, *that* Adam *begat them after his own Image as well as* Seth?

The Anſwer is plain, *Moſes* in this Hiſtorical Capitulation, doth not mention all in a Family, but ſuch who were onely by a direct Line to deſcend to their Poſterity, and to be an Head to that. Now not *Abel* or *Cain*, but *Seth* was appointed by God in this place; And that we might know in what manner all Generations are to deſcend from him, the Scripture doth here inform us, That we muſt not think, that *Seth* had from *Adam* the *Image of God*, or would propagate it to others; but now he and we are as *Adam* after his fall, ſinfull and mortal: For although the Church hath generally thought of *Adam*, that he did repent and was ſaved; for we doe not reade afterwards of any groſſe ſinne he committed, and God made the glorious Promiſe of a Saviour to him, yet he did not beget *Seth*, as he was regenerated, but *as a man*; and ſo being fallen from that Covenant, he was firſt placed in, his perſonal grace afterwards could not be conveyed to his Poſterity, as his ſinne, while a common Parent was. We ſee then, though *Adam* was godly, and *Seth* was likewiſe holy, yet for all that he was born without the Image of God, and in a polluted eſtate.

Beſides therefore in this place is a ſeaſonable mentioning of the *likeneſſe* and *Image* *Adam* begat *Seth* in, becauſe *Moſes* being here to capitulate their ſeveral Generations, which doth imply their mortality, doth opportunely give the cauſe of it: So that *Snecanus* (*Method. Diſtri. Cauſ. Sol. & dam. cap.* 3.) his opinion, which he offereth to the learned to judge, Whether by *Adam's* Image be not meant his repaired Image with the corrupted one, being now aſſumed unto Gods favour, ſeemeth directly to oppoſe the Text, which calleth it *Adam's* own Image, not Gods.

SECT.

SECT. II.

What Original Sinne is.

SEeing therefore we have handled the *Quid nominis* of *Original ſinne*, what the chief Names are which the Scripture giveth unto it; We come to conſider the *Quid Rei*, the *Nature and Definition of it*; And whereas ſome make it to conſiſt onely in the meer privation of Gods Image; Others in a poſitive inclination unto all evil; We ſhall take in both; for although, as *Calvin* well ſaith, *He that affirmeth Original ſinne to be the privation of Gods Image, ſpeaks the Whole Nature of it*; Yet becauſe that doth not ſo fully and particularly repreſent the loathſomneſſe of it, therefore it's neceſſary with the Scripture, to conſider both the *Privative* and *Poſitive* part of original ſinne.

I ſhall beginne with the *Privative* part, *That original ſinne is the privation of that original Righteouſneſſe, and glorious Image of God, which was at firſt put into us:* And this the holy Ghoſt meaneth, when he ſaith, *Adam begat Seth after his own likeneſſe and Image.* From whence obſerve,

That We are by nature Without the Image of God We were created in, and this is a great part of our original ſinne. This truth of the loſſe of Gods Image in us, is of very great concernment, and therefore to be improved both *Doctrinally* and *Practically*. It is the greateſt loſſe that ever befell mankind, and oh our carnal and dull hearts, which can bewail the loſſe of health, of wealth, of any outward comfort, but this which is the greateſt loſſe of all, *viz.* the Image of God, which we ſhould bewail all our life time, that we are no wayes ſenſible of!

I ſhall not at large in this place treat, *De Imagine Dei*, of *the Image of God in man*, I ſhall ſay onely ſo much as will make us the better diſcover the Nature of original ſinne. And

Firſt, We are to know, That howſoever there be hot and fervent Diſputes about this Image of God, what it is, wherein it doth conſiſt, (and according as they take it more largely or ſtrictly, ſo they conclude the Image of God is loſt, or not loſt) yet we may by Scripture-light make it to conſiſt in theſe things.

CHAP.

CHAP. IX.

Wherein the making Man after Gods Image *did conſiſt.*

SECT. I.

FIrſt, *In the ſoul, as it is endowed with reaſon and underſtanding:* For herein man did tranſcend all other viſible creatures, that God made him with a rational ſoul, inveſting him with reaſon and free-will, and in this reſpect the *Image of God is not totally loſt*; For though by it we have loſt all our power and underſtanding in holy things, yet we have not loſt our ſouls, and the natural faculties thereof; we are not made bruit beaſts, we are men ſtill; Hence it is that ſtill the reaſon holds, Why a man ſhould not kill another, *Gen.* 9. 6. *For in the image of God made he man*; If there were not yet the Image of God in ſome reſpect, the reaſon would not be ſo forcible; For what weight would it carry to ſay, Thou ſhalt not kill a man, becauſe once he had the Image of God, but now he hath loſt it? God ſpeaketh of what he will require of every man that hath ſlain another, and that becauſe in the Image of God he made him: Thus *Jam.* 3 9. aggravateth the ſinne of curſing any man, becauſe man is made after the ſimilitude of God; To this we may appropriate that of the Poet, confirmed (*Act.* 17.) by the Apoſtle himſelf, *We are his off ſpring:* We will grant then, That the Image of God, ſo farre as it conſiſts in the ſoul, and the natural faculties, is not loſt, though in regard of the actings thereof even about natural things, they are made infirm and weak.

Secondly, *The Image of God did conſiſt in that holineſſe and righteouſneſſe, which God did adorn the ſoul with:* And this indeed is the moſt noble and principal part of Gods Image, to be made like God in righteouſneſſe and holineſſe; Therefore *Col.* 3. 10. *Epheſ.* 4, 24. we read the Image of God is ſaid to be *in righteouſneſſe and true holineſſe:* Inſomuch that many learned Divines do make this the onely Image of God, though not ſo probably; This indeed is the principal and chief, the other is but remote and ſecundary, for the later abideth even in the Devils and the damned in hell; They have reaſon and underſtanding, yet they cannot do the leaſt good action, no not for a moment, although they have ſo much light in them. This holineſſe and righteouſneſſe then in the whole man, was the chiefeſt reſemblance of God, he being holy as God was holy, not by *equality*, but *ſimilitude*. But alas, who is able to apprehend aright of this? Who can now tell, being plunged into all evil and ſinne, what it is to be altogether holy, what it is to be without any blemiſh or ſpot? Yet in ſuch a glorious and admirable manner we were created.

Thirdly, *The Image of God did not only comprehend this holineſſe actually dwelling in us, but a power and ſtrength alſo to perſevere in this holineſſe; for if God had been never ſo bountifull in one, yet if he had denied the other, he would have made us happy.*

that thereby we might become more miſerable. But this is not to be thought of that God, who ſhewed ſo much love and bounty in our firſt Creation; *Adam* therefore had *the Law of God written in his heart, having ſtrength and ability from within to withſtand all temptations, and to perform any holy duty; ſo that we cannot inſtance in any holy action, which he had not power to perform.* Indeed to believe in Chriſt as a Saviour, to repent of ſinne, he could not actually do them, becauſe they do neceſſarily imply the ſubject ſinfull, and in a miſerable eſtate and condition, but eminently and tranſcendently theſe things were in his power; yea, this power of his did extend to keep all the Commandments of God, and that without any imperfection; Inſomuch that being under the *Covenant of works*, he might have obtained juſtification by them, though *not meritoriouſly*; This glory did God at firſt put upon us, who now have nothing but a curſed ſlavery unto ſinne, and an utter impotency to any thing that is holy: As for reſiſting any temptation, he had ſtrength and ability enough to gainſay it, though it had been in many degrees more violent, than that which foiled him: It is true, he was overcome by a temptation, and in that which might have eaſily been repulſed, as we would judge; but this was to ſhew, That although he was created holy, yet he was *alſo mutable*; Though he had power to perſevere, yet *he had not that grace which did make him actually to perſevere*, as the confirmed Angels have: So that what Hiſtorians ſay of the *Marſi* in *Italy*, and the *Pſelli* in *Africa*, That they had ſuch a temper of body, that no Serpents could hurt them, or poiſon them; Such an admirable temperament was *Adams* ſoul in, that the Serpent would not have deceived them had not they given conſent; For, if while we are in this corrupted eſtate, yet the Devil *cannot force us to ſinne*, he cannot make us ſinne, *whether we will or no*, but it is luſt within us, that betrayeth all to him: No wonder then, if in that ſtate of integrity, there was no neceſſity compelling to ſinne, either from within or without.

Fourthly, *This Image of God in the holineſſe of it, was not only in the mind and the will, with a clear knowledge of God, and love of him, but it did extend alſo to the affections, ſo that they were made with a regular ſubordination to the rule of holineſſe within a man.* Theſe wild horſes (for our paſſions are no better) were then all tamed, and as much ſubject to mans will, as the winds and tempeſts were to Chriſts: Anger, grief, love and deſire, theſe did not riſe or continue in our ſoul any longer, or otherwiſe, but as they were conducted by the light of God ſhining in the mind: This muſt neceſſarily be comprehended in that expreſſion, *Eccleſ.* 7. when God is ſaid to make man *right*, rectitude is an univerſal harmony and congruity of all the parts of the ſoul unto the rule. *Auſtin* did once wonder at that diſobedience which now man finds in himſelf, *Imperat animus corpori* &c. (*Confeſ. lib.* 8. *cap.* 9.) The ſoul commands the body, and preſently it obeyeth, but (ſaith he) *Imperat ſibi ipſi*, it commands it ſelf, and then there is rebellion, but it was not thus from the beginning: Therefore the *Papiſts* and *Socinians* they do blaſpheme in ſome ſenſe God our holy Maker, while they affirm; *That the repugnancy and rebellion of the ſenſitive appetite to the reaſon, ariſeth from the very internal conſtitution of a man*; And therefore the *Papiſts* they make original righteouſneſs to be the bridle only to curb this appetite, or an antidote to prevent this infection. And as for the *Socinian*, he denieth, that *Adam* had any ſuch righteouſneſs at all, and therefore they ſay he ſinned, *Becauſe his ſenſitive appetite did prevail againſt the rational*: Thus they make man, *even while he was in honour*, and before his fall, *to be like the beaſt that periſheth, and to have no underſtanding* comparatively even in that place of Paradiſe; But this errour is ſo dangerous, that we are not to give place to it, no not for a moment. In that holy eſtate the ſoul commanded the body, and all the affections; They did goe, when he bade them goe, and ſtood ſtill, when they were commanded: Oh but now, in what a warre, in what

what a confuſion and diſtraction are we plunged? now we cannot be *angry*, but we ſinne; now we cannot *grieve*, or *love*, but we ſinne; Thou that denieſt original ſinne, let the exorbitancy of thy paſſions, the inordinacy of thy affections convince thee: Is thy heart in thy own power? Canſt thou have every thing ſtirre and move in thy ſoul, how, and when thou pleaſeſt? Canſt thou ſay in reſpect of thy heart, and all the ſtirrings of thy ſoul, as the *Centurion* did of his ſervants that were at his command? How is experience a miſtreſs of us fools in this particular? Wherein doth our weakneſs, our ſinfulneſs more appear than in our paſſions and affections? As *Alexander* when his flatterers exalted him as a God, he derided at it, when he ſaw blood come from his body. Thus when men cry up free-will, power to do what is good, deny original ſinne, and make us in our birth free from all evil, With what indignation mayeſt thou reject it, when thou ſeeſt the Chaos and confuſion that is in thy ſoul, when thou findeſt not any affection moving in thee, but it overfloweth it's banks preſently? Whereas original righteouſneſs gave *Adam* as much power over thoſe, as he had over all the beaſts of the field; but as the ground hath now thorns and thiſtles in ſtead of thoſe pleaſant herbs and plants it would have produced of its own ſelf; Thus alſo man now hath all his heart and affections grown wild and luxuriant, ſo that *Solomons* obſervation in other things is here made true, *Servants ride on horſ-back, and Princes go on foot.*

Fifthly, This Image of God was partly *in reſpect of the glory, honour and immortality God created him in.* *Adam* was made after the Image of God, not only in holineſs, but alſo in happineſs; he was not ſubject to any fears or tears, nothing from within, or from without could cauſe pain and grief to him; Hence death, by which is meant all kind of evil and miſery, was threatned unto him, as a reward of his diſobedience; but *Adam* did not beget *Seth* after this Image, we are now made duſt, and in a neceſſity of dying, which is the effect of our original ſin.

Laſtly, *The Image of God* doth conſiſt by way of *conſequence in dominion and ſuperiority.* The *Socinians* indeed, becauſe when it's ſaid, *God made man after his own Image*, Gen. 1, 26. it's added, *And let him have dominion over the beaſts of the field* &c. make it the only thing wherein it doth conſiſt; But we are to believe the Apoſtle, *Epheſ* 4. *Col.* 3. expounding this Image of God more than they, who applieth it to *righteouſneſs and true holineſs*; yet it cannot be denied, but from this Image of God, did flow that Dominion and Sovereignty, which the woman alſo was created in; for though ſhe was made in ſubjection to her husband, and ſo is called, *The Image of her husband*, as the husband is the Image of God, yet in reſpect of the creatures, ſo ſhe had power over them, and they were ſubject to *Eve* as well as to *Adam*. Thus you ſee what this Image of God in a brief manner is, the next work is to amplifie our loſſe of it.

Chap. X.

Some Corollaries, or Doctrinal Poſitions from the former Explication of the Image of God, *informing us of the Nature and Aggravations of our loſs by Sinne.*

SECT. I.

FRom the fore-mentioned Explication of the Image of God, wherein it did conſiſt, we ſhall deduce ſome Corollaries, which will be as ſo many Doctrinal Poſitions, to inform us of the Nature and Aggravation of our loſs herein. And

Firſt, From what hath been declared, we may gather, *That original ſinne doth not deprive us of our ſoul, and the faculties thereof, We abide ſtill men, endowed with reaſon, though in theological reſpects, We are become worſe than beaſts.* In regard of an immortal and rational ſoul, we ſtill retain the Image of God; So that as we have the faculties of the underſtanding and will, thus we have alſo the *Power*, or *Habit*, or *Act* (for this three fold *genus* different Authors do aſſign to it) of Free-will. In vain therefore do *Papiſts* and *Arminians* exclaim againſt the Orthodox, as if they took away Free-will, and turned man into a ſtone or beaſt; For we grant, That man can be no more without Free-will, than a will or judgement; onely the Queſtion is about the Object of it, and it's efficacy therein, Whether we have liberty or free-will to ſpiritual or holy things? The Queſtion is not about the *An ſit*, but the *Quid poſſit*, not the ἐνέργεια, but the ἐνεργεῖα: We grant a free-will in natural and civil actions, but when we ſpeak of divine and ſupernatural, then according to Scripture we ſay, Man hath loſt all ability thereunto: So that to underſtand, and to will is of nature; To will evil is of corrupt nature; To will good is of reſtored and ſanctified nature. Notwithſtanding therefore this grievous fall of *Adams*, we are not deprived of our humane nature, we remain men ſtill. Though it had been ten thouſand times more happy for man fallen, if not repaired, either to have been annihilated or turned into the vileſt and moſt ignoble of all creatures, for now his humane nature ſerveth but to make him more miſerable, having an immortal ſoul, he is thereby made capable of everlaſting torments, whereas beaſts are not; So that thy ſoul, thy reaſon, thy will is for nothing elſe, but to make thee more capacious and ſenſible of the infinite wrath of God.

SECT.

SECT. II.

2. *THis Privation is more than of external glory and happineſſe, more than to be caſt out of Paradiſe, and to be made mortal*; For ſo the *Socinians* would have this to be *the whole alteration that is made upon us, that we muſt die by way of puniſhment now, who would have died by natural principles howſoever: And as for our ſouls* (they ſay) *we have them at firſt, in the ſame manner as* Adam *had before his fall: So that it's onely cuſtom and ill example, which doth provoke us to ſinne. There is in our ſoul* (they ſay) *no privation in our natural propagation of any light in our mind, or any rectitude and holineſſe in our will.* But this alſo doth groſly gain-ſay that neceſſity of renovation both in righteouſneſſe and true holineſſe, which the Apoſtle (you heard) doth powerfully preſs, as of neceſſity to ſalvation. Though therefore to loſe Paradiſe, to loſe immortality, be an unſpeakable miſery, yet the ſouls loſſe of all its ſpiritual beauty and heavenly ornament is above all. But herein (as is to be ſhewed) is the aggravation of this loſſe, that thereby is taken away all the ſenſe and feeling of it: As death doth not onely deprive us of the benefits and comforts of life, but alſo the ſenſe and feeling of the want of them, thus this privation of holineſſe in the ſoul, removeth alſo with it, any ſenſe or apprehenſion of our miſery thereby; And therefore none ſpeak ſo orthodoxly about this point, as thoſe who have obtained ſome experimental feeling of this loſſe: Even among the Papiſts, thoſe that are meerly ſpeculative and diſputative, they at laſt conclude this ſinne to be almoſt nothing at all. But *Pariſienſis* (though ſome think he doth not hold original ſinne to be properly a ſinne) and eſpecially *Ramundus de Sabundia*, in his *Theologia Naturalis, De Statu hominis lapſi*, who is more affectionate and practical, ſpeaks as fully to the aggravation of it, and as contrary to the Popiſh opinions received afterwards, as any Proteſtant can do; and among other things to be named, inſtanceth in this, *That we do not feel, neither can apprehend our loſſe, being dead, as to any ſpiritual action towards God.* So then, although the Scripture repreſent the miſery of man often to our eyes, by our bodily calamities; *Man that is born of a woman is full of ſorrows*; *That his life is a ſhadow, a vapour*; *That he paſſeth away as a tale that is told*; *That he hath nothing but vanity and vexation of ſpirit*; Yet this is the leaſt part of mans loſſe; The Lord open our eyes, and take away our ſtony hearts, that at laſt we may deeply conſider of our ſoul-loſs of our ſoul-poverty, and ſoul-nakedneſs; whatſoever man had loſt, yet if not the Image of God, and holineſs in his ſoul, he had not been unhappy, for ſtill he would have preſerved the friendſhip and love of God.

SECT. III.

IN the third place, *This privation being of all holineſſe in man, therewith alſo is a privation of all thoſe ſpiritual mercies that did neceſſarily concomitate this Image of God, which was the favour and love of God, conſtant enjoyment of the light of his countenance.* As *Adam* did not know what a wandring thought, what a rebellious motion meant; ſo neither could he feel any remorſe of conſcience, any frowns or diſpleaſure from God; and now if you go and ſit down, conſidering all your life time of the greatneſs of this loſs, Are you ever able to go to the bottom of it? To be deprived of the love of God, and all that happy enjoyment we had in him, is more, yea farre more, than to loſe all the comfort that the creatures could afford us. It's true upon ſinne, we loſt all the joy and good the creatures could afford us; but this was the ſumme of our miſery, that we loſt the friendſhip and favour of God; And indeed this favour and enjoyment of God, by original corruption

ruption is taken away, both meritoriously and efficiently, meritoriously our Apostasie deserved, that God of a Father and a friend, should become a Judge and an Adversary to us; it deserved that we should be children of wrath by nature, who were children of love by Creation; What tongue of men and Angels can expresse the dreadfulnesse of this condition, *viz.* of coming into the world under Gods wrath and vengeance? God is not to us, what he was in the state of integrity, not that any change is in God, but in us. Again, This friendship and love of God is expelled efficiently, for fallen man hath no suitablenesse and fitnesse, no proportion or ability to have communion with God. Darknesse cannot delight in light, neither bitternesse in sweetnesse: The swine cannot love pearl and precious flowers; man corrupt cannot love or delight in the enjoyment of God; so that the guilt of sinne did presently make *Adam* afraid of God, so as to runne from him.

SECT. IV.

4. *THis privation of Gods Image is more than like the spoiling of a man of his cloaths, or like the taking of a bridle from the horses mouth, or removing the bonds and chains a man might be in, which when taken off, he can walk well enough.* For the Popish party, though they grant, *Man fallen hath much hurt by* Adam, yet they make the *privation of original righteousnesse*, to be no more than *the spoiling of a man of his garments; so that as a man without his cloaths, is a man still, though naked, and exposed to many difficulties.* Thus, they say, man still hath his naturals, though he hath lost his supernaturals; *Original righteousnesse was like an antidote, or a bridle against the inferiour parts of the soul* (they say) *so that what man is deprived of, is only what was supernatural and meerly superadded to humane nature.* By these subtilties of theirs, a mans losse is made to be far lesse than indeed it is: Hence they do so often apply that Parable of *the man going to Jericho that was wounded, and left half dead*, to *Adam* fallen, to all mankind in him, as if we were but dangerously wounded, and not throughly dead: But the scope of that Parable is wholly to a different purpose; Original righteousnesse is not to be conceived, as a *supernatural excellency* bestowed upon man after his Creation, but as a *concreated perfection in all the parts of his soul*: So that the losing of this, is not like the losing of some accidental glory and ornaments, but even those concreated perfections in the soul are also lost. The misunderstanding of this breedeth a dangerous errour, as if by original sinne we onely had lost these superadded ornaments, but did retain our pure naturals still, as they call it, which are indeed altogether impure, *Eccl. 7. God made man right*; Even as all other creatures were exceeding good: Now God had made man the more noble creature, worse than other creatures, if he had not created him with such perfect and suitable qualifications, as would inable him to obtain true blessednesse, for every creature else had an implanted ability in it, to accomplish his end, and why then should God do lesse bountifully with man, one of the chiefest instances of his glorious workmanship? But of this I must necessarily speak more, because of the *Socinian*, who cals this Doctrine of original righteousnesse, *Fœtida fabula*, an old stinking fable.

SECT. V.

5. *ORiginal sinne is a privation, not only of that righteousnesse which was a natural perfection due to him upon supposition of his Creation for the enjoyment of God, but also of whatsoever supernatural and gracious favour* Adam *had.*

We

We do not ſay, That *Adam* had nothing ſupernatural in him, for *aſſiſting* and *co-operating* grace was ſupernatural, as alſo that *prophetical light* he had concerning *Eve*; no doubt God did ſuperadde many glorious ornaments which were wholly of grace to *Adam*. and which he did not abſolutely need as means to make him enjoy happineſſe, and ſuch likewiſe were thoſe conſequents of holineſſe mentioned before, *viz.* to be the *Sonne* of God, and to be the *Temple of the holy Ghoſt*; Now all theſe *gratuita* are loſt as well as the *naturalia*, we are no more the children of God, or the Temple of God, but our ſouls are poſſeſt with Satan, and he ruleth in our hearts, as in his proper poſſeſſion. Some Divines call original righteouſneſſe the abſolute Image of God, and our ſonſhip, and filial relation to God, for *Adam* is called the Sonne of God, *Luke* 3. *ult.* the relative Image; now whether abſolute or relative Image, all is loſt; and therefore that aſſiſting grace, which was then ready at hand for *Adam* to enjoy, that thereby he might be inabled to do any good action, we are naturally without: Oh then the ſad and undone eſtate we are in, being without inherent grace dwelling in us, and aſſiſting grace from God without us, without eyes, and the light of the Sun alſo! Who can think that God at firſt made us ſuch ſinfull, mortal and wretched creatures? It would be much againſt the wiſdom and goodneſs of God, he would then have done worſe with man, than with any flie or worm.

SECT. VI.

What are the moſt excellent and choice parts of that Original Righteouſneſs that we are deprived of.

But becauſe the greateſt part of the privative way of original corruption, is in loſing that Image of God, and concreated holineſſe, and we have onely ſpoken in the general of that, that we may be the more affected with it, and the loſſe thereof may pierce to our very hearts; Let us conſider, what are the moſt excellent and choice parts of this original righteouſneſſe that we are deprived of, that ſo we may not only ſee our loſſe in the bulk, but be able to account of every particular in this, and that we have loſt.

And the firſt particular to be inſiſted on, is that great dignity God put on man, making him with a *Free will to do What is holy*. Free-will is a great perfection, though the mutability in it, as in *Adam* was a *negative Imperfection*, this was admirable in *Adam*, that he had power, if he willed to doe any holy action whatſoever: There was not in him any clog, any impediment to ſtop the exerciſe of this Free-will; but as he had dominion over all creatures, ſo alſo over his whole ſoul; and indeed if God had not created him with this dominion over his actions, his obedience had not been ſo eminent, nor his diſobedience ſo culpable. But this flower is withered, this Crown is fallen to the ground; Man hath now no free will, no power to do any thing that is holy; He hath power to eat and drink, he hath power to do civil & moral actions, he hath power to do actions externally religious, to come to the Congregation, to hear; but for thoſe things that are internally holy, to love God, to believe on him, to repent of ſin; This the Scripture doth in many places deny to him, making him to be *dead in ſinne*, and until born again by the Spirit, unable to do any holy duty. This *Raymundus* (*Theol. Natur. de lapſu hominis*) doth well urge, That the ſoul as to ſpiritual actions, and in reference to God, is wholly dead; ſo that as a dead man is not able to produce any vital actions, ſo neither can any natural man ſpiritual actions; and becauſe man being dead is not ſenſible of this loſſe, therefore doth the ſame man compare him to a mad man, that knoweth not how it is with him; yea he much purſueth that ſimilitude of *Wine degenerated into vinegar*, ſaying, That as vinegar retaineth

eth nothing of the ſweetneſſe or goodneſſe it had when it was wine: Thus neither doth man retain any thing of that light in his mind, or love in his heart, which once he had: *Adam* (ſaith he) *is not become of good Wine bad, which though bad, retaineth ſome taſte, and hath a little reliſh of the nature of Wine; but he is as when Wine is degenerated into vinegar, which hath all clean contrary to what it had when once Wine.* This compariſon he the rather urgeth, *Becauſe* (ſaith he) *man doth not, or cannot diſcern in himſelf the difference between his created condition, and his fallen, therefore he muſt ſee how it is with him in ſimilitude by other things.* We may adde to this ſimilitude another of *the body of man* while living, and an inſtrument of the ſoul, *with it ſelf when dead*, and ſeperated from it, that body then though formerly never ſo beautifull and comely, never ſo lively and active, now is loathſome, and hath the clean contrary qualities; Such a thing is man now fallen, if compared with his Creation.

SECT. VII.

A Second inſtance of a particular in this Image of God, which we have loſt, is *Faith and dependance upon God as a Father.* As God made *Adam* his ſon in holineſſe, ſo *Adam* had a filial dependance and belief on him, reſting alone in Gods protection and preſervation, and thereby was not ſubject to any fears, grief, or troubleſom dejections of mind about his ſoul or body; This was an excellent pearl in that Crown of glory, which God ſet on mans head, but how totally is this loſt? Every man by this original ſinne may juſtly go up and down trembling like a *Cain*, fearing that every thing ſhould not only kill him, but damn him; Yea, whence is it that the Sea is not fuller of monſters, than thy heart is of unbelieving, doubting and diffident thoughts about God? Why art thou ſo fearfull, ſuſpicious and deſpairing about God naturally? Is not this becauſe God and thy ſoul are ſeparated? Doth not thy conſcience ſecretly ſuggeſt to thee, that God is offended with thee? Is not this a plain diſcovery of thy loſſe of God and his Image, that thou haſt naturally fears and doubts within thy ſelf? Thou thinkeſt of God and art troubled, as *Adam* when he heard Gods voice, ran and hid himſelf; All the natural tremblings and trepidations of conſcience about God, ariſe from this, becauſe there is a ſecret perſwaſion thou and God art at a diſtance, yea a contrariety one with another.

SECT. VIII.

A Third particular is, *The loſſe of that love to God above all things which was implanted in Adam's heart.* The moral Law being engraven in *Adam*, he loved God with all his ſoul and might, and that above all creatures, yea above himſelf; for ſeeing the debt and obligation upon *Adam* was to prefer God above all creatures; yea Gods will, and Gods glory above his own will and glory; it ſtood not with that integrity God made him in, to be defective in any of theſe; but through *Adam's* apoſtaſie now all is changed upſide down; *Self-love* is that which predominateth in every man, a mans *own will, own good, own pleaſure and honour*, is the chiefeſt end aimed at; ſo that now Gods will and honour is trampled under foot, and all to ſet up our own ſelves, inſomuch that this ſelf-love may almoſt be called the original ſin in a man.

SECT.

SECT. IX.

FOurthly, Another particular which is loſt is, *That joy and delight which* Adam *had in God, for as he loved God above all things, ſo enjoying of him, he did infinitely delight and rejoyce in him.* Though God made the creatures for *Adam*'s delight; Paradiſe was a place of delight, yet theſe were but drops, God was the Ocean; *Adam* did then perfectly ſay, which *David* did with ſome imperfection, *Whom have I in Heaven but thee? And whom in earth in compariſon of thee?* God was all things unto him. But where is this divine delight? Doth any natural man find any ſweetneſs in holy things? Is not all our joy, a carnal, a worldly, a creature joy? Certainly our joy and delights do as much diſcover the loſſe of Gods Image as any thing elſe; whereas *Adam* would have daily rejoyced in God, and in the honour and glory of God, that he was magnified and exalted, we naturally are not affected with theſe things.

CHAP. XI.

A further Conſideration of Original Righteouſneſs, proving the thing, and anſwering Objections againſt it.

SECT. I.

THe *Privative Part of Original Corruption*, as it is the *loſs of Gods Image* hath been treated of, both in the general and the particulars. Now that ſtill we may the more throughly poſſeſs our ſouls with this unſpeakable loſs, it is neceſſary to ſay ſomething of *Gods Image*, which man at firſt was created in: For although I ſaid, that I would not enter into a large Tractate of it, yet ſomething muſt be neceſſarily ſpoken to it; for if there be no ſuch thing as original righteouſneſſe, then there is no ſuch thing as original ſinne; if there be no ſuch thing as light, there cannot be any ſuch thing as darkneſs. *The Privation doth neceſſarily ſuppoſe an habit*; Hence the *Socinians*, as they wholly deny this *original ſin* we are treating of, ſo do they alſo reject this *original righteouſneſs*; calling it (as was ſaid) *Fatida fabula*, an *old ſtinking Fable, an Idea feigned in mens brains*, of which there is νὴ γρὺ, not the leaſt Title in the Scripture (*Vide Pertium Harmon.*) It behoveth us therefore the more diligently to ſearch into this truth; For if *Adam* never had ſuch glory and holineſs put upon him, then we his poſterity could not loſe it.

To inform our ſelves then herein, Let us conſider,

Firſt, *That what* Adam's *ſtate of integrity was, We cannot any Wayes know, but by the Scripture.* We have now no experience of it, nor can any Philoſophy or humane reaſon, give us any direction therein. Now there are *two Rocks* upon

which the Adverſaries of this Truth do ſplit themſelves; The one is, *Judging of original righteouſneſs*, or of man in his Creation, *according to the principles of moral Philoſophy*; As if we were not to read *Moſes* and *Paul* concerning this righteouſneſſe of *Adam*, but *Plato* and *Ariſtotle*; for humane Philoſophers, as they were wholly ignorant of original ſinne, ſuppoſing the ſoul to come into the world as an *abraſa fabula*, a meer blank, ready to receive good or evil, yet inclining rather to good, as *Ariſtotle* ſaith, ſo they were wholly ignorant either of mans creation, or if that were acknowledged, of any imitation or change made upon man by his Apoſtaſie. Now this principle in effect the *Socinian* imbibeth: For (he ſaith) *There is no righteouſneſs to be conceived in* Adam, *but what was actual, that there was no habitual infuſed into him, but that he was created in a neutral and indifferent eſtate, neither good or bad, but to be made either of theſe, as his free-will ſhould put it ſelf forth into action.* Thus you ſee how truly *Tertullian* of old ſaid, *Philoſophers were the Patriarchs of Heretiques*; for both *Papiſts* and *Socinians* judge of *Adams* firſt eſtate, by principles of moral Philoſophy.

The ſecond Rock upon which the erroneous party in this great Truth, deſtroyeth themſelves at, is, *The judging of man in his firſt Creation, according to that which we feel in our ſelves now*, as if we ſhould judge what wine is by the *vinegar* it's degenerated into, as if we ſhould determine of a living body, according to what we ſee in a dead carkaſs; And truly we may ſay, that from hence ariſeth all *Pelagianiſm*, *Popery* and *Socinianiſm*: We paſſe a ſentence upon the ſtate we were created in, by what we now feel in our ſelves, as if God had not, or could not make us otherwiſe: As for inſtance, becauſe we now in our ſelves find the inferiour appetitive part rebel in it's motions againſt the rational, therefore they conclude, That this was at firſt in *Adams* Creation; That this repugnancy is planted in our very conſtitution: Yea, a *Remonſtrant* is not afraid to ſay, *It was in Chriſt himſelf, becauſe a man, (and why not then in the glorified Saints to all eternity, ſeeing they ſhall after the Reſurrection conſiſt of ſoul and body alſo?)* In this Poſition both *Socinian*, *Remonſtrant* and *Papiſt* do poſitively agree, *viz. That the repugnancy and rebellion, which is between the rational and ſenſitive part doth ariſe from the very conſtitution of man. It ariſeth* (ſaith *Bellarmine*) *not from God, but* è conditione materiæ, *from the condition of that matter, of which God made him; but doth not this ariſe becauſe we ſee ſuch a repugnancy is now in every man, becauſe there is none that can live now upon the earth without this rebellion? therefore we conclude it was not alwayes ſo.* If then we would ſail by theſe Rocks, if we would be guided into this Divine Truth, let us go out of our ſelves, and out of all the traditions, which Ethical Philoſophy hath delivered unto us, for that ſpeaks only of what is acquired, not of any thing infuſed or concreated with our natures, but rather think this Image of God is ſo glorious a thing, that we know not how to ſpeak of it, or to think of it, we never had the actual enjoyment, or working of it. It is not with us, as with men, who hold a rich and plentifull eſtate, but are now fallen into extream poverty, ſuch can tell you by experience, what a plentifull life they once lived. *Job* could tell us what honour once he had, and the abundance he enjoyed, even when he ſate ſcraping himſelf upon the dunghill, he could experimentally compare his former eſtate, and that together, but ſo cannot we. Indeed thoſe common ἐννοιαι, or dictates of nature, whereby our conſciences have ſome light to diſcern between good and evil, may ſerve for ſome kind of conviction, that once God did create us in a more knowing and holy eſtate, but what it was, and fully to conceive of it, that we cannot do. Hence

In the ſecond place, *It's a very neceſſary thing in all men, to be often meditating upon theſe two ſtates and conditions of man, his created ſtate, and his fallen eſtate, his primitive condition, and his preſent condition.* To compare the light then, with his darkneſſe now, his holineſſe then with his impurity now, his immortality then with

with his mortality now, his Communion with God then, and his estrangement, or contrariety now, for hereby his heart will be the more deeply humbled under his present miserable condition; Those that make them both alike, or assign a very little difference, they neither duly consider what a glorious thing Gods Image was, we were created in, nor how deep and universal our pollution is: Oh how dishonourable and blasphemous is it, to think we come out of Gods hands as we are now, that at the first we had inclinations to sinne, that there was a rebellion in us to what is good! What is this but to say, God made us at first the children of his wrath? Oh pray that the scales may fall from thy eyes, that thou beest not delivered up to this dangerous errour, which is the broad way to perdition.

In the third place, To understand the nature of that *Image of God*, man was created in, you must take heed of the *Socinian* Position, who say, *God made man meerly an innocent, even as a young child, that he had not in his creation any holinesse infused into him, but he was in a neutral and indifferent disposition, to be actually good or wicked, as his free-will did determine.* But this is to diminish the goodnesse of God, who made man in such a distinguishing character to all other creatures, except Angels, for Angels and men they only were created after the Image of God; That *Adam* was not created in such a negative frame of soul, appeareth, in that the Image of God is expressly said by *Paul* to consist in *righteousnesse and true holinesse*; Now righteousnesse is more than a not being evil, it denoteth an inherent positive perfection in the soul; Hence *Eccl.* 7. 30. God is there said, *To make man righteous*; The word *Jashar* is generally used to signifie as much as *holy, clean* and *pure*. It is not therefore for us to contradict so plain Texts of Scripture; Hence the *Psalmist*, Psal. 8. 5. doth admire the goodnesse of God, and his works to man, especially in this, *That he hath made him but a little lower than Angels*: Oh then admire that glorious excellency God did at first put us into! We were at first made but a little lower than those glorious Angels of God; Therefore *Chrysostom* called *Adam an earthly Angel*; Now compare thy present estate with this of *Adams*; Art thou like an Angel? Have Angels such blindnesse of mind, such averseness to what is good, such rebellious and unmortified thoughts in them, as thou hast? Nay, Art thou not rather a Devil for pride, for malice, for opposition to what is good? Was it thus with us from the beginning? They therefore do most unthankfully rob God of all that glory and honour which is due to him that will affirm, That God made him in such an indifferent neutral state, neither righteous or unrighteous: Surely then God could not have looked upon all the things that were made with that approbation, *They were exceeding good*; For though other creatures might be good in their kind with a natural goodnesse, yet *Adam* was in his kind with a moral goodnesse: Neither will the *Socinian* evasion help, *That by good there is meant convenient, beautifull and proper for its end*: For let no more be granted but that, it's enough, *If* Adam *was not created with holinesse in his soul, he was not made good in their sense, that is not suitable and fit for his end*; For being created to know and love God, and thereby to have a comfortable enjoyment of him, How could he do this without wisdom in his mind, and holinesse in his will? And certainly we may not think, that God gave every creature a goodnesse in its kind, to obtain its particular end, and not adorn man, the noblest of visible creatures, for his peculiar end.

The Scripture then is clear, That man was at first made such an holy and blessed creature; Let us consider what Reasons are objected against it by the *Socinian* party. And

First, (say they) *Adam could not be holy till he had done some actual holinesse, how could he be denominated righteous* (say they) *till he had acted something that was righteous?* *Object.*

Anſw. But this argueth great ignorance, as if there were no righteouſneſſe, but what is acquired, as if there were no infuſed habits of holineſſe, which denominate a man ſo, before he doth that which is holy; Were not the Angels made holy in their Creation before they acted what was holineſſe? Is not Chriſt himſelf *Luke* 1. called the τὸ ἅγιον, *the holy thing*, before he did actually that which was holy; yea the contrary is true, therefore did *Adam* that which was actually holy, becauſe he was habitually holy: As the Tree is firſt good, and then the fruit good: *Adam* then before his fall had both original and actual holineſſe, but the latter was an effect of the former, and therefore he did one becauſe he had the other.

Object. Secondly, It is objected by them, *That if* Adam *was made in the Image of God like him, holy as he is holy, then* Adam *could not ſinne, he would be impeccable, even as God is.*

Anſw. But this is a weak cavil, For though man be made holy, as God is, yet that is not by *equality*, but *proportion* onely; Were not the Angels made holy, and yet for all that they ſinned? He then that is eſſentially and infinitely holy cannot ſinne; yea a creature when confirmed in holineſſe by God cannot ſinne, as the elect Angels and glorified Saints; but *Adam* though he was made holy, yet was in a mutable and changeable eſtate, and therefore he might ſinne.

Queſt. But you will ſay, *Why did not this original Righteouſneſſe ſo farre defend him, that he did not withſtand the Devil more ſtrongly, he ſeemed to have little or no grace, that was ſo eaſily enſnared by Satan, and that in ſuch a little matter when he enjoyed ſo much outward felicity?*

Anſw. But to this we may anſwer, That *Adam* and *Eve*, they did not at the very firſt yeeld themſelves up to the Devil, but they did repell the Devils temptations awhile; neither was it the inordinate deſire of the forbidden fruit that was his firſt ſinne, but *pride* and *unbelief*; not believing the threatnings of God, and affecting to be like God, and ſuch ſinnes do quickly and eaſily penetrate into the beſt and nobleſt ſubjects, as you ſee in the Angels themſelves, thoſe ſublime and admirable ſpiritual ſubſtances, yet how quickly did ſuch kind of ſinnes enter into them, and defile them all over; So that we are to look to thoſe ſpiritual ſecret ſinnes, which did induce *Adam* to eat of the forbidden fruit.

Object. Laſtly, It's objected by them, and the ſame Argument alſo is improved by *Bellarmine*, *That man conſiſting of a ſoul, a ſpiritual ſubſtance, and of a body, which is a ſenſible corporeal ſubſtance, when theſe two are united in one perſon, it's impoſſible, but the ſpiritual part ſhould incline one way, and the ſenſitive another; The rational part that deſireth a ſpiritual good, and the ſenſitive part that which is ſenſible, and theſe are contrary.*

Anſw. But the anſwer is, that though *theſe inclinations are divers, yet they are not contrary, but where ſin hath made an Ataxy.* As God at firſt ordained the will, which is *appetitus rationalis*, to follow the underſtanding, ſo he did alſo our affections to follow both of them; ſo that there was an eſſential ſubordination of the affectionate part to the rational; even as we ſee the members of the body do readily move at the command of the ſoul, or as in perfect mixt bodies, though there be contrary qualities, yet by the temperament of that body, their contrariety is removed; and certainly, the Angels ſinned, who yet had not any ſenſitive appetite to rebell againſt the rational, therefore it was not from this neceſſarily, that *Adam* did ſinne. Thus in Chriſt there was no repugnancy between grace and nature; for when he ſaid, *Father, if it be poſſible, let this Cup paſſe away*; This was not an abſolute deſire of his humane nature, but a conditional one, and ſtill with ſubmiſſion; therefore he addeth, *Nevertheleſſe thy will be done*; and the Saints in Heaven, when they ſhall have re-aſſumed their bodies, will not find any contrariety between

between the rational and ſenſitive appetite. And thus you ſee that *Adam* was created in this holy eſtate.

Laſtly, *This holineſs and righteouſneſs in a well explained ſenſe, was not ſupernatural, but natural.* The *Remonſtrants* they make this diſpute about original righteouſneſſe, *inepta & abſurda*, abſurd and fooliſh; Therefore they deny any infuſed or concreated habits alſo, and ſay, The rectitude of the faculties was enough; But the Orthodox ſay, *Adam* could not be created without ſuch habits or principles of holineſſe within him, becauſe he was created for the enjoyment of God, and therefore they call it *natural*, not as flowing from the principles of nature, but as a *moral condition* neceſſary to qualifie him for his end, and therefore it was given to whole mankind in *Adam*, and would have been naturally propagated; and whereas the *Remonſtrants* ask, *To what purpoſe or uſe is ſuch original righteouſneſſe?* For if it did not neceſſarily and immutably determine *Adams* will to good, than this original righteouſneſſe, did need another, and ſo *in infinitum*; or if it did then, How came it about that *Adam* did ſinne? To this ſubtilty it is anſwered, That this original righteouſneſſe was not to determine the will of *Adam* neceſſarily, but to incline and fortifie *Adams* will the more ſtrongly, and eaſily to do what was good; So that although it did not abſolutely take away *Adams* mutability and liberty, yet it did heighten and raiſe up the faculties of his ſoul to what was good, yet this was not a ſuperadded grace to *Adam*, as actual confirmation in holines would have been, but a natural and due qualification preparing him for communion with God; So that the diſcourſe about man in his pure naturals without this original righteouſneſſe, is an houſe that hath not ſo much as a ſandy foundation, it being without any foundation at all, God having put his Image into man, as *Phydias* did his into *Minerva's* ſhield, that none could take that out, but he muſt alſo deſtroy that ſhield: Thus the Devil could not prevail with *Adam* to ſinne, but by the loſſe of Gods Image.

CHAP.

Chap. XII.

A further Conſideration of the Image of God, *which Man was created in; Shewing what particular Graces* Adam's *Soul was adorn'd with.*

SECT. I.

WE are diſcovering the Nature of that Image God created us in at firſt, that ſo we may ſee how great our loſſe is.

The laſt particular was, *The naturality and ſupernaturality of it in divers reſpects*: And this is the more to be obſerved, becauſe while the Orthodox oppoſe the *Socinians*, who affirm, Nothing but a *natural* and *ſimple innocency in Adam*, without any *infuſed or concreated habits of holineſſe, or any thing ſupernatural in him*; You would think they joyn with the Papiſts, who dogmatize, *That all the holineſſe* Adam *had was ſupernatural.* Again, while the ſame Orthodox oppoſe Papiſts, becauſe of this opinion, one would think they joyned with the *Socinians*, who ſay, *Adam had nothing in him, but what was natural*, whereas the truth conſiſts between theſe; and therefore original righteouſneſſe was ſupernatural to *Adam*; if you reſpect the principle from whence it did flow, it was immediately from God, not from principles of nature, and this oppoſeth the *Socinian*; yet if you do conſider *Adam* the ſubject of this righteouſneſſe, and the end for which he was created, ſo it was a perfection *due* to him, and in that reſpect called *natural*, otherwiſe had not God inveſted mans nature with this and concreated this perfection with him, the nobleſt of viſible creatures had been dealt worſt with.

SECT. II.

YEt in the ſecond place, *Though this Image of God was natural to* Adam, *yet we muſt not ſay, that he had nothing ſupernatural, that there was nothing by way of ſuperadded grace to him.* Even as in *Adam*, although we deny, that he was created in pure naturals, yet we ſay, that *Adam* in ſome reſpect may be ſaid in Paradiſe to live an animal life, as well as he was created immortal; *Adam was made free from death*, he had not any proxim or immediate cauſe of death, yet he was not made immortal, as the glorified Saints in Heaven ſhall be, for their bodies are made then ſpiritual, not animal, as the Apoſtle diſtinguiſheth, whereas *Adam*'s body was in this ſenſe animal, that it did need meat and drink, as alſo it was for generation, to procreate and propagate a poſterity, which argued the animality

animality of *Adams* body, but not the mortality of it, as the *Socinians* ſay, unleſs we mean ſuch an immortality as our bodies ſhall have in Heaven. Thus though *Adam* was created immortal upon ſuppoſition of his obedience, yet that doth not exclude wholly an animal life, or natural, as the Apoſtle expreſly ſaith, 1 *Cor.* 15. 46. *That was not firſt which is ſpiritual, but that which is natural*; Thus it is alſo in reſpect of *Adams* ſpirituals and his ſoul, although all that holineſs which was neceſſary to guide him to happineſs was natural, yet there were other things that might be of meer grace, and ſuperadded favour to him; And under this we may comprehend *the grace of God*, which *Adam* needed, though qualified with original righteouſneſs to do that which is holy; as alſo the reward which God would give to *Adams* obedience, for to be the *Sonne of God* in reſpect of a gracious enjoyment of God, and to have received that life promiſed to him, if he did obey (though there be great Diſputes about it, what it would have been) yet it would not have been of merit, though of works, but of *grace*, for works and that grace in that ſtate were *conſiſtent*, though Evangelical grace and works do immediately *oppoſe* one another; *Adam* then was not without ſome ſupernatural favors.

SECT. III.

IN the third place, that which will much tend to the magnifying of this Image of God, is to conſider the *Integrity and univerſality of it*; ſo that he was made holy and righteous all over, with light and wiſdom in his mind, with all kind of holineſs in his will and affections; ſo that *Adam* had both the perfection of parts, and alſo of degrees of grace within him: One ſingle habit was not ſufficient to give perfection to all the active principles in a man, yea there were ſeveral habits in every faculty of the ſoul; So that original righteouſneſs is an aggregation or collection of many habits. That Text *Eccleſ.* 7. when *Adam* is ſaid to be *made right*, inferreth ſo much; for he is not right, *rectus*, that doth want any eſſential or neceſſary part, and the very expreſſion of the Image of God denoteth as much; an Image conſiſting not in one, or ſome few parts, but in the harmonious compoſition of all; How admirable was it then to have thoſe commands of God, *Thou ſhalt not luſt*, and, *Thou ſhalt love the Lord thy God with all thy ſoul, with all thy heart and ſtrength*, fulfilled perfectly and without any difficulty? If we do compare our ſinfull and carnal hearts with this glorious temper, that are carried out to luſt inordinately all the day long, and love every thing before and above God, What ſhame and confuſion may it bring to us? But in that ſtate of integrity, there was no part of holineſs, or degree of holineſs wanting. It is true, if we ſpeak of the Image of God *repaired* in us; We find a godly man doing that now which *Adam* could not do, as to *repent*, and to *believe* in a juſtifying manner in Chriſt; for the actings of theſe graces were *incompatible* with that ſtate, and *ſuppoſe an imperfection in the Subject*, and therefore even now cannot be ſo well called parts of the Image of God in a ſanctified man; and indeed there is ſome difference between that *Imago Creationis*, and *Imago Recreationis*, as *Bonnæ* expreſſeth it, or *Imago conſtituta*, and *Imago reſtituta*, the Image of God in our Creation, and the Image of God in our Recreation or Renovation, when we are made new creatures by the Spirit of God.

Now becauſe *Adam* had not juſtifying faith in his glorious eſtate, it hath occaſioned that diſpute, *Upon what terms, or with what juſtice God can require of every man to believe in Chriſt, ſeeing he never gave the power to do this in Adam?* Therefore the *Arminians* plead from hence a neceſſity of a new univerſal Covenant of grace, and this hath been an hot diſpute: The Orthodox, though they eaſily grant, That *Adam* could not actually believe with juſtifying Faith, yet (they

(they ſay) this was potentially and habitually in him, he had a power and habit for many things, the acts and exerciſes whereof were yet inconſiſtent with that preſent eſtate of felicity he was created in; and certainly we may gather good and ſound poſitions for this truth, out of ſome of the choiſeſt Schoolmen; They have laid down good Rules, by which we may ſee, that the firmament was not more filled with innumerable ſtarres, than *Adam's* ſoul with all choiſe graces.

SECT. IV.

FIrſt, *Thoſe graces* (the Schoolmen call them *virtues*) *Which do not import any imperfection, theſe were in* Adam *both habitually and actually, as to love God, to be thankefull to God, to delight in God*; For theſe graces will alwayes continue, even in Heaven it ſelf, and therefore were no wayes repugnant, but neceſſarily required to *Adam* in that ſtate of felicity.

Secondly, *Thoſe graces which denote ſome kind of imperfection, which yet were not repugnant to that ſtate he was created in, were alſo in* Adam, *both according to the habit, and alſo the act, ſuch are faith and hope.* By faith we do not mean, the particular act of relying on Chriſt, as a Mediatour, but the general aſſenting unto every thing as true, which God ſpake or promiſed unto him, and according to this faith; ſo alſo *Adam* had hope depending upon God, and expecting ſuch things as God had promiſed. Now theſe graces of faith and hope, even in the general nature of them, have ſome imperfection, if compared with viſion and fruition; Faith is oppoſed to viſion, and hope to fruition, as the Apoſtle plainly argueth, 2 *Cor.* 5. 7. *Rom.* 8. 24. But this imperfection did not repugn that ſtate *Adam* was created in; For although we ſay, *Adam* was made right and perfect, yet that is not to be underſtood abſolutely, as if he were as perfect as God, nor comparatively in this ſenſe neither, as if he could not be made more perfect, or as if he had ſuch perfection, as the glorified Saints in Heaven ſhall have, but he was thus farre perfect, that he wanted nothing for that ſtate and condition God made him in.

A third Rule is, *Thoſe graces which import an imperfection repugnant to the ſtate* Adam *was in*; *They were in him habitually, but not actually*; They inſtance in the virtues of *mercy* and *repentance*; Beſides others, we may alſo adde, the grace of *juſtifying Faith*; *So that although the Arminians judge ſuch a poſition as this abſurd, yet almoſt the common current of Schoolmen go this way*; And if the grace of *mercy*, of *liberality*, of *fortitude* and *patience* were in *Adam* habitually, why not of *juſtifying Faith?* Neither is it any Argument at all, to ſay, *That theſe habits are given for their acts, but the acts are inconſiſtent with that ſtate he was made in*, for theſe habits were beſtowed by way of perfection and ornament to mans nature in the general, and the want of the habits of them would have been an imperfection: Even as *Adam's* knowledge did extend to the medicinal virtue in herbs and plants, which yet could not in that ſtate of integrity be put in practice: So that thoſe habits, though not reducible into acts, yet were not in vain, becauſe they were for the perfection of humane nature. When therefore *Adam* after his fall did repent and believe in Chriſt, the ſeed of the woman promiſed; He did not put forth thoſe acts from the habits of faith and repentance he was created in, as ſome have ſaid; but the whole Image of God being loſt, every gracious habit or act, was then ſupernatural to him, which before was natural. Yet *Suarez* in his Diſputations concerning the Creation of man, ſaith, "That even the habits of repentance and mercy were in the ſtate of inte-"grity reducible into ſome acts, though not into all; as if I ſhould ſin, I "would abhorre it, and bewail it; if there were any miſerable, I would "relieve

"relieve him, which (ſaith he) are not meer conditional acts in the un-
"derſtanding, but preſuppoſe a purpoſe in the will. Again (ſaith he) *A-*
"*dam* from thoſe habits had a complacency in his mind, and an approbati-
"on of ſuch acts, when they could be performed by him in a ſutable ſtate;
But I preſſe not theſe things.

Now although the habit of juſtifying Faith and Repentance were in *Adam*, yet we cannot ſay, They were in the Angels, or in Chriſt, becauſe theſe were in a condition that did repugne the very habit of ſuch acts, as well as the acts themſelves. Thus by theſe Rules we ſee, there is no kinde of grace imaginable, but *Adam's* ſoul was adorned with it one way or other: Oh then take up bitter lamentation, and like *Rachel* refuſe to be comforted, becauſe our loſs is unſpeakably greater than hers! There remaineth not one grace of thoſe glorious ones mentioned, now in us: and in ſtead of a power to any thing that was good, we have an utter impotency thereunto, and a proneneſs unto evil.

But you may ask, *How can original ſin be ſaid to conſiſt in this privation of original righteouſneſſe, ſeeing that ſeemeth to be Gods act, to deprive us of it, and not ours?* *Object.*

To this the Anſwer is, That we are not to conceive of God taking away this righteouſneſſe from us, as if one man ſhould ſpoil another of his garments; but man by ſinning did exclude and ſhut it out from his ſoul; and having thus provoked God, then God doth not continue and vouchſafe that grace to him, which *Adam* had thus repelled; ſo that God is not as an efficient, infuſing wickedneſſe into *Adam's* heart, but he denieth that holineſſe to him, which by ſinne was repelled; as if a man ſhould ſhut out the light from him, and keep himſelf in the dark: But I have ſpoken more fully already to this Objection. *Anſw.*

Chap. XIII.

Reaſons to prove, That the Privation of Original Righteouſneſſe is truly and properly a Sinne in us.

SECT. I.

I Shall adde that there are four Reaſons, why this Privation of Original Righteouſneſſe is truly and properly a ſinne in us. And

Firſt, *Becauſe the ſoul is a Subject fit and prepared for to receive this Righteouſneſſe.* This rectitude you heard, was a moral perfection neceſſarily required in man: The ſoul of a man cannot be in a neutral condition, it muſt either have holineſs, or ſinne in it; As the air doth neceſſarily receive either light or darkneſs; The body is either ſick or well; if then the ſoul be ſuch a fit and capable ſubject of holineſs; when it is deprived of it, it wants that which is ſutable and connatural to it: Inſomuch that for the ſoul to be without this holineſs, it's againſt the nature of it; Why ſhould ſuch a ſpot and a blemiſh be in ſo glorious a creature? How came ſpots in this Sunne? As Idolaters are condemned, becauſe *they turned the glory of God into the Image of a beaſt that eateth hay*: No leſſe is done by *Adam's* Apoſtaſie upon us all, for we who were made Gods Image, are now become like beaſts without underſtanding, and yet this conſideration will not debaſe and humble us.

Secondly, *This Privation is a ſinne, Becauſe it is againſt the Law of God which requireth habitual holineſſe in us.* It requireth the continuance in that ſtate, which God created us in. This Definition of original ſinne, that it is a Privation of that rectitude which ought to be in us, was firſt aſſigned by *Anſelme*, and *Occham* thought it inſufficient, unleſſe there was added in the Deſcription, a Privation ariſing from the ſinne of another, "Becauſe (ſaith "he) *Adam* upon his ſinne loſt this Righteouſneſſe, which ought to be in "him, yet we cannot ſay, he had original ſinne, becauſe it did not ariſe from "a ſinne of another, but from his own tranſgreſſion. This is a needleſſe ſubtilty, for it was original ſinne in *Adam*, yea and in *Eve*, though they did not derive it from one another, becauſe they did actively communicate this unto all their Poſterity. This Privation then of all glorious holineſſe being againſt the Law of God, as we have formerly ſhewed, therefore it makes a man truly ſinfull.

Thirdly, It is a ſinne, *Becauſe* Adam *our Head and common Truſtee once had this Righteouſneſſe*; So that it is a Righteouſneſſe, which we were once actually poſſeſſed of in our Head; God did not only ſay, *Let us make man after our Image*, but he did put it into execution, he did make him after his

his Image; So that it's a righteouſneſſe that we once had, which now we have loſt.

Laſtly, It is a ſinne, *Becauſe by* Adam *our Head we were deprived of it.* The Apoſtle ſaith poſitively, *Rom.* 5 *That by one, ſinne came upon all, inaſmuch as all have ſinned*, viz. *in him, and by him*: Hence it is, That *his* loſing of this Image is *our* loſing of it, as really, as if we had actually and perſonally deprived our ſelves of it. And thus much ſhall ſuffice for the Doctrinal part of it; but becauſe it's good to have our affections wrought upon, as well as our judgements informed. The next work ſhall be to give the Aggravations of this loſſe, that ſo we may make a full improvement of this Truth.

CHAP. XIV.

The Aggravations of our Loſſe of GODS Image.

SECT. I.

I Shall conclude this Text, with that particular Obſervation about it, that relateth to the privative part in original corruption; for we have abbreviated that vaſt and large Subject of original righteouſneſſe into a little compaſſe, briefly informing concerning the Nature of it. For howſoever *Epiphanius* (as *Pererius* and *Suarez* ſay) thought that it was impoſſible for any to determine, wherein the Image of God doth conſiſt; yet *Paul* doth ſufficiently explain *Moſes* in this particular; So that we need not run to thoſe forced expoſitions of ſome, who will have man in reſpect of his bodily conſtitution to bear the Image of God. Therefore (ſome ſay) "God did aſſume "an humane ſhape, and in that did make man, whereby man in a bodily manner "was made after his Image. Others, That it was ſo ſaid, *Let us make man after* "*our own Image*, in reference to the Incarnation of Chriſt, who was in time to "be made man: For we have already heard, that it was righteouſneſſe and holineſſe in the ſoul, which made man to be after Gods Image; So that the Image of God was not in the body, but as *in ſigne*, a ſign and demonſtration of that Image in the ſoul. It is true, Chriſt is the Image of God, but as he is the ſecond Perſon in the Trinity in reſpect of the Father, but that is adequately and eſſentially ſo, we are not the image of God but in great imperfection, becauſe we do not eſſentially participate of it. Chriſt in reſpect of the Divine Nature is the Image of God, but never ſaid in Scripture to be made after it, for that would be an imperfection; yet if we ſpeak of the humane nature of Chriſt, we may ſay, that it is created after Gods Image, becauſe God filled it with holineſſe. Hence ſome (*Durat. de Imag. Dei, lib.* 1. *pag.* 7.) expound that *Epheſ.* 4. of *putting on the new man*, to be meant of Chriſt; "Chriſt (ſay they) is the new man, paralleling it with

Rom. 13. where we are exhorted *to put on the Lord Jeſus Chriſt.* Now howſoever ſome of the Ancients have made it very dangerous to ſay, *Adam*, and in him all mankind loſt the Image of God, yet that hath its truth no further, than if we limit the Image of God to the eſſentials of mans ſoul, as endowed with intelligence and immortality; for if we take it in reſpect of gracious qualifications, ſo it cannot be denied, but that *Adam* was not more naked bodily in his Creation, than after his fall, his ſoul was made naked of all righteouſneſs, only *Adam* did bluſh and was aſhamed after his ſinne at his nakedneſs, running from God, becauſe afraid; whereas at our ſoul-poverty and nakedneſs, we have no ſad and grievous thoughts, thinking with our ſelves, How ſhall we come in our ſpiritual nakedneſs unto the moſt great and holy God? That therefore we may be the more affectionately poſſeſſed in our thoughts about this loſs, Let us conſider the ſeveral aggravations of it.

SECT. II.

The Ends for which God made Man, loſt by the loſſe of Original Righteouſneſſe.

FIrſt, *The loſſe of this righteouſneſs doth deprive us of the end for which God made us:* So that whereas before ſinne God looked on *Adam*, and ſaw he was exceeding good, after his fall he ſeeth him to be exceeding evil, and full of ſinne: Let us inſtance in ſome choice ends for which God made man in his own Image thus with righteouſneſs and holineſs. As

1. Therefore was he made thus holy, *To have communion with, and enjoyment of ſo holy a God.* When God had made all the creatures, yet he ſaith, *There was not a meet help* and comfort *for him, one in his own Image and likeneſs*; therefore he makes a *Woman* of the *ſame nature with him*; yet ſtill among all creatures, though we adde Angels to them, there was not an adequate and ſufficient object to fill his heart with delight, therefore God was his utmoſt end: So that although he had Paradiſe, a place of delight to live in; Though his ſtate was not capable of any miſery or fear from the creature, yet that which was *Adam*'s happineſs was to enjoy God in theſe: Now who can bewail our loſs in this reſpect? We are now propenſe to the contrary end of our Creation; we wholly deſcend downwards, who were made to aſcend upwards; *Adam* found the favour of God in all the creatures: It was not this or that comfort, but God in and by them that did draw out his heart: But oh the miſery and captivity we are in to ſelf-love, to the love of the creature! Neither are we able by nature to lift up the heart above them to God in them, no more than the worm can flie like an Eagle towards Heaven: Oh groan under this, and ſay, My heart was not once ſuch a lump of earth, ſuch an heavy ſtone, as now I find it: There was not then any ſuch complaints heard; Lord, I can love Paradiſe, I can love my wife, but I cannot love thee, but the clean contrary! I love them, becauſe I love thee, and I could not love them, but becauſe I love thee! This Captivity and bondage our ſouls are in to the creature, ſhould make us mourn more grievouſly than ever the *Iſraelites* did under the *Egyptians* oppreſſion: What a ſhame is it to have a body that looketh upward to Heaven, and a ſoul that looketh downward to earth? How doth the conſtitution of thy body agree with the condition of thy ſoul? Thy face is upward,

Os homini ſublime dedit, Cœlumque tueri.

But thy ſoul, that is preſſed down in all its propenſions and affections to the creatures,

tures; and how contrary then are we to the end of our Creation, which is the enjoying of God? *Adam* had that which *Alexander* ſo ambitiouſly deſired, *viz.* the dominion over the whole world, and yet he had as great dominion alſo over his own heart, ſo that God was all in all to him. If *David*, though of the corrupted poſterity of *Adam*, but regenerated, could ſay, *Whom have I in heaven but thee, and there is none in earth in compariſon of thee?* How much more could *Adam* in that glorious ſtate of integrity?

2. Another end in *Adam's* Creation after the *Image of God*, *was to be to the glory and praiſe of Gods Name:* For as the Angels, who alſo were made after Gods Image, their conſtant work was to praiſe and glorifie God: Thus *Adam*, being made like another Angel, was made full of holineſs, that upon the Earth, he might, as the Angels do in Heaven, *ſing holy, holy, holy unto the Lord:* As ſome great Kings of the Earth, when they have built ſome great City or Town, they cauſe their Image or Picture to be ſet up in ſome eminent place, for the monument of themſelves, who were ſuch great Benefactors: Thus God, when he had made this great and glorious world, he puts man into it as his Image, that thereby his praiſe and goodneſs ſhould be conſtantly declared; but ſince *Adam* his fall, all mankind is now a reproach and diſhonour to God; Their thoughts, their affections, their lives, are ſo many diſhonourable and reproachfull paſſages againſt him; God doth not look upon us now as his workmanſhip, but as the devils; he ſeeth not his Image, but the Devils in us: *Moſes* ſaith, *That when God ſaw how all men had corrupted themſelves, it repented him that he made man, and it grieved him at his heart*, Gen. 6. 6. What a wonderfull expreſſion is this? God cannot repent or grieve at any thing properly, but the Scripture ſpeaketh thus after the manner of men, to ſhew how exceedingly diſpleaſing and offenſive mans fall was, that it had been better he had never been created, than prove ſuch an Apoſtate. It is true, God knew how to work a greater good out of ſinne, than ſinne could be an evil, but this no thank to *Adam's* ſin and diſobedience; The good wrought thereby cometh wholly from the gracious power of God; ſo that *Adam's* ſinne of it ſelf, did diſanull the end of his Creation, and brought all things into confuſion. Take every man by nature, what a beaſt and devil is he, what an enemy to God, what an adverſary to every thing of God; ſo that whereas he was made to glorifie and honour God, all his whole work and life is now to diſhonour him, and reproach his holy Name: Herein then lieth the miſery of this loſſe of the Image of God, that we are fallen from our end, we are of our ſelves ſalt that hath loſt its ſavourineſſe, we are fit for nothing but eternal torments.

SECT. III.

The Harmony and Subordination in Mans Nature diſſolved, by the loſs of Gods Image.

IN the ſecond place. *This loſſe is to be aggravated, becauſe of the Nature of it, which is the deordination and diſſolution of all that Harmony and Subordination which was in mans nature.* That admirable and compoſed order which was in the whole man, is now wholly broken; ſo that the mind and will is againſt God, and the affections and paſſions againſt them. A three-fold Subordination there was in man.

The firſt, *of the intellectual and rational part unto God*, The mind clearly knowing him, and the will readily ſubmitting unto him.

The ſecond was, *A regular Subordination of all the paſſions and affections unto the mind*, ſo that there did not from the ſenſible part ariſe any thing that was unbeſeeming

beſeeming and contrary to the rational: Hence it was that the Scripture taketh notice of *Adam* and *Eve* in their privitive Condition, that though naked, yet they were not aſhamed; There being a full purity and ſimplicity in their natures, whereby nothing could ariſe to diſturb all thoſe ſuperiour operations. *Auſtin* expreſſeth it well; "Even (ſaith he) as Paradiſe the place wherein *Adam* was "created, had neither heat or cold, but an excellent temperament excluding the "hurtfull exceſs of either; ſo alſo the ſoul of *Adam* was without any exceſſive "paſſion, or inordinate motion, but all things did ſweetly and amicably concur "in obedience to the mind.

The third and laſt Subordination was *of the body, both to the rationall and ſenſitive principles*; There was a preparedneſſe in the body of *Adam*, as there was in Chriſt, whereby he did readily do the Will of God, and found the body not obſtructing or weighing of it down. Now let us conſider this three-fold cord, which did bind *Adam*'s whole man unto that which is good, which was eaſily broken; and then, as when the flood-gates are open, the ſtreams of water violently ruſh forth, hurrying all away: Thus it is with mankind; This order being diſſolved, the whole heart of man is as unruly as the Sea; and whereas that hath its natural bounds, *Hitherto it ſhall go, and no further*; The heart of man is boundleſſe, and hath no ſtops of it ſelf, only the infinite God of Heaven he ruleth and ordereth it as he pleaſeth. Conſider the firſt breach, and mourn under that: Is it nothing to have the mind of man, which hath as many thoughts almoſt as there are ſands upon the Sea ſhore, and yet not to have one of theſe riſe in the ſoul with ſubordination to God? What a ſad bondage is this, that our thoughts are no more under our command, than the flying birds in the air? Do not either ſinfull thoughts, or if good, come in ſo unſeaſonably upon thee, that they carry away thy ſoul priſoner? Oh this looſe of the obedience of the mind to Gods Law, in all the thoughts thereof, ought to be no mean matter of debaſement! Not to find one good thought of all thoſe *Iliades*, *Chiliades* and *Myriades* of thoughts which thou haſt, but to have rebellion in them againſt God: What ſad impreſſion ſhould it make on thee? In the will alſo thoſe motion and incompleat velleities, yea acts of conſent in the will, which ariſe in the ſoul, as ſo many ſwarms of flies in the air, Are not theſe alſo ſo many armies of luſts againſt God, whereas in the ſtate of integrity, there would not have riſen the leaſt diſtemper?

The ſecond breach, Is not that alſo as terrible and powerfull? For are not all our affections and paſſions like ſo many dogs to *Action*, like ſo many Locuſts and Caterpillers in *Egypt*, like ſo many flies and hornets, till by grace they are crucified? What man is there, in whom if God ſhould let any one paſſion or affection have dominion over him, that it would not immediately deſtroy him? So that the power of original corruption is more manifeſted in the affections and paſſions, than any ſubject elſe.

Laſtly, The diſorder which is in the body, in reſpect of its inſtrumental ſerviceableneſſe unto God can never be enough lamented; Do not pains and diſeaſes in the body much indiſpoſe in holy things? Do not dulneſſe, drouſineſſe and wearineſſe binder a man, ſo that when he would religiouſly ſerve the Lord, this body will not let him? Now all this evil and miſery is come upon us, becauſe we have loſt the Image of God; As God in nature doth not ſuffer any *vacuum* or *redundans*, ſo neither did he in reſpect of the frame of the ſoul at the firſt; There was nothing defective, and nothing exceſſive.

SECT.

SECT. IV.

The Properties of this Losse.

THirdly, *This losse by original corruption of Gods Image, is exceeding great in the properties of it.* For,

1. *It is a spiritual losse, principally and chiefly*; The los of Gods favour, of all holines, is wholly spiritual, and did tend to make a man spiritually happy; So that if you should compare all the temporal losses that ever have been in the world, with this first and spiritual one, it would be but as the mole-hill to an high mountain: If then our eyes were opened, if we were able rightly to judge of losses, for this we should mourn more than for any evil that ever befell us or others; *Job*'s messengers that came with such sad tidings one upon another, is nothing to th s message that we bring thee, But who will believe this report?

2. As it is a spiritual los, so it is an *universal los*. The whole world is in a lost state, by losing this Image of God; Every creature hath lost in this universal losse; The earth hath lost its fruitfulnes, yea the whole Creation groaneth, and is in bondage, subject to vanity, because of this. Thus all the creatures they lose by it, yea every thing in man loseth; The mind its light, the will its holines, the affections their order, and the body its soundnes and immortality; If all the creatures were turned into tongues, they would proclaim the los of their primitive glory, and beauty, because of this sinne.

3. It's not only universal, *But it's the cause of all the temporal losses that we have:* For death (in which is comprehended all kind of evil) came in upon the los of this Image; So that if we are sensible of any temporal los, How much more of this spiritual one, which is the cause and root of all? Therefore is the body pained, therefore it dieth, because this Image of God is lost, therefore do we loose parents and children, therefore is the whole world a valley of tears, because of this losse; If then any private losse be so bitter unto thee, how much more ought this to be, which putteth a sting into all?

Lastly, *This los is incurable as to any humane or angelicall power.* The image of God is so lost, as that by our own power we are never able to recover it again: Insomuch that when God doth repair it in us, it's a new Creation, and a spiritual Resurrection; we could not further it in the least degree.

Let the Use then be, deeply to humble us, to break our hearts for this, and yet still to break them more and more. When *Tamar* was defloured, she went with ashes upon her head, weeping and saying, *I, whither shall I go?* Oh do thou much rather mourn, and sigh, and pray! We, oh wretched we! Whither shall we go? What shall we do? Call to the Angels, they cannot help you: Cry to the mountains, they cannot hide you from Gods wrath: Shall *Saul* seek for his lost Asses, the woman for her lost Groat, *Micha* for his lost gods, and wilt not thou bitterly lament the los of the true God, and his Image in thee?

CHAP.

CHAP. XV.

Of the Poſitive *Part of Original Corruption.*

SECT. I.

JOH. 3. 6.

That which is born of the fleſh is fleſh.

THe *Privative Part* of original corruption being largely diſcovered, we come now to the *Poſitive Part* of it: For although many of the Papiſts deny it, laying the whole nature of it in a *meer want of original righteouſnes*, yet not only the *Proteſtants* generally, but *Aquinas* and ſome who follow him, do plead for this *Poſitive Part* in original corruption as well as the *Privative*, and is therefore called *Fleſh*, as here in the Text, and in other places *luſt*; Of which in its due time. We are not then to conceive of this birth-ſinne, as a meer privation of the Image of God, but as including alſo therewith, *a propenſity and inclination to all evil.*

To the diſcovery of this Truth, we ſhall find this Text pitcht upon will be very ſubſervient; and herein we are to take notice, That it is part of that famous Colloquy and Conference *Chriſt* had with *Nicodemus*, a Maſter in *Iſrael*; wherein ſeveral things in the general are briefly obſervable: As

Firſt, The Mercy that is to the Church in having this Diſcourſe upon Record; For by *Nicodemus* his carnal cavillings, we ſee the neceſſity of Regeneration; our Saviour is the more powerfull in his aſſeverations, *Verily, verily, I ſay unto you*, &c. that hereby every one may ſee, that though he be great, rich, wiſe, learned, ingenious, yet *he muſt be born again.*

Secondly, We may take notice of our Saviours wiſdom, that pitcheth upon this Subject rather than another to treat upon; for herein *Nicodemus* did groſly erre, *Nicodemus* had learning enough, knew the Law of God and the Scriptures, but was wholly ignorant of Regeneration.

Thirdly, We therefore ſee, That the work of Regeneration is a myſtery, even to wiſe and learned men; Twice or thrice, ſaith that great Doctor, *How can this be?* What poor and childiſh Objections doth he make againſt it, and all, becauſe this is a thing ſpiritually diſcerned?

Laſtly, The great cauſe why *Nicodemus* did not know what Regeneration was, or ſee the neceſſity of it, was, *Becauſe of his blindneſſe about original ſinne*: Had he believed how carnal and ſinfull every one was born, he would preſently have bewailed his condition, and ſaid, O Lord, it is true, I am all over polluted, I find nothing of thy Spirit in me, I am all over fleſh, and do therefore need thy Spirit to regenerate and quicken me! But this was the root of his deſtruction,

from

from hence did arise that gross miscarriage about a *new-birth*, because he was so sensless and unacquainted with the pollution he was born in.

So that the Text is an Argument to prove the Doctrine of Regeneration, and the necessity of it, which *Nicodemus* did so carnally cavil against: For although our Saviour did so vehemently assert the truth of it in these expressions, twice geminated, *Verily, verily, I say unto thee*, &c. Yet because *Nicodemus* still asketh, *How can this be?* therefore our Saviour discovereth to him the root and fundamental cause of the necessity of this birth, and that not of *Nicodemus* only, but of every man; Therefore he speaks generally, *Unlesse a man be borne again*, &c.

The fundamental cause therefore of the necessity of Regeneration is from that universal Proposition laid down in the Text, *That which is born of the flesh is flesh*, which is also illustrated by the contrary, *That which is born of the Spirit is spirit*; The strength of the Argument lieth in this, Every thing resembleth that it is produced of; from a *Serpent*, there cometh a *Serpent*; from a *Toad*, a *Toad*; so from a *Dove*, a *Dove*; a *Sheep*, a *Lamb*: There being therefore two contrary effective principles in us, *The flesh and the Spirit*; The *flesh*, that produceth what is flesh, the *Spirit*, what is spirit.

In the first Proposition, we have the emphatical expression of this defilement:

1. *In the Universality of the Subject of Predication, That which is born of the flesh is flesh*; There's none exempted, great men, noble men; Even Kings and Emperors they are flesh of flesh.

2. *There is the Universality of the Subject of Inhesion, All is flesh*; that comes of flesh; so that not only the body, but the soul also is flesh in this sense; for by flesh here, as in other places, is meant; *The whole man consisting of soul and body, as he is unclean and impure*, and this appeareth by the opposition, which is the Spirit of God, and the effects thereof.

Another emphatical expression is, *In using the abstract for the concrete, is flesh*, that is fleshly, is spirit, that is, spiritual. We see then here a Proposition affirmed concerning all mankind born in a natural way, which no humane Philosophy could ever inform us in, yea to which it is wholly contrary, *viz.* That we all by nature both in soul and body are nothing but flesh; for *flesh* is here put for *the vicious and sinfull quality that is in us*, and so the mind, the intellectual and choisest parts of the soul are thus condemned, as well as the more gross and sensitive, as in time is to be shewed.

This is a clear Text to prove our universal contagion by sinne, yet upon what weak and poor grounds would the *Remonstrants* oppose it; They therefore by flesh understand, *Man simply as man, flesh and blood, begotten in a fleshly and bodily manner, not as sinfull and corrupted; as if our Saviours Argument had been, as what is born of man is man, so what is born of the Spirit is spiritual*: But this is very unsound: For what Argument would this be to prove Regeneration? Must a man be new born meerly because he is a man? Certainly had *Adam* continued in the state of integrity, there would have been procreation of children, yet then there would not have been a necessity of Regeneration: Our Saviour therefore is giving a reason, why there must be a new birth, and that is from the sinfull pollution every one is born in: And whereas the reason they give, why by flesh cannot be meant, wholly sinfull, *Because* (say they) *then in the opposition, by Spirit, would be meant wholly spirituall*, whereas the Orthodox do acknowledge a conflict with the Spirit, and the flesh abiding in every regenerate man: But to this the Answer is, That the abstract is put for the concrete, spirit for spiritual, so that the Subject in the Proposition [*Born of the Spirit*] Spirit is the holy Spirit of God; and the Predicate [*is made spirit*] Spirit is to be understood of that spiritual and heavenly nature wrought in us by him; And although he who is

made thus ſpiritual, is not purely and abſolutely ſo, yet the Spirit will in time ſubdue and wholly conquer the fleſh, in which ſenſe *Gal.* 5. *They that are Chriſts are ſaid to have crucified the fleſh with the luſts thereof*; Although there be the reliques and remainders of it ſtill in the moſt holy.

The Text then being thus vindicated, the Obſervation is,

That all men born in a natural way, are not only without the Image of God, but thereby alſo are poſitively polluted, and made all over fleſh and ſinfull.

SECT. II.

Of the uſe of the word Fleſh *in Scripture; And why Original Corruption is called by that name.*

TO diſcover this, in the firſt place, It is good to take notice of the uſe of the word [*Fleſh*] in Scripture; for the miſ-underſtanding or miſ-applying of it, hath brought in a world of miſchief. The Papiſts by *Fleſh* (I mean ſome of them) underſtanding only the *bruitiſh and ſenſitive part*, as if ſinne were onely reſident there, and the *rational part* were free and pure; but this is a very great errour; For beſides the general uſe of the word *Fleſh* in the Scripture, there is *two* more pertinent to our purpoſe.

1. *Fleſh* is ſometimes taken for that which is weak and frail, *Iſa.* 31. *Their horſes are fleſh and not ſpirit.* Pſal. 78. *He remembred they were but fleſh.* And

2. It is often taken for *ſinfulneſs and corruption*; Thus *Gal.* 5. *The works of the fleſh are oppoſite to the works of the Spirit*; and men who are in the *Fleſh*, Rom. 8. *cannot pleaſe God.* Gal. 3. *Who having begun in the Spirit, will ye end in the fleſh?* To be in the fleſh and in the Spirit are made two oppoſite beings by the Apoſtle; Inſomuch that we may make it a ſure Rule, *That whereſoever fleſh is oppoſed to the Spirit of God, or its ſpiritual operations, that then fleſh is uſed for that which is evil and ſinfull*; and thus it is in the Text. The true notion therefore of the word *Fleſh* being retained, Let us conſider, *Why original ſinne is thus called Fleſh.* And

Firſt, It is called ſo, *Becauſe of its oppoſition to what is ſpiritual.* Whatſoever the Spirit of God revealeth to be believed, or commands to be obeyed, it is wholly contradicted by man, while abiding in the fleſh. Thus the Apoſtle *Rom.* 8. *The wiſdom of the fleſh is enmity againſt God*; You ſee here is not only a meer *privation* of what is ſpiritual, but a *poſitive enmity* and frowardneſs againſt God, and therefore we do not ſpeak enough to deſcribe the fulneſs of our natural evil, when we ſay, that we came naked into the world without the Image of God, and his Spirit; for original ſinne hath a contrariety in it againſt God, it puts a man upon hatred of whatſoever is holy, therefore the Apoſtle addeth, *Rom.* 8. 5. *It is not ſubject to the Law of God, neither indeed can be:* Oh then that God would make our hearts more of fleſh in the Prophet *Ezekiels* ſenſe, *viz.* tender, and melting under conſiderations of how much fleſh is in both mind and heart in the Apoſtles ſenſe! Would thy ſelf-righteouſneſs, thy ſelf-love, thy ſelf-fulneſs continue any longer, if thou didſt thus judge and believe concerning thy ſelf? Oh what a noiſom carkaſs, what a loathſom monſter wouldſt thou be in thy own eyes, if thou didſt conſider the poſitive frowardneſs and oppoſition which is in thee to what is holy! And therefore even in the regenerate, *Gal.* 5 17. The *Fleſh is ſaid to luſt againſt the ſpirit*; Search then into thy heart, and ſay, From whence doth ariſe theſe gainſayings and oppoſitions which are in me, to what is holy: Why ſhould not heavenly and ſpiritual things be as welcome, pleaſing and delightfull to me, as ſinfull and worldly objects? Is not all this, becauſe thou art *Fleſh*?

Certainly,

Certainly, there is a thouſand times more reaſon for thee to imbrace ſpiritual objects than earthly; They have more real, excellent and enduring good in them, then all the pleaſures of ſinne if put together, but it is becauſe thou art *fleſh*, that thy heart is naturally ſo full of enmity againſt whatſoever is ſpiritual; And although this natural enmity be encreaſed in thee by voluntary wickedneſs, yet that which cleaveth to thee, as ſoon as thou haſt a being is enough to make thee refuſe the word of God, the Miniſtry inviting of thee, and to ſlight every Sermon thou heareſt, or every affliction God layeth upon thee for thy ſinne, mourn then under this enmity, this Law of ſinne that rebelleth againſt the Spirit of God: This may ſenſibly and evidently teach thee, that thy natural corruption is more than a meer want of the Image of God.

Secondly, In that original corruption is called *fleſh*, is manifeſted, *That even the whole intellectual and ſublimer parts of a man are become ſinfull.* We ſee our Saviour ſaith, *That which is born of fleſh is fleſh*, nothing is excepted; ſo that whereas ſome would have it the rational part; The mind and underſtanding not to be comprehended under this fleſh; we ſay the contrary according to Scripture, That in the ſoul and faculties thereof there is originally ſinne chiefly ſeated There is the ſpring and fountain from whence iſſue all the ſtreams of ſinne into the lower parts of the ſoul: Thus when the Apoſtle reckons up the works of the fleſh, *Gal.* 5.19, 20. There are *Idolatry* and *Hereſies* numbered with the reſt, which muſt needs be *ſins of the mind*, How often doth the Scripture ſpeak of darkneſs, ignorance, folly and blindneſs in the minds of all men by nature? *Col.* 2.18. There it's called a *fleſhly mind*; and certainly if the mind muſt be renewed, as the Scripture ſpeaks, *Rom.* 12.2. *Col.* 3. *Eph.* 4.23 it neceſſarily followeth, that it is fleſhly and ſinfull. Behold then, what a fountain of evil and miſery ſprings out from us in this reſpect, which may overwhelm us? For though the inferior parts of the ſoul had been throughly infected with this Leproſie, yet if the ſuperiour and chief parts had not been contaminated, there would have been hopes, that thoſe Sun-beams would have diſpelled ſuch miſty clouds; but ſeeing that the eye is become dark, How great is our darkneſs, and ſalt it ſelf having loſt its ſeaſoning, all muſt become loathſom and unprofitable? Not only thy eyes, thy ears, not only thy affections and paſſions of love, fear, anger, *&c.* which are the lower region of thy ſoul; but thy *will*, thy *mind*, thy *conſcience*, theſe alſo are become fleſh, and are wholly corrupted, ſo that in thee by nature, *there remaineth no good thing at all.*

SECT. III.

How carnal the Soul is in its actings about Spiritual Objects.

3. IN that it is called *Fleſh*, there is diſcovered that a man in all the workings of his ſoul in religious things, is carnal and meerly carried out wholly by the principle and inſtigation of fleſh within him, the Image of God was ſo glorious and efficacious in *Adam*, that all his bodily and natural actions were thereby made ſpiritual, his fleſh was ſpirit (as I may ſo ſay) the body and bodily affections did not move inordinately againſt Gods will, but having a divine and holy ſtamp upon them, they were thereby made divine and ſpiritual: But ſince this original corruption, the clean contrary is now to be ſeen in us; for even the ſpiritual workings of the ſoul are thereby made carnal and fleſhly, *Adam's* body was made ſpiritual, and now our ſouls are made carnal: Oh the ſaid debaſing and vilifying of us that is by this means! If an Angel ſhould become a worm, it is not ſo much diſhonour as for righteous *Adam* to become an apoſtate ſinner.

Let us take notice how our ſouls do put themſelves forth about ſpiritual objects, and you ſhall find they are wholly carnal and fleſhly in ſuch approaches; inſomuch that in their higheſt devotions, and religious duties they are onely carnal and fleſhly all the while. As

Firſt, *In the myſteries of Religion, which are revealed unto us by a ſupernatural light*; The mind of man, becauſe it cannot comprehend of them in a carnal, or bodily manner, much more if not by natural reaſon (though that be corrupt) *is ready to deſpiſe and reject all*; What was the reaſon, that Chriſt crucified is ſuch a fooliſh Doctrine to be believed by the learned *Grecian*, but becauſe it was not agreeable to natural reaſon? When *Peter* made that Confeſſion concerning Chriſt, *That he was the Sonne of the living God*; Chriſt tels him, *Fleſh and blood had not revealed that to him*, Mat. 16. 17. And doth not this fleſhly mind ſtill effectually move in Atheiſts and Heretiques? Is not this the bane of *Socinian* perſons, that they will make reaſon a judge of divine Myſteries, whereas that it ſelf is corrupt, and is it ſelf to be judged by the word of God? So that the power of original ſinne, as it is fleſh, manifeſts it ſelf about all the ſupernatural Doctrines and Truths revealed in the Goſpel. We that are Pigmies think to meaſure theſe Pyramides, we think to receive the whole Ocean in our little ſhell: Hence it is that *Paul*, 2 Cor. 8. 5,6. will have all our *imaginations, every high thought brought into captivity*.

Thus you ſee, That whatſoever a man doth in reference to God, he is wholly carnal and fleſhly in it, he is not carried out with a ſutable principle of the Spirit, to that which is ſpiritual, and this may be diſcovered in many branches; it is alſo very uſefull and profitable; for hereby they ſhall ſee, that the onely things which they relie upon, as religious worſhip of God, and the evidences of their ſalvation, are ſo farre from being a true ſtay to them, that like thorns they will pierce their hands: If a mans ſpirituals be carnals, How great are his carnals? If his Religion, if his devotion, if the matters of his God, be thus altogether fleſhly, What will his ſins and corruptions appear to be? We have already inſtanced in one particular, *viz. The Doctrine to be believed*, and declared, how carnal a man is in that. We proceed further to illuſtrate this neceſſary Truth, and therefore

Secondly, *Every natural man in his religious worſhip, is wholly carnal, as well as in his Doctrine to be believed.* For if we conſult the Scripture, and obſerve what was the cauſe of all that *Idolatry* and *ſpiritual abomination*, for which God did ſo ſeverely puniſh the children of *Iſrael*, was it not from a carnal fleſhly mind within? Therefore you heard, *Gal.* 5. *Idolatry is made a work of the fleſh*, when they *changed the glory of God into the ſimilitude of an Ox, that eateth hay*; Was not this to pleaſe the *eye*? And ſo their goodly *Altars*, their goodly *Images*, which the Prophet mentioneth, Were not all theſe, becauſe of their ſutableneſs to a *carnal mind*? We need not inſtance in *Pagans* or *Heathens*, who are wholly in darkneſs, without any ſupernatural light; But if we take notice of the Chriſtian Church in all the ſucceſſive Ages thereof, How potent and predominant have carnal principles been in all their Devotions? *And is not Popery to this day a full demonſtration of this Truth?* So that that notable expreſſion of our Saviour, *Joh.* 4. 23, 24. *God is a Spirit, and they that worſhip him, muſt worſhip him in ſpirit and truth; Yea, that the Father ſeeketh ſuch to worſhip him*, hath ſeldom had its due obſervation. Whereas then *Campian* would prove, All Monuments, all Churches, all Windows and Pictures therein, to be a demonſtration of their Religion. This proveth indeed the ſuperſtition and carnality of it, not the ſpirituality and truth of it; and oh the diſhonour done to God by this means! This fleſhly wiſdom in Gods worſhip, hath been one chief cauſe of moſt of the calamities which have fallen upon it, *Col.* 2. 18. The Apoſtle attributeth the *worſhiping of Angels* to a fleſhly wiſdom in men.

Thirdly,

Thirdly, *A man is naturally carnal in religious Ordinances, Becauſe he is apt to put truſt in them, to think he merits at Gods hands, or maketh ſatisfaction for his treſpaſſes.* This is not to be ſpiritual, but carnal; We have *low, carnal apprehenſions of God*, when we think that by our righteouſneſſe, though it were ten thouſand times more perfect than it is, that we are able to profit God therewith. Thus thoſe falſe Teachers with their followers, they are ſaid to *make a fair ſhew in the fleſh*, Gal. 6. 12. and *Phil.* 3. 3. to have *confidence in the fleſh*; *To worſhip God in the Spirit, and to have no confidence in the fleſh*, are two oppoſite things; Now by fleſh there is meant *circumciſion*, and all other Church-priviledges, which *Paul* did eminently enjoy, and while a Phariſee, he wholly reſted in them, but when once the ſonne of God was revealed to him, then he renounced *all confidence* in theſe things, judging himſelf to be only carnal in them; But how little was *Paul*, while a Phariſee, and ſo exactly diligent in the diſcharge of them, perſwaded that all he did was rejected by God, that he abhorred all, that he was only carnal in thoſe things? It is therefore of great conſequence to be ſpiritual in this particular, for this is *a ſecret ſweet poiſon*, that is apt to undo us; Therefore the Phariſaical, the formal, the devout man, who is ignorant of Regeneration, while he abhorreth all bodily fleſh-ſinnes, he may be highly guilty of *ſoul-fleſh ſinnes*: So that there is little cauſe for a Phariſee to boaſt, ſaying, He was not a prophane groſſe ſinner like a Publican, he did not wallow in bodily ſinnes of the fleſh, for he was dangerouſly diſeaſed with ſoul-ſinnes; The fleſh there made him abominable in the eyes of God, for that which they did ſo highly exalt, it was βδέλυγμα, before God; What an heavy and ſad deceit will this prove, when thou ſhalt find that wherein thou bleſſeſt thy ſelf, and applaudeſt thy ſelf in, will be thy condemnation, as Chriſt told the Phariſees, *Moſes in whom ye truſt, he will condemn you?* Oh that this Truth might be like a ſword piercing into the ſecrets of your heart! How wilt thou be overwhelmed, when that which thou hopeſt will ſave thee, that will damn thee? There is a carnal Religion, there is a fleſhly devotion, in which men putting their confidence, may thereby be condemned, as well as by groſſe prophaneneſſe: Certainly this confidence in what religious duties we perform (as ſome at the laſt day will plead, *Have not we propheſied, and wrought miracles in thy Name?*) doth inſenſibly and incurably damn the greateſt part of formal Chriſtians, and it is very hard to make them diſcern or judge themſelves carnal in this, *To truſt in the arm of fleſh*, they will acknowledge quickly to be a ſinne, but to truſt, and reſt in the holy duties they have performed, out of this ſinne no ſonnes of *Boanerges* can awaken them.

Fourthly, A man is naturally carnal in all his religious performances, *Becauſe when he doth them, it is not out of any love to God, to exalt and honour him, but out of love to himſelf, thinking thereby to avoid ſome judgement or other.* It is true, we deny not but it's lawfull to ſerve God, to be humbled for ſinne with reſpect to our own good, that we may eſcape temporal evil, but yet we are not to do it *principally* and *chiefly* for this, we are not to *uti Deo*, and *frui Creaturis*, to enjoy the creatures for themſelves, as the utmoſt end, and make uſe of God only for our outward help, as *John* 6. 26. our Saviour told the multitude that followed him, *That they did ſeek him only, becauſe they did eat of the loaves and were filled:* This is a fundamental principle of *fleſh* in every man by nature not to love himſelf ſubordinately to God, but God ſubordinately to himſelf, which is a ſinne of a very high nature, and immediately oppoſing the great majeſty of God; They worſhip God upon no other reaſon, then what ſome Heathens did ſacrifice to the Devils, *Tantùm ne noceant*, That they might do them no hurt: It is not then out of any love to God, or deſire to magnifie him, but wholly for their own ends; and hence it is, that they alter, and change the worſhip and wayes of God, as they pleaſe, and as it ſerveth for any political intereſt,

as

as you ſee in *Jeroboam*, and other wicked Kings. Whence is all this? but becauſe they make themſelves, the *Alpha* and *Omega*, *Et Deus non erit Deus niſi homini placuerit*; How could men thus break the ſtatutes and ordinances of God? but becauſe they make their own advantages, the ſupreme Law, as if God were for them, and they not for him: Hence it is alſo that the Scripture complaineth ſo much of men, *Walking in their own Imaginations*; And *Jeroboam*, 1 King. 12.33. is branded for this, that he ſet up ſuch a worſhip and Miniſtry, that he had deviſed of his own heart; This then is a ſure demonſtration of our *fleſhly* minds, that in our worſhip and duties, we regard not divine Inſtitutions and Gods Rule, but attend only to what is ſubſervient to our purpoſe: Now the foundation of all this is, becauſe we do not look upon God as ſupreme, to whom all our ſenſes ſhould bow, but referre him and his glory to our ſelves. The Apoſtle 2 *Cor.* 5. 16. ſpeaketh of *knowing Chriſt after the fleſh*, and ſo there is alſo a knowing of God after the fleſh, which is, when we doe not things purely and ſincerely out of reſpect to his Name, but for our own profit and benefit: Take heed then of this fleſhly frame in thy approaches to God.

Fifthly, The fleſhly mind of a man is ſeen in his ſpiritual tranſactions between God and himſelf, *In that he doth wholly conceive and imagine ſuch a God, and Chriſt, not as the Scripture repreſents, but as he would have, and doth moſt ſuit with his carnal diſpoſition.* This is greatly to be obſerved, for becauſe of this, though they hear never ſo much of God and Chriſt, yet becauſe they think them to be ſuch, as they would have a God of their own making, a Chriſt of their own making, therefore they never truly repent, or turn unto God; for concerning God, they conceive him as altogether merciſull; They never think he is a juſt and holy God; They attend not to the fury and vengeance which the Scripture ſaith is in him againſt obſtinate and impenitent ſinners, but apprehend him to be one that loveth them, and will ſave them, though they go on in all rebellious wayes againſt him; The *Pſalmiſt* doth notably ſpeak to this purpoſe, *Pſal.* 50. 21. where having ſpoken of ſuch hypocrites, that will come and worſhip God, though they retain their old luſts, and live in all impurity, he addeth, *Thou thoughteſt I was altogether ſuch an one as thy ſelf*; They thought God was not provoked with ſuch abominations, they thought God would not be angry with them, as if he were like themſelves: And doth not this ſtill continue true in moſt prophane men? Why is it that they do not tremble under the name and thoughts of God? Why is it that they roar not out with fear, leſt God ſhould damn them? Is it not becauſe they make a God like themſelves? They love themſelves, and acquit themſelves, they eaſily think well of themſelvs, and therfore they think God will do ſo alſo, and thus they do likewiſe with Chriſt; They repreſent him to be a Saviour, and a Saviour only; They conſider not *that he died to conquer the Devil, to make us a peculiar people, zealous of good works*; They attend not to the *purifying and cleanſing power* of Chriſts death from the ſtrength and power of luſts within, as well as from the guilt and damnation by it, which being ſo, they can truſt in Chriſt, and put their whole hope in Chriſt, although they live in all diſobedience at the ſame time, and therefore whereas we might wonder, how prophane men can live as they do? Where are their thoughts of God and Chriſt? Why are they not ſtricken with aſtoniſhment, when they hear of them? Alas, you may ceaſe to wonder, for the *Scripture God*, the *Scripture Chriſt*, in *the Scripture-way, they do not think of*, but a God and a Chriſt, which is *a meer Idol in their own hearts ſet up by themſelves.*

Sixthly, *The fleſhly mind of a man is ſeen in running into extreams, and ſo never ſubmitting themſelves to Gods Word, which is alwayes the ſame*: So that whereas in ſome the fleſhly mind of man runneth out into ſuperſtitious and exceſſive wayes of devotion, which God never required ſo in others again it acteth

acteth the clean contrary way pretending to Enthuſiaſts, Revelations, and ſtrange raptures and impulſes of ſpirit, and herein they think they are the only ſpiritual men, and that all others are in the fleſh but ſtrong deluſions under the pretence of Revelations, Apparitions and viſions have been no new thing in the Church of God; neither are we to ſtagger in our faith, becauſe of theſe things; for *the fleſh excited by the Devil, may vent it ſelf in theſe extaſies and raptures, as well as in ſuperſtition*; yea which is further to be obſerved, a man may be altogether *fleſhly*, while he pretends to an high ſpiritual way of ſubduing and keeping down the fleſh, *Col.* 2.23. Thoſe who were *puft up* in their *fleſhly minds* about Angel-worſhip, yet are ſaid to have a *ſhew of humility in not ſparing the body*, and this we may ſay to thoſe deluded Papiſts, who macerate and excruciate the fleſh of the body, it would be better, if they did caſt out at the ſame time, their fleſhly mind.

Seventhly, A natural man in his moſt religious deportment, is only fleſhly, *Becauſe whatſoever he doth in theſe things, he is furthered only by natural ſtrength*: For being without the grace of God, either in his underſtanding, or his will, hence it is that he can riſe no higher, than natural *reaſon*, natural *conſcience*, and natural *will*, doth enable him unto; and theſe being altogether polluted by ſinne, in ſtead of furthering, they are an hindrance and oppoſition to him: If therefore you ask, *From what principles, and by what ſtrength doth a natural man draw nigh to God?* The anſwer is only by that power which he hath of himſelf; The grace of God which alone can elevate the ſoul to God, that he is wholly deſtitute of: And although it muſt be granted that there are ſome common principles and dictates in all about God, and moral good things, yet theſe are never improved any otherwiſe, but from carnal principles, and to carnal ends. And thus much may ſuffice for this branch, *viz.* The carnality of a man, by original ſinne in his moſt religious offices and duties.

In the laſt general place, Man may juſtly be ſaid to be all over ſinfull and fleſh only, *Becauſe all his care, his thoughts are only for his body and ſenſible things, in the mean while neglecting God, and his immortal ſoul.* I ſhall conclude with this, becauſe all elſe comprehended in this name, will come in at ſome other ſeaſonable time. By nature we are *in the fleſh*, we *walk after it*, *we make proviſion for it*; ſo that we willingly loſe God and our ſouls, to ſave and preſerve that; Who is there that will believe our Saviour, ſaying, *What will it profit a man to winne the whole world, and loſe his own ſoul?* Mat. 16.26. What complaints and accuſations may the ſoul make againſt us, when the body hath ſaid, Feed me, Cloath me, you have done it? But when the ſoul hath famiſhed, and been periſhing, you have not heard the cries of it: Oh men only fleſh and utterly devoid of all ſpiritual power!

CHAP.

Chap. XVI.

Reaſons demonſtrating the Poſitive Part of Original Sinne.

SECT. I.

Hitherto we have been informed out of this Text, what is comprehended in the word [*Fleſh*] attributed to every one that is in a natural way born of mankind. We now proceed to that Truth, for which it was deſignedly pitcht upon, *viz. That Original ſin is not only a Privation of Gods Image, but doth connote alſo a Poſitive inclination, and an impetuous propenſity to every thing that is evil.* For this Queſtion is agitated between ſome Papiſts, and the Proteſtants; They aſſerting, "That the whole nature of original ſinne lieth in the privation "of Gods Image: But the Orthodox, they ſay, "That although original ſinne is "privative, yet it is not meerly privative, but doth include in it, as the *materiale*, "that habitual crookedneſs and perverſnes, which is in all the faculties of the ſoul; And thus the Proteſtants do almoſt in effect ſay the ſame with *Aquinas*, who calleth original corruption a *corrupt habit*, not a meer privation, for privations are of two ſorts, either *ſimple*, that imply onely a privation, as blindneſſe and death, or *compounded* and *mixed*, which beſides the meer privation, do denote ſome *materiale* or *ſubſtratum* with it. Thus *Aquinas* compareth original ſinne to a ſickneſs or diſeaſe, which doth not only ſignifie a privation of health, but alſo the humours exceſſively overflowing, and thereby diſſolving the due temperament of the body: Such a privation is original ſinne, a mixt, or compounded privation, that beſides the abſence of what righteouſneſs is due, denoteth alſo a propenſity and violent inclination unto that which is evil. It is true indeed, if we come punctually to examine, how the will is diſobedient, and how the affections are ſo diſorderly, we cannot reſolve into any thing, but this privation, the underſtanding is therefore darkneſs and erroneous, becauſe without its primitive light; The will is crooked and perverſe, becauſe without its primitive rectitude: So that *Calvin* ſaith well, *He that cals it the privation of Gods Image, ſaith the whole nature of it, yet when we ſpeak of the privative part of it only, we do not ſo fully and ſignificantly expreſſe the dreadfull pollution of it:* Even as concerning vicious habits in morality, intemperance, injuſtice, it is not enough to ſay, they are the privation of thoſe virtues, which are immediately contrary to them, but they do denote alſo ſuch an inclination in a man, that thereby he is carried out to thoſe vicious actions of ſuch habits conſtantly, and with delight.

SECT.

SECT. II.

Why Divines make Original Sinne to have its Poſitive as well as Privative Part.

THe Reaſon, why our Divines make original ſinne to have its *Poſitive* as well as *Privative part*, is to obviate that errour of the *Papiſts*, who ſuppoſing original righteouſneſs to be only by way of a bridle in *Adam* to curb and ſubjugate the inferiour part to the ſuperiour of the ſoul, when *Adam* loſt this, they conceive mankind, hath not any further pollution upon it, but that meer loſſe; Inſomuch that they ſay, "Man is now as if God had created him in his "pure naturals without any ſupernaturals. The *Socinians* likewiſe, they deny any ſuch pollution, and make us to be born in the ſame condition *Adam* was created in (death as a puniſhment only accepted) meerly without either ſinne or righteouſneſſe, like *Ariſtotles*, *Obraſa Tabula*, in a neutral indifferent way. Now to confront ſuch dangerous opinions, we ſay, "That by our birth-ſinne, we are "not only deprived of Gods Image, *but are in an habitual inclination to all evil, which is alſo active and repugnant to all good.*

SECT. III.

Reaſons to evince the Poſitive part of Original Sinne.

NOw that we are to judge of it thus, will appear from Scripture, upon theſe grounds:

Firſt, *The names that the Scripture attributeth to it, compell us to think of it, as more than a meer bare ſimple privation*, for in the Text it is called *Fleſh*, in other places *Luſt*, the *Old man*, the *Body of ſinne*, which emphatical expreſſions are for this end to make us conceive of the deep and moſt real pollution it bringeth upon us: Inſomuch that we are not to extenuate and diminiſh the nature of it, but as the ſcope of the Scripture is to aggravate it under the moſt *ſubſtantial* and powerfull names that are, ſo we alſo are accordingly to judge of it. It is true, *Illyricus* out of a vehement oppoſition to *Papiſts* and *Synergiſts*, did wring the Scripture till bloud came out of it in ſtead of milk; for he would underſtand theſe places mentioned about original ſinne almoſt literally, as if ſinne were our very ſubſtance and eſſence, whereas if he had gone no further, then to ſay, that the Scripture by theſe names doth intend not onely the meer privation of good by this original pollution, but alſo a poſitive proneneſſe, and a continual activity unto all evil, than he had hit the mark. The Scripture Names then are only conſiderable, for the holy Ghoſt doth not uſe them in vain, but thereby would ſtartle and amaze us, that we may conſider that we are without, and what evil doth abide in us.

Secondly, *This is proved from Scripture affirmation, about the ſtate of all men.* It doth not onely deſcribe man *privatively*, that he is *without God, without Chriſt*, but alſo *poſitively*, that he is *an enemy to God*, and *cannot be ſubject to him*, Rom. 3. 10, 11. to the 18. *verſe*. The holy Apoſtle applying ſeveral paſſages out of the old Scripture to all men by nature, inſtanceth both in *privatives* and *poſitives* alſo; *Privatives*, *There is none that underſtandeth, there is none that ſeeketh God, there is none that doth good, there is no fear of God before their eyes*: But is this all? No, he addeth, *Their throat*

is an open Sepulchre, the poiſon of Aſpes is under their lips, their feet are ſwift to ſhed blood, &c. Here you ſee, the nature of every man is abominable, loathſome and ready to commit the fouleſt ſinnes, if he be not ſtopt; yea the Scripture is *more oftener* expreſſing this *Poſitive* part of original ſinne then the *Privative*, Geneſ. 5. Geneſ. 8. 21. *The imagination of a mans heart is ſaid to be onely evil, and that from his youth. Eliphaz* alſo in *Job* 15. ſaith, *How abominable is man, who drinketh down iniquity like water?* Thus you ſee the Scripture repreſents us in a farre more loathſome vile and poiſonous nature than we are apt to believe concerning our ſelves. When *Auſtine* maintained this Doctrine, *Pelagius* would ſay, This was to accuſe mans nature (*Lib.* 1. *de Naturâ & Gratiâ.*) But this is indeed the onely way to ſet up the grace of Chriſt our Phyſician, for the *whole need not a Phyſician*, "Neither (ſaith *Auſtin*) are we ſo to exalt God a Creator, as to make a "Saviour wholly ſuperfluous." It is true therefore, which the ſame Author ſaith, "That when we have to do with ſuch who deny the neceſſity of grace "by Chriſt, making free will of it ſelf, ſufficient to what is holy, and all be"cauſe they deny any ſuch thing as original ſinne, we are not ſo much "(ſaith he) to deal in Diſputations with them, as prayers for them, that "their eyes might be opened to know themſelves, and that the ſtony "heart may be taken from them, for if once they had the ſenſe and feel"ing of this, they would quickly confeſſe both original ſinne, and Chriſts "grace.

Thirdly, *Original ſinne is poſitive, Becauſe the Scripture attributes poſitive and efficacious actions to it, which meer and bare privations are not capable of.* The ſeventh Chapter of the *Romans* ſpeaketh fully to this, what expreſſions, and that in alluſion to military affairs, doth the Apoſtle uſe concerning this ſinne *inhabiting in him?* For *verſ.* 23. he complaineth of this *Law of ſinne*, that it doth *warre againſt him, and bring him into captivity*, which phraſes denote, That this original ſinne is not a ſluggiſh, idle privation, but withall it connoteth an impetuous repugnancy to any thing that is holy; This alſo the Apoſtle confirmeth, *Gal.* 5. 17. where the *fleſh is ſaid to luſt againſt the Spirit*, ſhall we think then, that the holy Ghoſt ſpeaketh of this activity and working of ſinne in us, that we ſhould apprehend no more than the abſence of Gods Image within us. Let us then aggravate the hainouſneſſe of it, as we ſee the Scripture doth, and deeply humble our ſelves under it: Shall it be a ſmall thing to have ſuch an impetuous active principle in us againſt what is holy? That which we ſhould imbrace and cloſe with as the moſt excellent, that we flie from, and are moſt averſe to, as if it were the greateſt evil, and would be to our utter undoing.

Fourthly, *If vicious habits that are acquired by cuſtomary practice of evil, are not meer and ſimple privations, but do alſo include in them a propenſity to evil, then it followeth, that original ſinne likewiſe is not a meer privation*; For we are to conceive of original ſinne, as an innate and imbred habit, as the other are acquired: Now it's plain, That all vicious moral habits, they are not a meer negation, or abſence of ſuch virtues, but doe alſo incline and diſpoſe the ſubject to vicious actions, eaſily and with delight; So that we muſt needs attribute as much *Poſitiveneſſe*, if not more to *original ſinne*, then to *vicious acquired habits*; And the truth is, This is a cloſer Leproſie infecting of us, then ſuch habits, for this we have as ſoon as we are born, this is twiſted within our bowels; this can never be wholly ſhaken off, whereas accuſtomed ſinnes, they are perfectly overcome by the work of Regeneration. For this is the difference between acquired habits of ſinne, and original corruption: In Regeneration, ſeeing the Image of God is put into us, which is the ſubſtance of all holy habits, the contrary

trary habits are presently excluded, and the sinnes the godly afterwards commit, are not from their former habits of sinne, but from the reliques of original corruption, whatsoever the *Remonstrants* say to the contrary: But Regeneration doth not totally exclude original sinne, onely diminisheth the strength of it; So that this original corruption will abide in some measure in us, even while we carry this mortal body about with us: And if the Prophet made it such an impossible thing for men habituated in sinne to be converted, as when he saith, *If a Leopard can change his skinne, then may you learne to doe well, who are accustomed to doe evil*, Jerem. 13. 23. What then shall be said of us who are borne in evil? Customary sinnes are but the Leopards skinne; original sinne is like the Leopards nature.

Lastly, *This positive inclination doth necessarily follow from the privation of this Image of God; if the due Symmetry and excellent Harmony which was at first in the soul be taken away, then all the faculties and powers of the soul must necessarily move sinfully and inordinately.* The soul of a man is alwayes working one way or other, if then it hath lost original righteousnesse, it cannot but be hurried on to what is evil; as if you take away the pillar on which a stone lieth, presently that will fall to the ground; If you spoil the strings of musical instruments, immediately they make a jarre and ingrateful noise upon every moving of them: The soul of a man is a subject immediately *susceptible of righteousnesse or corruption*, and if it lose its righteousnesse, then by natural necessity corruption commeth in the roome of it, and so when the understanding acts, it acteth sinfully, when the will moveth, it moveth sinfully; So that we may well say with *Austin* to the *Pelagian*, demanding, How this corruption could come into us, for God was good, and nature good, *Quid queris latentem rimam, cum habeas apertam januam?* Not a cranny, but a gate or door is open for this corruption to seize upon us.

SECT. IV.

Application.

BEfore we come to answer the Objections, Let us affect our hearts with it, and labour to be humbled under the consideration of this positivenesse and efficacy of it.

For first, Hereby we see, that if it be not restrained and stopped by God, we know not where we should stay in any sinne; What *Cain's*, what *Judas's* would we not prove? Who can say, Hitherto I will goe in sinne, and no further, for there is a fountain within thee, that would quickly overflow all? This active root of bitternesse, this sour leaven within thee, would quickly make thy life, like *Job's* body, full of ulcers and noisome sores: If thou art not plunged in the same mire and filth, as others are, doe not say, Thou hast lesse of this corruption than they; Thou art borne more innocent than they, onely God stops thee, as he did *Balaam* from doing such wickednesse, as thy heart is forward enough unto; No Serpent is fuller of poyson, no Toad of venome, than thou art of sinne, which thou wouldst be constantly committing, were not some stop put in the way.

Secondly, In that ſinne is thus poſitive and inclining thee, thou art the more to admire the grace of God, if that work a contrary inclination and propenſity in thee; If thou art brought with *Paul*, *To delight in the Law of God in the inward man*; If thy heart *pants after God, as the Hart after the Waters*, which once delighted in ſinne, which once longed after nothing, but the ſatisfying of the fleſh: Oh admire this gracious, miraculous work of God upon thy ſoul, who hath made thee to differ thus from thy ſelfe! The time was once, when thou rejoycedſt in thoſe ſinnes, that are now matter of ſhame and trembling to thee. The time was when thy heart was affected with no other good than that of the creature; Thou didſt know no other, deſire no other but that, but now God hath made iron to ſwimme, he hath made the Blackmoor white: Oh bleſſe God for the leaſt deſires and affections, which thou haſt at any time for that which is good, for this cometh not from thee; it is put into thee by the grace of God.

Laſtly, Conſider that this poſitiveneſſe of ſinne in thee, doth not onely manifeſt it ſelf in an impetuous inclination to all evil, but alſo a violent reſiſtance of whatſoever is good: The Apoſtle (*Rom.* 8.) calleth it, *Enmity againſt God*; and *Rom.* 7. he complaineth of it, as *warring and fighting againſt the Law of his minde*; And certainly this is a very great aggravation, not onely to be without what is good, but to be a deſperate enemy, and a violent oppoſer of it, both in others, as alſo to that which the Spirit of God by the Word would worke in our own hearts, not onely without the remedy, but full of enmity againſt it; Doth not this make our condition unſpeakably wretched? Certainly, this is the higheſt aggravation in original ſinne, that we are not onely unable to what is good, but we are with anger and rage carried out againſt it, as if good were the onely evil, and ſweetneſſe the onely bitterneſſe.

CHAP. XVII.

Objections againſt the Poſitive Part of Original Sinne anſwered.

SECT. I.

Cautions Premiſed.

THere remain only ſome Objections againſt this Truth, but before we anſwer them, take notice,

Firſt, That although we ſay original ſinne is more than a privation of that Righteouſneſſe which ought to be in man, yet *We do not make it to be like ſome infecting corporeal quality in the body, that thereby ſhould vitiate the ſoul, and as it were poiſon that.* *Lombard* and ſome others, eſpecially *Arimineníis* (*Diſtinct.* 30.) They ſeem to deliver their opinion ſo, as rejecting *Anſelm's* definition of original ſinne, making it to be want of that original righteouſneſſe which ought to be in us, and do declare it to be a *morbida qualitas*, ſome kinde of peſtilential and infecting quality abiding in the body, and thereby affecting the ſoul; As when the body is in ſome phrenetical and mad diſtempers, the ſoul is thereby diſturbed in all its operations; ſo that theſe make the want of original righteouſneſs *to be the effect of original ſinne*, not the nature of it, laying upon *Adam's* ſinne, Man becoming thus defiled, God refuſed to continue this righteouſneſs to him any longer. But if theſe Schoolmen be further queſtioned, *How ſuch a diſeaſed peſtilential quality ſhould be in the body?* Some ſay, it was from the forbidden fruit that that had ſuch a noxious effect with it; but that is rejected, becauſe that was made of God, and all was exceeding good: *Arimineníis* therefore following as he thinketh *Auſtin*, maketh this venemous quality in a mans body to have its original, from the hiſſing and breath, as it were of the Serpent; he conceiveth, that by their diſcourſe with the Serpent, there came from it ſuch an infectious air, as might contaminate the whole body, and he ſaith *Auſtin* ſpeaks of ſome, who from the very hiſſing and air from Serpents have been poiſoned.

But the *Proteſtants* they do not hold it any poſitive quality in this ſenſe; for this is to make the *body*, the *firſt* and *chiefeſt ſubject of original ſinne*, and ſo to convey it to the ſoul, whereas indeed the *ſoul* is primarily and principally the ſeat of original ſinne; We therefore reject this, as coming too near *Manicheiſm*, as if there were ſome evil and infectious qualities in the very nature and ſubſtance of a man.

Secondly, It muſt be remembred, what hath been ſaid before, *That when we come to give a particular reaſon why the underſtanding or will are propenſe to any evil*; We can aſſign only *a privative cauſe*, viz. Becauſe it wants that rectitude which would regulate it; as if a ſhip (it's *Anſelm's* compariſon) were without

Pilot

Pilot and Governour or tacklings let looſe into the whole Ocean, it would be violently hurried up and down till it be deſtroyed. Thus man without this Image of God would be toſſed up and down by every luſt, never reſting till he had hurled himſelf into hell; yet though we cannot give any more than a *privative cauſe*, *there is alſo a poſitive propenſity to all evil connoted*: As in a wicked action of murder or drunkenneſs, if you go to give a reaſon, why ſuch actions are ſinnes; we muſt ſay from the ἀνομία that is in them, that want of order which the Law requireth; There is a privation of that rectitude the Law commands, yet thoſe ſinnes do imply alſo the *material* and *ſubſtrate* acts, as well as the *obliquity*: In every ſinne of commiſſion, there is that which is *poſitive* as well as *privative*; Though the *ratio formalis* of the ſinne be a *privation*; and thus it is in original ſinne, the whole nature of it comprehends both *a want of Gods Image, and a conſtant inclination to all impiety*. Though the *privative* be the cauſe of the *poſitive* Indeed *Rolloc* (*De vocatione cap.* 25. *de peccat. orig.*) maketh a three-fold matter, and a three fold form in original ſinne: The three-fold matter he aſſigneth to be a deſection from God, a want of original righteouſneſs, and a poſitive quality, which ſucceedeth in the room of holineſſe: To which three-fold matter he attributeth a three fold form or ἀνομία, in which the nature of ſinne conſiſts. Now theſe material parts of original ſinne, are ſo many entities, being good in themſelves, and coming from God the Author of nature, but how Apoſtaſie and want of original righteouſneſs can be poſitive entities, and good of themſelves, I cannot underſtand, or how *carentia juſtitiæ originalis*, ſhould have the ἀνομία for its form, when that it ſelf is the ἀνομία, and ſo a form have a form ſeemeth irrational to conceive.

SECT. II.

THeſe two things thus premiſed, the plain and obvious Objection is, *That if original ſinne be poſitive, then it's good, and ſo of God, becauſe* omne ens eſt bonum, *every being is good, and then as* Auſtin, Omne bonum eſt vel Deus, vel a Deo, *all good is either God himſelf, or of God, Would it not then be blaſphemy to make God the Authour of it, and if it have a poſitive being, then certainly it muſt come from God the Author of all being?*

But to this ſeveral Anſwers may be returned:

Firſt, That though original ſinne ſhould be granted to be poſitive, yet for all that God would not be made the *Author* of ſinne, *Becauſe as it's ſinne, it doth ariſe from man.* There are ſome great Schoolmen, as *Cajetan* and others, that hold ſinnes of commiſſion have a poſitive real being, as ſinnes; They deny that the nature of ſuch ſinnes lieth formally in a *privation*, but in a *poſitive relative contrariety* to the Law of God; and when urged with this Argument, *That then ſuch ſinnes have their being immediately from God, as all other created beings have*: They will anſwer, That God is indeed the *efficient* of every being, but not of every *modus*, or *relative reſpect* of that being: As for example, when a man *eateth* and *drinketh*, this eating and drinking they are *from God*, but then take them under this *relative* reſpect, as they are *vital* and *formal* actions of *man*, ſo they cannot be attributed to God, for then we might ſay, God doth eat and drink, yea in thoſe gracious acts when we do believe and repent, God is the efficient cauſe of them, yet as they do formally and vitally flow from us, ſo they are not to be attributed to God, for God doth not repent or believe. Thus it may be ſaid, That though God be efficiently the cauſe of all poſitive being, yet as ſome being hath a relative reſpect to the ſecond cauſe working, ſo it cannot be attributed to God, neither is this any imperfection, but a perfection in God, becauſe *Deus non poteſt ſupplere vicem materialis, aut formalis cauſæ*: Therefore

fore ſaith *Curiel* a poſitive Doctor for the poſitive nature of ſinnes of Commiſſion (*Lectur. 6. in Thom. pag.* 300.) "That it may be granted, the will "is *prima moralis cauſa peccati*, as we may ſay a man is the firſt cauſe of ſight, "*per modum videntis*, becauſe he is not ſubordinate to any other cauſe, which "doth produce this ſight, *viz.* formally, as ſight; and (ſaith he) the like is "in all other vital actions. But I need not run into this thorny thicket to hide my ſelf from the force of this Objection.

Secondly, There are ſome learned Proteſtants, that do diſtinguiſh of *ens*, or *being*; That *ens* is either *created*, as the works of the ſix dayes, or *generated*, as mankind, and the *animate creatures*, or made as *artificial things*, or prepared, as Heaven and Hell, or introduced, as ſinne; for it's ſaid of ſinne, that it's οὐκ ἦν γὰρ οὐδὲ ἀγένητον ἀλλὰ ἐπεισόδιον; So that upon this diſtinction they will ſay, That God is the cauſe of all made, and *created beings*, but not of *introduced beings*, ſuch as ſinne is, becauſe that came in by Satans temptation, and mans diſobedience. But this diſtinction hath ſcarce ſo much as a ſandy foundation; for though it be an introduced being, yet becauſe a being, it is a creature, and ſo muſt come from God the chief being, according to that of the Evangeliſt, *John* 1. *All things were made by him, and without him was not any thing made that was made*: For that which is *ens* only by participation, muſt be reduced to that which is *ens per eſſentiam*. Therefore

In the third place, We muſt ſpeak of original ſinne, as we do of vicious habits, and of actual ſinnes; *The material and ſubſtrate of them, being a good of nature is of God, but the vitioſity and obliquity that is of man*, when a man moveth his tongue to curſe and ſwear, or his hand to murder another: As they are actions they are of God, *For in him we live, and move, and have our being*; but as evil adhereth to them, ſo they are of man: Thus it is in original ſinne, when we ſay, there is a poſitive inclination in mans heart to all evil; The meaning is, That the underſtanding and will, as they are *faculties*, and as they do *act*, thus farre they are of God, but as they cannot but act ſinfully, and offend in every motion, ſo it's of *Adam*'s diſobedience, to underſtand then, to think, to will, to love, theſe are of God, but to love what is evil and contrary to Gods Word, or to love exceſſively and immoderately that which we are to do in ſubordination only, this is of our ſelves.

A ſecond Objection is, *That if original ſinne be like a vicious habit in a man, then it cannot be tranſmitted unto poſterity, for habits* (they ſay) *are perſonal things: No father doth communicate to his childe any habits, either virtuous or vicious.*

But to this it's anſwered, That original ſinne is not an acquired habit of ſinne, but an innate and imbred one in us; So that as if *Adam* had ſtood, original righteouſneſſe, which was like a concreated habit in man, would have been communicated to all his poſterity, thus it is no wonder, if original ſinne, which doth ſo tenaciouſly and inwardly adhere to all natures be tranſmitted to every one born in a natural way.

The laſt Objection is, *That there is no neceſſity of ſuppoſing ſuch an habitual vitioſity in a man; It's enough* (ſay they) *that a man be deprived of the Image of God, and when that is loſt, of it's own ſelf man's nature is prone to evil; It needs no habitual inclination to weigh him down; as if a wild beaſt be tied in cords and chains, loſe him, unty him, and of himſelf he will runne into wild and untamed actions.*

But to anſwer this:

Firſt, The Papiſts, they cannot conſequentially to their principles ſay this; For they hold, "That if this Image of God be removed, he doth "continue in his pure naturals, there is no ſinne inhering in him, upon the "meer loſſe of that; For they confeſſe, That although by acting from his "pure

" pure naturals he could not deſerve Heaven, or love God as a ſupernatural end, " yet in an inferiour way, as the ultimate natural end, ſo he might love God, and " that above all other things.

But ſecondly, That is granted, This poſitive inclination to all evil, followeth neceſſarily from the removal of this Image of God from us; If the Sunne be removed, then neceſſarily darkneſſe doth cover the face of the ſoul; If the *loco*-motive faculty be interrupted, then there is nothing but halting and lameneſſe: Diſturb the harmony, and good temperament of the humours, and then immediately diſeaſes and pains do ſurprize the whole man; It cannot therefore be avoided, that when this diſorder is come upon the ſoul, but that our luſts break out as at a flood-gate, and we are in a ſpiritual deluge all over covered with the waters of ſin; but then here is a poſitive as well as a privative.

Beſides, It is not for us to be curious in giving a reaſon of ſuch poſitive corruption in a man by nature; it is enough that Gods word is ſo clear and full in the diſcovery of it, that he muſt needs wilfully ſhut his eyes, that will not be convinced by the light of Gods word herein: And this may ſuffice to diſpel that darkneſſe, which ſome would have covered this Truth with, and as for what knowledge about this poſitiveneſſe of original corruption is further neceſſary; We ſhall then take notice of it, when we ſpeak of original ſinne, as it is called luſt or concupiſcence.

SECT. III.

LEt therefore the Uſe from the former Doctrine delivered, be, To affect us, and wound us at the very heart, that we are thus all over covered with ſin, that we have not an underſtanding, but to ſin, a will but to ſin, an heart but to ſin; May not this be like a two edged ſword within thee? What will fire thee out of all thy ſelf-confidence, thy ſelf-righteouſneſſe, if this doe not? What delight, what comfort canſt thou take by beholding thy ſelf, by looking on thy ſelf thus corrupted and depraved? And the rather let this conſideration go to the very bottom of thy ſoul. Becauſe

Firſt, Thy propenſity and inclination is to that onely which God onely hateth, which God onely loatheth, and hath decreed to puniſh with his utmoſt wrath to all eternity. Conſider that ſinne is the greateſt evil; All the temporal evils in the world are but the effect of it, that is the cauſe. Now can it ever humble thee enough to think, that the whole bent, and conſtant tendency of thy ſoul is unto that which is the moſt abominable in the eyes of God? Thou canſt not do that which is more deſtructive to thy own ſoul, and more diſhonouring unto God, then by committing ſinne, and yet thou canſt do nothing elſe, thou delighteſt in nothing elſe; Thy heart will not let thee do any thing elſe: Look over thy whole life, take notice how many years thou haſt lived, and yet if not regenerated and delivered in ſome meaſure from the power of original corruption, thou haſt done nothing but ſinned; Every thought hath been a ſinne, every motion a ſinne within thee, and yet ſinne is the greateſt evil, and that alone which God hateth.

Secondly, If yet thy heart be hard, and nothing will enter, take a ſecond naile, or wedge to drive into thee, and that is, being thus all over carried out to ſinne, not the leaſt good able to riſe in thy heart, that hereby the very plain Image of the Devil is drawn over thee: Hence it is, that wicked men are ſaid *to be of their Father the Devil*; and he is ſaid *to rule in the hearts of the children of diſobedience*, Epheſ. 2. What a woefull change is this, to be turned from a Sonne of God, to become a Devil?

While

While *Adam* retained the Image of God, God abode with him, and in him, there was a near union with God, but upon his Apoſtaſie, the Devil taketh poſſeſſion of all, and ſo now man is in a near union with the Devil: Every mans ſoul is now the Devils Caſtle, his proper habitation; The Spirit of God is chaced away, and now thy heart is made an habitation for theſe Satyrs; Thy ſoul is become like an howling wilderneſſe, wherein lodge all beaſtly luſts whatſoever; Thou that wouldſt account it horrible injury to be called beaſt and Devil, yet thy original ſinne maketh thee no leſſe.

Thirdly, This further may break thy heart, if it be not yet broken enough, that hereby thou art utterly impotent and unable to help thy ſelf out of this loſt condition; For how can a dead man help himſelfe to live again? How can thy crooked heart be ever made ſtraight, unleſſe a greater power than that ſubdue it; If thou didſt judge thy condition an hopeleſſe one, as to all humane conſiderations, then thou wouldeſt tremble, and have no reſt in thy ſelfe, till God had delivered thee out of it?

Laſtly, Let this alſo further work to thy Humiliation, that being thus poſitively inclined to all evil, not onely proper and ſutable temptations draw out thy ſinnes, but even all holy and godly remedies appointed by God, they do increaſe this corruption the more, And is not that man miſerable, whoſe very remedies make him more miſerable? Doth not the Apoſtle complain ſadly of that Law of ſinne in him, even in this reſpect, that by this means, the Law wrought in him all evil? The more holy and ſpiritual the Law was, the more carnal and ſinfull was he thereby occaſioned to be: Oh then! What wilt thou do, when good things make thee evil, ſpiritual things make thee more carnal?

CHAP. XVIII.

A ſecond Text (to prove Original Sinne to be Poſitive) opened and vindicated.

SECT. I.

ROM. 7. 7.

For I had not known luſt, except the Law had ſaid, Thou ſhalt not covet.

WE are diſcovering the Nature of original ſinne in the *Poſitive* part of it; For although *Corvinus* the *Remonſtrant* cavilleth at the Diviſion of original ſinne into two parts, therein gratifying the Papiſts (as it were, yet we ſee the Scripture ſpeaking of it fully, as having theſe two parts; And whereas he ſaith, "The *Poſitive* "inclination to evil, muſt be the effect of the *privation* of ori- "ginal righteouſneſſe, and ſo *not a part* of original, becauſe an *effect cannot be a* "*part of its cauſe.*

It's anſwered firſt, *That ſometimes there is a diviſion of a common thing, as into two parts, when yet one is the effect of the other*; as when *malum* is divided into *malum culpæ*, and *malum pœnæ*, the evil of puniſhment is neceſſarily the effect of the evil of ſinne. But

Secondly, Though an inclination to evil may be the effect of the privation of original righteouſneſſe, yet for all that it may be part of original ſinne, which is the whole conſiſting of both theſe: Even as according to ſome learned Divines, *Remiſſion of ſinne* is part of *Juſtification*, although it be an *effect* of the imputation of Chriſts Righteouſneſſe, which is alſo another part of our Juſtification.

SECT. II.

The word Luſt *expounded.*

HAving therefore conſidered this Title or Name given to original ſinne (*viz. Fleſh*) which doth denote the *Poſitiveneſſe* of it: I come to a ſecond, which ſhall alſo be the *luſt*, and that is the word *luſt* or *concupiſcence*, which both in the Scripture, and in the writings of ſeveral Authors is attributed to it; For which purpoſe the Text pitched upon is very uſefull.

To underſtand which, conſider that the Apoſtle having aſſerted ſome things, which

which in an outward appearance did ſeem to diſhonour the Law, he maketh this Objection to himſelf, *Is the Law ſinne?* A cauſe of ſinne, and ſo ſinne, and God the Law-giver a commander of ſinne; To which he anſwers, μὴ γένοιτο, by defiance, *God forbid*, and in the next place giveth a reaſon, why the Law cannot be the cauſe of ſinne, becauſe that doth diſcover and detect ſinne, that judgeth and damneth it, therefore it cannot be the cauſe of ſinne; and that the Law is the manifeſter and reprover of ſinne, he inſtanceth in himſelf, and his own experience, *I had not known luſt to be ſinne, except the Law had ſaid, Thou ſhalt not covet.*

Now ere we can underſtand this Text, we muſt anſwer ſome Queſtions. And

Firſt, It's demanded, What is meant by the *Law* here? Some ſay, the Law of *Nature*, which is not ſo probable; Others, the *written Law of Moſes*, and this is moſt probable by the whole context. But yet ſome, though they underſtand it of the Law of *Moſes*, yet they do not mean any *particular* command, but the Law in the *general*, ſaying, the Apoſtle uſeth ἐντολὴ and νόμος for all one; As if the meaning were, The Law in general did not only forbid ſinfull actions, but alſo inward luſt, and motions of the ſoul thereunto, as our Saviour fully expounded it, *Matth.* 5. Others they underſtand this Law of a *particular* Commandment, *viz.* the tenth; and therefore *Beza* obſerveth the Article τὴν ἐντολὴν, by this, or by that Commandment in particular; And this ſeemeth moſt probable, becauſe they are the very words of the tenth Commandment.

But ſecondly, If the Apoſtle alledge that command, Why doth he inſtance onely in the ſinne forbidden, not mentioning the objects that are ſpecified in the command, *Thy neighbours Oxe or his Aſſe*, &c?

The Anſwer is, that is not material, for the Apoſtle ſpeaking of luſts in the heart, what latent and unknown ſins they were without the light of the Law, it was enough to name the ſinne it ſelf, ſeeing the objects about which they are converſant are of all ſorts, and can hardly be numbred.

In the third place, It's doubted how the Apoſtle could ſay, that he *did not know luſt to be ſinne, but by the Law of Moſes*, ſeeing that by the very Law of nature, even Heathens have condemned inward luſts, and unjuſt thoughts and plots, though but in the ſoul, and never put into practice. *Aquinas* makes the meaning of it, as if *Paul*'s ſenſe was, *He did not know luſt to be ſinne*, as it was an offence to God, and a diſhonour to him, becauſe the Law of *Moſes* repreſents the ſinfulneſs of theſe luſts in a more divine and dreadfull way, then the Law of nature doth. *Grotius* maketh the ſenſe thus, "*Paul* did not know *luſt*, but by Gods "Law, becauſe the Laws of men puniſh nothing but ſinfull actions, never at all "medling with the thoughts and purpoſes of the heart. *Beza* expounds the expreſſion comparatively, *I had not known luſt to be ſinne*, viz. *ſo evidently, ſo fully*, ſo unqueſtionably, as I did when I underſtood the Law. But the general Interpretation is, *That the Apoſtle ſpeaketh here of his thoughts and knowledge, while he was a Phariſee*, and it's plain by our Saviours correcting of phariſaical gloſſes about the Law, *Matth.* 5. That they thought the Law did onely require *external obedience*, and whatſoever thoughts or ſinfull luſts men had, ſo that they did not break out into the practice of them, they were not guilty of ſinne, *He did not then know luſt to be ſinne*, following the traditional expoſition of his Maſters, till he came to underſtand the Law aright.

Another Queſtion of greater conſequence is, What is meant by *luſt? Thou ſhalt not covet*, for the word ἐπιθυμήσεις, though in *Exod.* 20. there be the ſame Hebrew word תַּחְמֹד yet *Deut.* 5. 21. There is another Hebrew expreſſion, which is הִתְאַוָּה, which becauſe in *Hithpael*, and ſo of a reciprocal ſignification, they tranſlate *fecit ſe concupiſcere*, to ſtirre up a mans ſelf to deſire, and thereby ſay, ſuch luſts are only forbidden that a man nouriſheth, and yeelds himſelf up

unto, but that rule is not a general one, ſee *Prov.* 23. 3. Some limit this Commandment too much, as it did only command contentation of ſpirit, and that we ſhould not ſinfully deſire, that which others have. But the Apoſtle doth plainly extend it further than ſo. The Papiſts they likewiſe limit it too much, making only thoſe luſts and motions of ſinne, which we conſent to to be forbidden, denying that thoſe motions to evil, which ariſe antecedently to our reaſon and will, to be truly ſinnes; hence is their Rule concerning them, *Non ſenſus, ſed conſenſus* is that which doth damn, which in a good ſenſe, we alſo will acknowledge to be true. But we are not to limit Scripture, where it hath not limited it ſelf, and therefore we conclude, That the command doth forbid a threefold *concupiſcence* or *luſt*.

Firſt, That *luſt* which is *actually conſented to*, though not breaking forth into act, and if this were all, the Law of God would hereby be exalted above all humane Laws, which reach no further than external actions, And how many are ignorant of, at leaſt not affected, with the ſpirituality of this Law in this particular? Would they dare to entertain ſuch heart-ſinnes as they doe, could they make their ſouls cages of uncleane, unjuſt and ungodly thoughts, as they do?

Secondly, The Law goeth higher, and doth not only forbid thoſe luſts in thy heart, which thou yeeldeſt conſent unto; but all thoſe *ſuggeſtions and ſuddain ſurreptitious motions, which do ſuddenly ariſe in thy ſoul, though thou doeſt not conſent to them*, yea though thou doeſt reſiſt them, hate them, and pray againſt them, for of ſuch luſts *Paul* doth eſpecially ſpeak in this Chapter, and the Law of nature did never condemn theſe for ſinnes in any Heathens, whereas the Apoſtle doth chiefly complain of theſe, and that as ſinnes properly ſo called, for to be mortified and crucified, as being contrary to the holy Law of God.

Laſtly, By *luſt* is meant *original ſinne*, as being the *fountain*, the root of all theſe luſts, that hot furnace, from which thoſe ſparks of ſinfull motions do continually ariſe, and that by luſt is meant at leaſt ſecondarily, and by conſequent original corruption is plain, becauſe this luſt is the ſame with *the Law of the members, the Law of ſinne*, and *the ſinne dwelling in him*. It is true, he ſaith, this ſinne he complaineth of, *wrought in him all manner of concupiſcence or luſt*. But then we muſt diſtinguiſh between *luſt habitual*, and *luſt actual*; Luſt habitual is original ſinne, and that is the cauſe of luſts actual; And if you ſay, Why doth the Apoſtle call original ſinne *luſt*, as if it were an actual ſinne? The reaſon is (as is further to be inſiſted on) becauſe it is a *fountain alwayes running over*; Its not a *ſluggiſh* dull habit, but is continually venting it ſelf forth into all poiſonous and ſinfull acts. So that by luſt forbidden in the Text is meant.

1. Luſts conſented to, though not accompliſhed in act.
2. Luſts ariſing in the ſoul, but rejected and ſtriven againſt

Laſtly, Original ſinne, as the root of all; In which ſenſe the Apoſtle *James Chap.* 1. 14. calleth it likewiſe *luſt*. Some learned men there are, that do not like it ſhould be ſaid original ſinne is forbidden by the Law of God, (as *Molineus, Rivet. in Expoſ. Dec. Martinius in Expoſit. Decal*) although they grant the Law doth damn it and judge it. But ſurely their meaning is no more, as *Martinius* doth expreſly afterwards affirm, than that original ſin is not primarily and directly forbidden, but ſecondarily and by conſequent; As alſo that it is thus forbidden, that we ſhould not obey but reſiſt it, as *Rivet*. But whereas they reaſon, That a prohibition is not of thoſe things that already are preſent in us, but of what is future or may be, that is no wayes ſolid, becauſe paſt ſins and preſent actual ſins, are truly forbidden by the Law, although the ſinne paſt cannot but be paſt, and the ſinne preſent cannot but be preſent, becauſe *quicquid eſt, quando eſt, neceſſe eſt eſſe*. Other learned men, though they grant

original

original ſinne is truly and properly forbidden by the Law of God, yet they ſay, It is not in this Commandment, partly becauſe it's forbidden in every Commandment, for where any branch of ſin is forbidden, there the root alſo is forbidden; and where pure ſtreams of holineſs are required, there alſo a pure fountain of holineſs; Original righteouſneſs is commanded, and that partly becauſe this tenth Commandment doth belong to the ſecond Table onely, whereas original ſinne is not onely the cauſe of evil luſts towards man, but alſo towards God. Now in this we ſhall not much diſagree; For it muſt be granted, That ſeeing an holy heart is required in every particular command, it followeth, That an evil ſinfull heart is forbidden in every command; and for the later we grant alſo, That original ſinne is not forbidden in this laſt Commandment in the univerſal latitude and utmoſt extent of it, but ſo farre as it doth break out in ſinfull luſts towards man.

SECT. III.

THeſe things being thus neceſſarily premiſed for the opening and vindication of the Text, I proceed to the Doctrine, which is

That original ſinne is truly and properly concupiſcence or luſt in a man. This name doth plainly denote more than a meer *privation*, for it evidently diſcovereth the nature of it, to be in the carrying out of the ſoul in all its motions ſinfully, and inordinately, as alſo that from this as a corrupted fountain do all thoſe poiſonous ſtreams of actual luſtings in the ſoul flow, as *Jam.* 1. 14. where you have notably the riſe of all actual ſinne deſcribed, how it cometh about that any one is *enticed* to do that which is wicked, he cannot accuſe God or the Devil, but this *luſt within him*: But of that famous and excellent Text, we are in time to ſpeak. This great Truth, That original ſinne is *Luſt*, or *Concupiſcence*, doth firſt deſerve diligent and clear illuſtration, and then practical amplification.

SECT. IV.

IN the firſt place conſider, *That concupiſcence or luſt may be taken two wayes*, as was formerly hinted, *habitually* and *radically*, or *actually*, the *mother* and the *daughter*, the *root* and the *fruit*. Now original ſinne is *luſt*, not *actually*, but *radically*; It is that from which all actual luſts and deſires have their immediate riſe; and in this ſenſe it is commonly called the *fleſh*, and *luſts* are the ſinfull iſſue of it. Thus *Gal.* 5. 16. *You ſhall not fulfill* ἐπιθυμίαν σαρκὸς, *The luſt of the fleſh.* And again, *They that are Chriſts have crucified the fleſh with the luſts thereof.* So *Epheſ.* 2. 3. here fleſh and its luſts, is original ſinne with the immediate motions and outgoings thereof. At other times, original ſinne is called *ſinne in the general*, to declare the emphatical ſinfulneſs of it, and then there are aſcribed ſeveral luſts likewiſe to it, *Rom.* 6. 12. *Sinne muſt not reign in us, that we ſhould obey the luſts thereof*; And *Rom.* 7. 8. *Sinne wrought in me*, πᾶσαν ἐπιθυμίαν, *all manner of concupiſcence.* So that you ſee, there is luſt the cauſe, and luſt the effect, luſt the root, and luſt the branches; the former is original ſinne, called excellently by the Apoſtle *Jam.* 1. 15. ἐπιθυμία συλλαβοῦσα, *luſt conceiving*, implying, it is like the womb, wherein all wickedneſs is firſt conceived, and ſuch a womb that like the grave never hath enough, we may call it the *Sheol* in a man. The *Rabbins* ſay well, That *concupiſcentia* doth *edificare inferos*; This luſt in the ſeveral actings of it, is that which maketh hell; Though God never ſaid. *Increaſe and multiply to it*, yet it filleth earth and hell, with the effects thereof.

SECT.

SECT. V.

SEcondly, We are to underſtand, that ἐπιθυμία in the general, *To deſire in the abſtract is indifferent, neither good or bad, but as diverſified by the object.* In the Hebrew there are theſe words for concupiſcence אַוַּיָּה, and that properperly ſignnifieth *Luſt*, as we take it in our common Engliſh ſenſe, for the *luſts of the body* in an unclean manner, *Eccleſ.* 12. 5. the word is there uſed, but tranſlated by the *Septuagint* ἐπιθυμία, which hath exerciſed *Criticks*; The root of the Hebrew word is אוה from whence is *Ebion*, poor, needy, from thence ſome Heretiques were called ſo, as being deſtitute of underſtanding. Another is אִוָּה, which ſignifieth deſire in the general, and is uſed in a good ſenſe, *Pſal.* 132. 13. in a bad ſenſe *Numb.* 11. 4. There is alſo the word חֶמְדָּה, which is many times applied to the object deſired, as wives, children, houſes, *&c.* Laſtly, there is יֵצֶר, and the *Hebrews* do commonly call evil concupiſcence יֵצֶר הָרַע: But to return to the Greek word ἐπιθυμία. *Col.* 3. 5. There is ἐπιθυμία κακὴ, *Evil Concupiſcence*: Though the Engliſh word *Luſt* ſeemeth to be ordinarily taken in an ill ſenſe, yet *Gal.* 5. 17. our Tranſlators render it, *The Spirit luſteth againſt the fleſh*; Hence in the Scripture we may obſerve a three-fold luſt or deſire:

1. *That which is natural* flowing from the appetite of nature: Thus it is ſaid of *Lazarus*, Luk. 15. 16. he did ἐπιθυμεῖν, *deſire to be ſatisfied with the crums of the rich mans table.*

2. There is in the Scripture mention of a *good concupiſcence*, or *coveting*, and that is, when a godly man doth earneſtly deſire to do or ſuffer the wil of God: Thus *Mat.* 3 17. righteous men are ſaid *to deſire to ſee thoſe things, which were to be ſeen in Chriſts dayes*: So *Luk.* 22. 15. Chriſt is there ſaid, ἐπιθυμίᾳ ἐπεθύμησα, *greatly and earneſtly to deſire to eat the Paſſeover with them.* The godly then have a holy coveting, an holy deſiring after the things of God, as carnal men have luſts after their ſinfull objects, and therefore they ought to nouriſh and cheriſh thoſe affectionate deſires; They cannot go beyond their bounds and limits in this caſe, the *modus* is *ſine modo.*

But then laſtly, There are *evil covetings and deſires, ſinfull luſtings*; In which ſenſe we read often of the ἐπιθυμία σαρκὸς, *The luſt of the fleſh, the luſt of the eyes*, 1 John 2. 16. *The luſt of the world*, 1 John 2. 17. And men are ſaid, *To walk after their luſts, to be delivered up to their luſts*; There is then a natural concupiſcence, a good concupiſcence, and a ſinfull wicked one; And this again is two fold, either when we deſire ſuch objects as are abſolutely and ſimply ſinfull: Or ſecondly, when the objects are lawfull and good, yet we deſire them exceſſively, and for ſinfull, unlawfull ends.

SECT. VI.

A Three-fold Appetite in Man.

THe third particular neceſſary for the underſtanding of this Doctrine, *viz. That original ſinne is luſt or concupiſcence in a man*, is, *To take notice of a three fold appetite, Natural, Animal* and *Rational*: Even inanimate bodies, the ſtone and the fire have a kind of an appetite, to deſcend, the one downward, the other upward. In a man there is a natural appetite of eating or drinking.

2. There is the *animal* or *ſenſitive appetite*, whereby the ſenſitive faculties do deſire their ſutable objects.

Laſtly,

Laſtly, There is the *Rational Appetite*, whereby a man is carried out to deſire thoſe good things that are judged to be ſo by reaſon: Now if we take theſe appetites ſubſtantially, as it were, or *phyſically*, ſo they are good, and the actions that flow from them are good; but then take them *Ethically* and *Morally* with that *Atany* and *Inordinacy* that doth cleave to them, as they are in man, and ſo they do become *polluted*, and *defiled*: Inſomuch that a man doth ſinne till regenerated in all theſe things; his eating and drinking became ſinne, and all other his *actions*, becauſe the *principles* from which they flow are all *vitiated*; So that whatſoever principle we have of any action, it being *deſtitute* of that *original rectitude*, which adhered to it; therefore it is that it moveth to every object ſinfully; So that this conſideration may take off that calumny which the adverſaries of original ſinne would faſten upon the Orthodox herein, as if we made man to be nothing but *opus Diaboli*, the work of the Devil, as if he were not the good creature of God. *Vide* Auguſt. *lib.* 2do, *de nuptiis & concupiſcentiâ*, where the *Pelagian* ſaith, *Qui originale peccatum defendit perfectè* Manichæus *eſt, ne vocentur Hæretici ſiunt* Manichæi, as alſo this freeth them from the aſperſion of *Flaccianiſm*, though *Cortzen* the Jeſuite ſaith, "The *Calviniſts* by their prin-"ciples cannot avoid it, *Neceſſariò coneedere coguntur ſubſtantiam eſſe peccatum*, "*qui concupiſcentiam affirmant*, (*Com.* 5. *ad Rom.*) but very abſurdly. For we ſay, take theſe faculties of the ſoul, as they are naturally planted in the ſoul, ſo they are good and of God. The underſtanding, the will, the affections, theſe are in themſelves good, but man having ſinned away original righteouſneſſe, which would have habitually *diſpoſed* them to their due *objects*, in a due *manner*, for a due *end*, hereby it is, that they are only for ſinne, which were at firſt only for good.

SECT. VII.

4. WHen we ſay, *That original ſinne is habitual luſt, we muſt not take luſt ſtrictly, but moſt largely, as it comprehends any part of the ſoul in its motions to their reſpective objects:* Our Engliſh word *luſt* is by cuſtom almoſt limited to unclean deſires, as if thoſe corporal burnings were onely luſt: Even as the Latine word *libido*, though originally ſignifying *quicquid libet*, any thing that pleaſed a man is for the moſt part alſo reſtrained to fleſhly luſting, but we told you that the word luſt ἐπιθυμία, is in the Scripture uſed onely largely in a *good* ſenſe, in a *bad* ſenſe, and a *neutral* indifferent one. Therefore in the *affections* there is this luſt, in the *will* there is this luſt, yea in the *underſtanding* and *fancy*, which are apprehenſive faculties only, there is this luſt: For although *Aquinas* ſaith, "That we cannot properly in the underſtanding ſay, there is *motus ad* "*objectum*, becauſe a paſſive faculty, yet in a large ſenſe, *all faculties* of the "ſoul have their *inclination and motion to their objects*, and ſo this original luſt diffuſeth it ſelf through them all, and therefore they alſo limit this concupiſcence too much, which confine it only to the ſenſitive part, the inferiour region of the ſoul; For the more acute Papiſts do ingeniouſly confeſſe, That *Hereſies, Idolatries* are ſins of the mind, and yet flow from this concupiſcence, ſo that this habitual luſt is diffuſed and extended, as farre as the ſoul hath any power or motion: Oh but how few are there that do regard luſt any further than bodily or ſenſible? The ſpiritual, the intellectual luſtings of the ſoul are not apprehended as an heavy load or burden: So that original ſinne hath its upper-ſprings, and its nether-ſprings, the corporal chanel, and the ſpiritual, in which its filth runneth down; In the groſs prophane man, there is original ſinne acting *carnally* and bodily; in the heretique, in the proud Scholar, there is original ſinne acting *mentally* and *intellectually*: So that as man doth conſiſt of two parts, one viſible, and the other

inviſible,

inviſible, ſo alſo doth original ſinne, as it were, conſiſt of two ingredients, the *bodily* part, and the *ſoul* part, and from the ſoul doth this poiſon fall to all the inferiour parts; Therefore do not only complain of ſinne and luſt in thy material and ſenſitive part, but look upon the ſtrength and chief power of it, as in thy immaterial and ſoul part, for in all theſe, this original luſt, this Law of ſinne doth conſtantly dwel. The *Schoolmen* they call this *Fomes peccati*, becauſe it doth *fovere*; it's like the cinders and aſhes that keep alive the fire of ſin within a man, and the more dangerous and damnable it is, by how much the more cloſe and latent it is.

SECT. VIII.

A Conſideration of this Concupiſcence in reference to the four-fold Eſtate of man.

5. *WE are to conſider this concupiſcence or concupiſcibility* (for we ſpeak of the principle of luſting, not actual luſting) *according to ſeveral ſtates that man may be looked upon in:* As

Firſt, There was his *Natura inſtituta*, his inſtituted nature at firſt, and that was right and holy; There was concupiſcence and deſiring of the ſeveral powers of his ſoul, but in a good and orderly way; It was not then as now, the *Superiora* did not *turpiter ſervire inferioribus*, or the *inferiora contumaciter*, rebel againſt the ſuperiour parts, as is to be ſhewed in the next place; In *Adam* there was no concupiſcence in this ſenſe; The inferiour parts, though they did deſire a ſenſible object, yet it was wholly in ſubordination, and under the command of the ſuperiour. It's true indeed *Eve* did look upon the forbidden fruit, and ſaw it was good and pleaſant, whereupon ſhe was tempted to eat of it, but this did not ariſe from any original luſt in her, but from the mutability of her will, being not confirmed in what was good: Even as we ſee the Angels before their Apoſtaſie, had ſinfull deſires in their will, through pride and affectation to be higher than they were, yet this did not ariſe from original luſt in them. Although therefore both *Socinians* and ſome Papiſts, do acknowledge man made with ſuch a repugnancy of the ſenſitive appetite to the rational; yea, the former making it to be in Chriſt himſelf, yet this is highly to diſhonour God in the Creation of man: Oh happy and bleſſed eſtate, when there was ſuch an univerſal harmony and due proportion in all the powers of the ſoul, but *miſerum eſt illud verbum fuiſſe*, may all mankind cry out in this particular.

Secondly, There is *Natura infecta* and *deſtituta*, infected Nature, ſtript and denuded of all former holineſs and excellency, and here concupiſcence is not onely in us, but it doth reign and predominate over the whole man; The harmony is totally diſſolved, and now the choice and ſublime parts of the ſoul, are made proſtrate to the affectionate part, as loathſom and abominable, as when the Law forbiddeth to lie with a beaſt. Now the mind and underſtanding is wholly ſet on work to diſpute and argue for the carnal part: Now the motions of the ſoule beginne in the carnal part, and end in the intellectual, whereas in the ſtate of integrity, the beginning and riſe would firſt have been in the intellectual, and ſo have deſcended to the ſenſitive part. The motions thereof antecede all deliberation in the mind, and a rectified choice in the will. Thus the feet they guide the head, and in this little world of man, the earth moveth, and the Heavens they ſtand ſtill, as ſome fancied in the great world; now luſt is by way of a Law ruling and commanding all things: This is the unſpeakable miſery and bondage we are now plunged into.

Thirdly, There is *Natura reſtituta*, repaired nature by grace, which the regenerate

generate attain unto, and theſe, though they have not obtained concerning luſt, *ne ſit*, yet that *ne regnet* in them, as *Auſtin* expreſſeth it, though they cannot perfectly fulfill that command *ne concupiſcas*, yet they obey another, *poſt concupiſcentias ne eas*; hence it is becauſe of the actings and workings of original ſinne ſtill in the godly, they are in a continual conflict, they cannot do any thing perfectly, they feel a clogge preſſing them down, when they are elevating themſelves, as *Paul*, Rom. 7. doth abundantly manifeſt, *The good he would do he cannot do.* Original ſinne is like that Tree in *Daniel*, Chap. 4. 23. Though there was a watcher from Heaven coming down to cut it down, yet the ſtumps and root of the Tree were left with a band of iron and braſs, to denote the firm and immovable abiding of it: Thus though the grace of God be ſtill mortifying and ſubduing the luſts of the fleſh, yet the ſtumps ſeem to be bound with braſſe and iron to us, we are never able in this life wholly to extinguiſh it.

Laſtly, If you conſider the *perfected and glorified eſtate of the godly in Heaven*, then there will be a full and utter extirpation of this original ſin. The glorified bodies in Heaven, though naked, ſhall not be ſubject to ſhame and confuſion, as *Adam* and *Eve* were after their fall; And among other reaſons, therefore doth the Lord ſuffer theſe reliques of corruption to abide in the moſt holy, that ſo we may the more ardently and zealouſly long after that kingdom of glory, when we ſhall be delivered from this ſinfull ſoul and mortal body; Then this command *Thou ſhalt not luſt*, will be perfectly accompliſhed, whereas in this life it is a perpetual hand-writing againſt us; The Papiſts indeed do confeſs our luſts to be againſt this command, but not *ut præcipienti*, but *ut indicanti*, as if God did not ſo much command us what we ſhould do, as by Doctrine inform what is good and excellent in it ſelf. Thus rather than they will be found guilty by this Law, they will make it no Law, and turn it from a precept into a meer doctrinal information: But ſeeing one end of the Law is to convince us, and aggravate our ſinfulneſs, to make us ſee our deſperate, diſeaſed eſtate, that thereby we may flie to Chriſt, as the malefactor to the City of refuge; let it be farre from us to extenuate or to leſſen our ſinfulneſs: The Phariſees of old, and all their ſucceſſors in endeavouring to eſtabliſh a righteouſneſs by the Law, have ſplit themſelves on this rock, as if the Law had not holineſs enough to command them, but they were able to do more than that required: But whence doth this blind preſumption ariſe? Even from the ignorance of the power of original ſinne in us.

SECT. IX.

6 *FRom theſe things concluded on, we may ſee, that the Scripture giveth us a better diſcovery of our ſelves, than ever the light of nature, or moral Philoſophy could acquaint us with.* *Ariſtotle* teacheth us out of his School clean contrary Doctrine to this, That we come into the world without virtue or vice: Even as *Pelagius* ſaid of old, and the Schoolmen, though they hold original ſinne, yet moſt of them by cleaving to *Ariſtotle's* principles, and ſo leaving the Scripture have advanced nature, to the diſpraiſe of grace: *Ariſtotle* he maketh the reaſon in a man, alwayes to incline to the beſt things; and as for the ſenſitive appetite, that he divides into concupiſcible and iraſcible, not acknowledging any corruption in theſe principles of humane actions, *viz.* the mind, the will and ſenſitive appetite by nature, but by voluntary actions. We muſt therefore renounce all Heathen Schools, whether of *Plato* or *Ariſtotle*, when we come to be auditors of this Doctrine, yet (as in time may be ſhewed) ſome of the Heathens had a confuſe apprehenſion about ſuch a natural defilement.

SECT. X.

Why Original Sinne is called Concupiſcence *or* Luſt.

THeſe things thus premiſed, to underſtand this Truth, *viz.* That original ſin is habitual luſt. Let us in the next place conſider, why we call it ſo. And Firſt, It may well be called concupiſcence or luſt, *Becauſe the appetitive and active powers of the ſoul are chief in a man, and they being corrupted and polluted, it's no wonder if the whole man be hurried headlong to hell.* The Schoolmen make it a Queſtion, Why original ſinne ſhould not be called *ignorantia*, as well as *concupiſcentia?* But firſt, We may call it ignorance alſo; It's ignorance and blindneſs in the apprehenſive powers of the ſoul, but luſt and concupiſcence in the appetitive; eſpecially the will being horribly corrupted, which is ſaid to be the *appetitus univerſalis*, and is to all other inferiour parts of the ſoul, as the *primum mobile*, to the other orbs, which carrieth all about with its motion; It's no wonder that it be called luſt, as infecting and perverting the will, which is the whole of a man; for if a man know evil, yet if he do not will it, it is no ſinne; God himſelf knoweth all the ſinne that is committed in the world, and there is difference between *Cogitatio mali*, the thought about evil, and *cogitatio mala*, an evil thought; but the will cannot be carried out to evil, but preſently it is an evil will. The underſtanding by knowing evil is not polluted, but the will is by willing of it, becauſe the underſtanding receiveth the object intentionally into it ſelf, and ſo is abſtracted from its exiſtency; but the will that goeth to the object in it ſelf, and as it doth really exiſt, but this occaſionally onely. Original ſinne may well be called luſt, becauſe the acting and working parts of the ſoul, whereof the will is the ſupreme and chief, being polluted by it, the vigour and efficacy of it is moſt diſcovered by them, and this is that which makes grace ſo admirable and wonderfull, that it can bind the ſtrong ones of the ſoul, yea that it can turn ſinfull luſtings into glorious, heavenly and holy luſtings; Thus it is marvellous in the eyes of the godly.

Secondly, Original ſinne may well be called *Luſt*, *Becauſe it's general to every ſinne*; Every actual ſinne is a luſt in ſome ſenſe: So that although *Aquinas* (upon the Text ſaith,) That original ſinne is, *Commune malum non communitate generis aut ſpeciei, ſed cauſalitatis*, not by a community of *genus*, but of a cauſe, yet in ſome ſenſe we may ſay, that concupiſcence hath a generical community, becauſe as a *genus* it is included in every ſinne: So that if we do take notice of any ſinne, this is in the general nature of it, that there is a ſinfull deſire or appetite; What is covetouſneſs but an inordinate deſire of wealth? What is ambition but an inordinate deſire of honour, and ſo of every ſinne? But to be ſure, it is a common ſinne by way of cauſality. The Apoſtle *James* informeth us, *Chap.* 1. 14. That *every man, when he ſinneth is tempted aſide by that luſt which is in him*: So that all the ſinfull thoughts, words and actions, which all the men of the world, ſince *Adam's* fall till the end of the world ſhall commit, and be guilty of, do ariſe from this fountain, yet how little do we affect our hearts with the hainouſneſs and dreadfulneſs of it?

Laſtly, It may well be called *Luſt*, *Becauſe it is always an acting vigorous principle within us*; Whatſoever we are doing, eating, drinking, working, this luſt is moving in us; yea in ſleep, in frantick mad men, in children and infants in ſome ſenſe (as is to be ſhewed) This luſt is putting forth it ſelf; we may as well keep the wind within our fiſts, as make this original luſt lie ſtill; So that by this we may evidently ſee, the greateſt part of our evil lieth inwardly and ſecretly in the ſoul; our actual and outward impieties, they are but the leſſer part of that ſinne, which cleaveth to us; Pray therefore to know and underſtand this myſter

ſtery more: Look upon thy ſelf in all thy external righteouſneſs, but as a painted Sepulchre, full of loathſome and noiſome thoughts and luſts: Neither be thou afraid to look into this vile dungeon, do not turn thy eyes from ſeeing this monſter, for this is the only way to drive thee to that full and dear eſteem of the Lord Chriſt as a Saviour, which is abſolutely neceſſary.

CHAP. XIX.

The Definition of Original Sinne.

SECT. I.

FRom the Commandment in this Text, we have heard forbidden *actual luſt* conſented unto, *actual luſt*, though not yeelded unto, and *original luſt* the mother of all, all which *Auſtin* thought was prayed againſt in three Petitions in the Lords Prayer, *Luſt* conſented unto, when we pray for the *forgiveneſſe of ſinnes* committed; *Luſts* tempting and enſnaring, but not owned by us, when we pray *not to be lead in temptation*, and laſtly, when we ſay, *But deliver us from evil*, that is *aufer concupiſcentiam ne ſit*, take away the very root, and fountain of all evil in us, (*Ad Marcellinum, lib.* 20) *Ignoſce nobis ea in quibus ſumus abſtracti à concupiſcentiâ, adjuva ne abſtrahamur à concupiſcentiâ aufer à nobis concupiſcentiam.*

So that in this command we have ſeen the poſitive nature of original ſinne in being called concupiſcence, we ſhall therefore from the former Diſcourſe treating of original ſinne in the *privative nature* of it, and this later of the *poſitive*, enquire into the definition of it, *what it is*, for it's not enough to know that it is, and that there are ſuch ſad and bitter effects of it, but alſo to be aſſured what it is. As it is not enough for a man to be perſwaded, that he is diſeaſed, but he muſt ſearch into the nature of it, what it is, if ſo be he would be cured. Before *Auſtin's* time, there was not a publick known definition of it: The Ancients before him thinking it enough to believe there was ſuch a thing, and that we do daily feel the horrible effects thereof. *Pighius* in his Diſcourſe of original ſinne, ſaith, "That even to his time the Church had not peremptorily defined what it "was, and therefore all are left to their liberty to believe what it is: So that they grant there is ſuch a thing, but as if *Ignoti nulla cupido*, ſo *nullum odium*, of an unknown thing there is no love, and alſo no hatred: So that if we do not know how loathſom and vile this ſinne is, we are never able to bewail it, and to humble our ſelves under it.

There are many Deſcriptions of it given by ſeveral Authors, but that we may in a large and popular way comprehend all things in one Deſcription, that is neceſſary to underſtand the full nature of it; we may take this delineation of it.

SECT. II.

ORiginal ſinne is an horrid depravation and defilement of the whole man, cauſed by the Devils temptation, and our firſt Parents obedience thereunto, and from them deſcending by propagation to all his Poſterity, being ſtript of Gods glorious Image, whereby they are prone to all evil, and ſo are under the bondage of the Devil, and obnoxious to eternal Wrath. It is not my purpoſe in making this draught of it, to attend unto the exact rules of Logick, but ſo to compoſe it, that every thing conſiderable to give the true knowledge of it, may be comprized therein. And

Firſt, We ſay, It's a *depravation* and *defilement*, which implieth the ſinfulneſs of it, that it is truly and properly a ſinne; And therefore ſinne is truly and univocally divided into *original* and *actual*; ſo that they who make it onely to be guilt without any inward contagion, they do wholly erre from the Scripture, they ſay not enough. It is true, *Adam's* ſinne in the guilt of it is imputed unto us, which made *Ambroſe* of old ſay, as *Auſtin* alledgeth him againſt the *Pelagians*, *Mortuus ſum in Adamo, ejectus ſum in Paradiſo in Adamo* &c. I am dead in *Adam*, I am caſt out of Paradiſe in *Adam*: But we are not diſputing of original *imputed* ſinne, but original *inhering*; Therefore original inherent ſinne is truly and properly a defilement upon us againſt the Law of God, and this ſinfull eſtate of all by nature, ſhould be farre more terrible unto us, then our miſerable and mortal eſtate. Again, When we call it a *defilement*, we oppoſe their opinion, who make it only *morbus*, and not truly a ſinne; As alſo thoſe who ſay, It is the ſubſtance of a man, for if ſo, then Chriſt could not have taken our nature without ſinne, neither could there be glorified bodies in Heaven without ſinne, for all theſe have the humane nature of a man. Further we ſay, It's an *horrid depravation*: This Epithete is neceſſary to be added to awaken phariſaical and ſelf-righteous perſons, it being ſo dreadfull an evil, that we are never able to go to the depth of it: Never therefore think or ſpeak of original ſinne, but let thy heart tremble, and let horrour and amazement take hold of thee, becauſe of it; and this is put in the Deſcription to obviate thoſe opinions that make it the leaſt of all ſinnes. Some complain, "That we are too ſevere and tragical in the ag-"gravation of it; but enough hath been already ſpoken out of Scripture, to ſhew, that neither heart can conceive, or tongue expreſs the foulneſs of it. This is the general part of the Deſcription.

Secondly, You have the *Subject* of it, and becauſe the *Subject* thereof is twofold, of *Inheſion*, and of *Predication*. In this part, we have the *Subject* wherein it is, and that is *totus homo*, and *totum hominis*, the *whole man*, and the *whole of man*, there being no part free from this contagion; ſo that it's repletively and diffuſively in all the parts of ſoul and body, though eminently and principally in the mind and will, and the whole heart. It's true, ſinne is not properly ſeated in the body, the eyes or hand, or in the ſenſitive part, yet participatively and ſubordinately, as they are inſtruments to the ſoul in its actings, ſo they are ſaid to be ſinfull: Thus there are luſtfull eyes, curſing tongues, unclean bodies; There are ſinfull imaginations and fancies, becauſe theſe are the organs by which the ſoul putteth forth its wickedneſs: So that the body is like a broken, ſpoiled inſtrument of muſick, and the ſoul, like an unskilfull Artificer playing on it, which cauſeth horrid and harſh ſounds for pleaſant melody. But as God is every where, yet in Heaven after a more glorious and ſignal manifeſtation of himſelf: So on the contrary, though original ſinne be a Leproſie infecting the whole man, yet it's moſt principally in the intellectual and immaterial parts of the ſoul. It's horrible *darkneſſe* in the mind, *averſneſſe* in the *will to all that is good*, and *contumacy* in the heart to whatſoever is holy; And this part doth directly oppoſe all thoſe

thoſe who grant indeed original ſinne, but yet grant it wholly in the inferiour and ſenſitive part, as if our reaſon and mind were like the Heavens of a quinteſſential frame in reſpect of any unholy contagion, whereas indeed becauſe theſe eyes of the ſoul are dark, therefore is the whole body dark: Becauſe the Sunne, and Moon, and Starres, as it were, of this little world of man, are turned into bloud, therefore every part elſe is alſo become blood, defiled and loathſom; and this is the reaſon, why ſo few do either believe, or know this natural corruption, becauſe it benummeth us, yea it taketh away all ſpiritual life, ſo that we cannot diſcern of it. The declaration of the cauſe of it, followeth in this deſcription, where we have the external efficient cauſe, and the internal; The external was the *Devil*; after his fall and apoſtaſie, he endeavoured, being a murderer from the beginning, to deſtroy man alſo, and accordingly he did prevail, and thus by the Devil ſinne came into the world; yet he is the external cauſe onely, he could not force or compel our firſt parents to ſinne, he did onely perſwade and entice them; Therefore the internal cauſe was the freedom of their will, God created them in, whereby they might either imbrace good, or chuſe evil, which mutability was the cauſe of their apoſtaſie. It is true, the diſpute is very curious, How *Adam* being created perfect could yeeld to ſinne? Whether did the defect ariſe in his will or underſtanding firſt? But ſeeing it's clear by Scripture, that he did ſinne, and we feel the wofull effect of it: Let us not buſie our heads in metaphyſical curioſities, although I ſee the ſoundeſt Authors make the beginning of his ſinne to be in *inadvertency*, for his ſoul being finite, while he earneſtly intended to one thing, he did not attend to another, and ſo ſinne was inchoatively firſt in his underſtanding, not by errour or ignorance, for *Adam's* underſtanding was free from that, but by not attendency to all conſiderations and arguments, as he ought to do. Although it muſt be confeſt, that the root and foundation of his ſin, was the *vertibility* of his *will*, for as he might not ſin, ſo alſo he might ſin, he had then a *poſſe peccare* in him, and ſo a *defectibility* from the Rule. Thus although efficient cauſes uſe not to be put into exact definitions, neither hath ſin ſo properly efficient, as deficient cauſes, yet in large deſcriptions, it is very uſefull to name them, for hereby God is wholly cleared, although he created man, and fore-knew he would fall, yea permitted him to fall, yet he was no cauſe of his fall; neither did God make *Adam*, that he might ſinne, as ſome would calumniate the Orthodox Doctrine with ſuch conſequences: Even as *Auſtin's* adverſaries ſaid, he did *Sub nomine gratiæ aſſerere fatum*, becauſe we do not make God an idle Spectator, as it were, of *Adam's* fall, or make it wholly uncertain and caſual, as it were, to God, but acknowledge his permiſſion and ordination of *Adam's* evil to a better good than his evil, could be evil, therefore it is that ſome do ſo paratragediate. Take we heed then, that in the acknowledging of this Doctrine, we have no froward or fooliſh thoughts riſing againſt God; *Adam's* deſtruction, and of all his poſterity, was of and through himſelf.

The next thing conſiderable in the Deſcription, is the *propagating and communicating* of it to all his poſterity that naturally deſcend from our firſt Parents. This alſo is very material to open the nature of this ſinne, that it's by propagation *Adam's* ſinne was not perſonal, as ours are, but common to the whole nature; Therefore the Apoſtle *Rom.* 5. putteth it upon one ſinne, or offence, and that by one man. The *Pelagians* were vehement oppoſers of this, and therefore called the Orthodox *Traducians*, becauſe they held the traduction of this original ſinne, *Adam* being a common perſon, and he as our Head being in Covenant with God, when he became a Covenant-breaker, then we all forfeited all in and by him; So that it's the *Covenant* of God that is the foundation of communicating original ſinne, as farre as ſinne can be communicated to all mankind, yet *natural generation* is the *medium*, or way of conveying it; But of this more in it's time.

It

It followeth in the Deſcription, *That this original ſinne, as it is by propagation, ſo to all and every one of mankind, who were in his loins, for Chriſt was not properly in* Adam's *loins, and ſo his ſinne could not be imputed to Chriſt, becauſe* Adam *was not in Covenant for him, otherwiſe not the Virgin* Mary *or any other is exempted from this univerſal pollution.* So that here we have the *Subjectum pradicationis*, as formerly *inhæſionis*, that ſubject of whom this ſinne may be predicated, and that is *every Infant new born*, as ſoon as he hath a being, ſo ſoon doth he become thus all over ſtained and abominable; and this ſhould make Parents have ſad and ſerious thoughts about their children, there is that corruption planted in their ſouls, which no inſtruction, no diſcipline can eradicate, nay the grace of God ſanctifying doth not wholly expel in this life; Although the grace of God in ſome *Obed-Edoms* and *Timothies* appear in them from the youth, yet theſe were by nature dead in ſinne, and children of wrath, onely Gods grace was very wonderfully conveyed unto them in their youth or infancy. Do not therefore think, that becauſe thou haſt a more ingenuous, civil and moral nature, that therefore original ſinne is not in thee, yea many times the actings, and workings of it are more mortiferous and peſtilential than in groſſe ſinners. But let us proceed to the parts, as it were *eſſential* and *intrinſecally conſtituent* of this depravation, and that is ſaid to be *the loſſe of Gods glorious Image*, and thereby a *proneneſs to all evil*; we need not ſay more to explicate theſe particulars: As in hell there is a *privative* part, the loſſe of the enjoying of God, and then a *poſitive* puniſhment through the torments of hell fire. Thus in original ſinne we are without the Image of God. There is not that light or holineſs he created us in, and withall an impetuous inclination to whatſoever is evil; So that now all the powers of the ſoul they move inordinately, and with great precipitancy, as *Seneca* ſaith of old men, becauſe of their feebleneſs, *Dum ambulare volunt, currunt*, they do not walk but runne; Thus our affections, our will, they do not ſo much go, as tumble headlong to their objects. Hence *Taurellus* (*Tryumphus Philoſ. pag.* 18.) maketh original ſinne to be nothing but *impotentia naturam cohibendi*, that we cannot ſtop nature in the impetuous motions thereof to ſinne, no more than we can the violent torrents and ſtreams of water in exceſſive floods. In theſe two things then lieth the whole venom and poiſon of this natural filthineſs, we are *without all good, and under the dominion of all evil*, and this is to ſpeak all the miſery that poſſibly a man can be capable of.

In the laſt part we adde in the deſcription a two-fold effect of this natural defilement, which although they are to be treated of in a more large manner, with all the particular effects of this ſinne, or ſome of them at leaſt, yet in the general ſomething is to be ſaid, that we may affect our ſouls with them. And

Firſt, *Hereby we are made obnoxious to the curſe and wrath of God:* Even before any actual ſin is ever committed, for this Infants dying immediately upon their birth, may juſtly be damned to all eternity; This is that which carnal reaſon ſtormeth at; This is that which the nature of man will hardly yeeld to; Therefore the poſition of many have been, That there is nothing damnable in Infants; And although ſome would not admit them into the Kingdom of Heaven, yet freed them from the place of the damned, but we muſt ſubmit our humane reaſon, and our humane affections to the Scripture, if ſo be that Gods word ſaith, *we are by nature children of wrath*; *If Jeſus Chriſt be a Saviour to Infants as well as to men*; if he came to redeem them as well as actual ſinners, then of themſelves their condition was damnable, *for Chriſt came to ſeek that which was loſt, and the whole need not the Phyſitian, but the ſick:* Oh then let us all humble our ſelves under this ſentence of condemnation paſſed upon us. God might ſay of every Infant, *In the day thou art born, thou ſhalt be damned*, and it is the meer gracious favour of God, that deferreth the execution of this ſentence, for till a man be in Chriſt,

Christ, he is not freed from this curse, only God in much patience doth put off the execution.

The second effect is, *To be under the power and dominion of the Devil, Eph.* 2. The *Devil* is said to *rule in the hearts of men*, and is therefore called, *The Prince of this world* regeneration is not only subduing of corruption in us, not only repairing the glorious Image of God which we have lost, but also a dispossessing of the devil, who had a throne in every mans soul. By nature therefore because this polluted, we are vassals and bondslaves to Satan, we are of him, we do his works; The bodily possessed by Satan were not more miserably agitated by him, then our souls are spiritually by him; what he tempts us to, we obey; what he suggests to us, we entertain: Insomuch that every man by nature may say, be no longer liveth, but sinne in him, and the Devil in him; Hereby thy heart may be called hell, yea and Legion, because many Devils do rule in thee: Oh that God would make this Truth like a two-edged sword in our hearts, that we may not rest day or night, till God hath delivered us from this wretched estate! Pray for it, groan for it, all the day long.

CHAP. XX.

A clear and full Knowledge of Original Sinne can be obtained only by Scripture Light.

SECT. I.

A Full and large information concerning the whole Nature of original sinne, both in the *Privative* and *Positive* part thereof, hath been delivered, to which this Text hath been very usefull. There remaineth one thing more in it, which is very considerable, and that is the way or means, how *Paul* cometh to be thus convinced of that sinfulnesse, which he did not acknowledge before, and that is said to be by the *Law*. In what sense *Paul* said, *He knew not lust to be sinne*, hath already been declared.

There remaineth therefore this Doctrine to be observed, *viz. That original sinne in the immediate effect thereof, is truly and fully known onely by the light of Gods word.* None are ever clearly, and throughly perswaded of such an universall horrid defilement, but those who look into the pure glass of Gods word. This *Paul* acknowledgeth in himself, and yet no Heathen, he lived under the light of the Word, but following traditional expositions from his fathers, and wanting the Spirit of God to enlighten him, therefore he was wholly stupid and sensleſſe in this matter, as therefore the *Doctrine of Christ, and Evangelical grace is a mystery, so is also this Doctrine about original sinne.*

SECT.

SECT. II.

Whether the wiſeſt Heathens had any Knowledge of this Pollution.

BUt becauſe this matter is under Debate and Queſtion, let us further enquire into it, examining, *Whether the wiſeſt Heathens had any knowledge of this natural pollution the Word doth ſo fully inform us in?* And

Firſt, As for that *original ſinne* called *originans*, viz. *Adam's* actual tranſgreſſion made ours by Gods will and appointment, through *imputation*, that is, *wholly* known by revelation, ſo that no Heathens by the higheſt improvement and cultivage of nature could ever diſcern ſuch things. That God made *Adam* righteous, giving him a command of tryal in obedience, or diſobedience, whereof all his poſterity ſhould be involved, this they had not the leaſt hint of, and the reaſon is, *Becauſe the truth of ſuch things lieth not in nature, neither have ſecond cauſes the leaſt demonſtration of this, but it is wholly diſcovered as a matter of fact by the Scripture:* So that we Chriſtians ought the more to bleſs God for the light of his Word, ſeeing thereby a very Ideot amongſt us may know more, then the wiſeſt *Ariſtotle* or *Plato* amongſt the Heathens.

Secondly, *As for original inherent ſinne*, it muſt neceſſarily be granted, *That even the Heathens had ſome general confuſed knowledge about a mans natural defilement:* Hence was their cuſtom of a *ſolemn waſhing*, and luſtration of their *Infants* in a religious way, implying hereby, that they came into the world polluted, and needed the propitious favour of their gods. This ſolemn religious cuſtom of theirs, was ſome general confeſſion of original ſinne; but as for the *Philoſophers*, who were the wiſeſt and moſt learned of them, ſome do ſpeak more congruouſly to this point than others. That noble and learned *Pleſſeus* in his Book of the Truth of the Chriſtian Religion, *Pag.* 377. which he endeavoureth to prove even from *Heathniſh* Authors, eſpecially the *Platoniſts*, doth alledge ſome things pertinently to our ſubject; For *Plato* holding, "That the ſoul was "put into the body, as into a priſon and a dungeon, for former ſinnes commit-"ted, though he groſly erred in the foundation, thinking ſouls pre-exiſtent before the body, and for faults committed then adjudged to the body as a place of priſon, which was an abſurd errour, yet there was ſome truth he did take notice of, for obſerving that the ſoul which ſhould rule and command the body, was yet *muncipated*, and enſlaved to it, he concluded there was ſome *fore-going crime* deſerving this, though he was wholly ignorant of *Adam's* fall; Hence he ſaith, "That the ſoul hath luſt and broken her wings, which ſhe had at firſt, and there-"by doth onely creep and crawl upon the ground. *Theophraſtus* alſo *Ariſtotle's* Scholar, was wont to ſay, "That the ſoul payeth a very dear rent for the houſe "of her body, the body is ſuch a clog and impediment to it. The *Platoniſts* do ſeem to acknowledge more truth herein, then *Ariſtotle*, for *Ariſtotle* doth expreſly deny, That either virtue or vice is in us by nature, the very ſame thing which *Pelagius* afterwards did uſe to ſay: Therefore the Schoolmen, though enſlaved to *Ariſtotle*, yet when urging this Argument, "That there cannot be a "ſinne by birth in a man, becauſe no man is to be reproved or beaten, for that "which he hath by nature, but rather to be *pitied*, it is not his ſinne but miſery; Which ſpeech (if true) doth utterly contradict that of the Apoſtle, *We are by nature the children of wrath.* The Schoolmen (I ſay) though ſo vaſſalized to *Ariſtotle*, and alledging him *oftner* than *Paul*, do anſwer that Argument thus, *It is no matter what* Ariſtotle *ſaith in this caſe, becauſe he knew nothing of original ſinne.* Thus you ſee they are forced to leave him in this point, and therefore *Ariſtotle* is more to be renounced in this point, then any other Philoſopher. *Grotius* alſo (*Comment. in* 2^d. *Luc.* v. 21. alledgeth ſeveral Heathen-

iſh

iſh Authors, who lay down this for a Poſition, that συμφυτὸν ἐστ ἀνθρώποις ἁμαρτάνειν; it is implanted and ingraffed into man to ſinne. *Tully* (*lib.* 3. *Tuſc.*) doth ſpeak ſo fully to this purpoſe, as if he had read what *Moſes* ſpeaketh of man by nature, *Simul ac editi ſumus in lucem & ſuſcepti in omni continnè pravitate verſamur*, &c. as ſoon as ever we are born, we are preſently exerciſed in all manner of evil, *Vi pœnè in lacte nutricis errorem ſuxiſſe videamur*, as if we ſucked down errour with the nurſes milk: Here you ſee he ſpeaketh ſomething like to *Moſes*, when he ſaith, *Gen.* 6. *That the imagination of the thoughts of our hearts are only evil and that continually*; Although at the ſame time he ſeemeth to attribute this propenſity to evil to wicked manners, and depraved opinions, for there he ſaith, "Nature hath given us of honeſty *parvulos igniculos*, and that there are "*ingeniis noſtris ſemina innata virtutum*. But although ſome of their wiſeſt men have confeſſed ſuch a miſery and infirmity upon us, yet it may be doubted, Whether they looked upon this, as truly and properly ſinne, deſerving puniſhment either from God or man; They rather thought all ſinne muſt be voluntary: Hence *Seneca*, *Erras ſi exiſtimas nobiſcum naſci vitia ſupervenerunt ingeſta ſunt*. Indeed in their ſad complaints concerning mans birth, and all miſery accompanying him, as *Auſtin* ſaid, they did *rem ſcire*, but *cauſam neſcire*, they evidently ſaw we were miſerable, but they knew not the cauſe of it, whereas original ſin, according to Scripture light, though not perſonally voluntary, yet is truly a ſinne, and maketh a man in a damnable eſtate; Therefore the word *original*, when we divide ſinne into *original* and *actual*, is not *terminus reſtrictivus*, or *diminuens*, as when we did divide *ens* into *ens reale*, and *rationis*, but *terminus ſpecificans*, as when *animal* is divided into *rationale* and *irrationale*, both properly partaking of the general nature of ſinne; So that whatſoever apprehenſions they had, and complaints they made about man, yet they did not believe he was born in ſinne, though experience told them, he was in miſery. The *Perſians* (as *Pleſſeus* in the above-mentioned place ſaith) had every year a ſolemn Feaſt, wherein they did kill all the Serpents and wild beaſts they could get, and this Feaſt they called *vitiorum interitum*, the ſlaying of their vices. By which it doth appear, that they had a guiltineſs about their ſinfull wayes, and that none were exempted from being ſinfull. Yea *Caſaub.* (*Exercit.* 16. *ad Annal. Bar. pag.* 391.) ſpeaking of the ſacred myſteries among the *Grecians*, the diſcharging whereof was called μύησις τελετῆς and τελεσθῆναι, affirmeth, That therefore they called the ſcope of thoſe holy actions τέλος, becauſe it was (as they thought) a perduction of the ſoul to that ſtate in which it was, before it deſcended into the body, which he interpreteth of the ſtate of perfection from which we fell in the old *Adam*, ſo that even in this errour there was ſome truth, which made *Tertullian* ſay, *Omnia adverſus veritatem de ipsâ veritate conſtructa eſſe operantibus æmulationem iſtam ſpiritibus erroris*. Thus you ſee how the wiſeſt of the Heathens have been divided in this point, Some making the ſoul of a man to come without vice or virtue, as a blank fit to receive either. Others acknowledging a *diſeaſe*, and an infirmity upon the ſoul, yet ignorant of the cauſe of it, neither acknowledging it to be a ſinne, and ſo deſerving puniſhment.

In the ſecond place, Although the Heathens did not ſee this ſinne, nor could truly bewail it, yet ſo farre many of them were convinced, that if they had any ſinfull deſires or luſtings in the ſoul, or any wicked thoughts in their hearts to which they gave conſent, that theſe were ſinnes, and wholly to be abſtained from, though they did not break forth into act. *Grotius* in his Comment upon the 10th Commandment, ſheweth out of ſeveral Heatheniſh Writers, *That all ſecret luſtings of the ſoul with conſent thereunto were wholly unlawfull*; Yea, as one of them is there ſaid to expreſſe it, they are not ſo much as to covet a *needle*, the leaſt thing. And as for *Seneca*, he hath high aſſertions about the governing of our thoughts, and ordering the inward affections of our ſouls

ſo, as that the gods, as well as men may approve us. *Tully* ſaith, That an honeſt man would do no evil, or unjuſt thing, though he could have *Gyges* his ring, which they feigned made a man inviſible; And this is the rather to be obſerved, becauſe herein *they ſurpaſſed the Phariſees*, who though brought up under the Law, and had conſtantly the word of God to guide them, yet they did not think any covetings or luſtings in the heart to be a tranſgreſſion of the Law, as appeareth by our Saviours information, and expoſition he gave them, *Matth* 5. And *Joſephus* is ſaid to deride *Polybius* the great Hiſtorian for making the gods to puniſh a King, meerly becauſe he had a purpoſe and an intent to commit ſome enormious iniquity: Yea, *This principle of the Heathens may make many Chriſtians aſhamed, and be greatly confounded, who live, as if their thoughts were free, and their hearts were their own*, ſo that they might ſuffer any poiſonous evil, and malicious actings of ſoul to be within them, and to put no check or controll upon them: As they matter not *original ſinne*, ſo neither the immediate *effects* and workings thereof. Though their hearts be a den of theeviſh luſts, and their ſouls like *Peter's* ſheet, wherein were a company of innumerable unclean creeping luſts, yet ſo as their lives are unblameable, they wholly juſtifie themſelves; but you are to know, that the ſtrength of ſinne lieth in your hearts. The leaſt part of your evil is that which is viſible in your lives.

SECT. III.

THirdly, *We ſee that original ſinne is ſo hardly diſcernable, that though men do enjoy the light of Gods Word, yea and read it over and over again, yet for all that they are not convinced of this native pollution.* We ſee in all the Heretiques that have been in all ages, who have denied this original ſinne, they were ſummoned to anſwer the Word of God, Scripture upon Scripture was brought to convince them, but a veil was upon their eyes, they would wreſt and pervert the meaning of it, rather than retract their errour, ſo that Scripture-light objectively ſhining therein, is not enough *Paul* is a clear inſtance in this, he was moſt exact and ſtrict about the Law, yet wholly ignorant of this fundamental truth before he was converted, he knew the Commandment, *Thou ſhalt not covet*, yet he did not fully and throughly attend thereunto. Hence

In the fourth place, *To have a full and clear underſtanding of this native defilement, we are to implore the light of Gods Spirit.* The light of the Word is not enough, unleſſe the Spirit of God be efficacious to remove all errour, and impediments, as alſo to prepare and fit the ſoul to receive it; Hence it's made the work of Gods Spirit to lead into all truth, if into all, then into this, while the eyes remain blind, the Sunne with all its luſtre can do no good. It is true, Gods Word is compared to a *light*, and to a *lamp*, but that is only objective without us, there muſt be ſomething ſubjectively within us, that ſhall make a ſuitableneſs between the object and the faculty. To be made then Orthodox, and to have a ſound judgement herein, it muſt be wholly from the Spirit of God; For why is it that when one heareth and readeth thoſe Texts, *We are by nature the children of wrath*; *Who can bring a clean thing out of unclean?* He adoreth the fulneſs of theſe Texts, he is convinced of ſuch heart-pollution, and bleſſeth God for the knowledge of this truth: But another he cavilleth at the Texts, he derideth and ſcorneth at ſuch a truth, Is not this becauſe the Spirit of God leadeth one into the truth, and leaveth the other to his pride and blindneſs of mind.

SECT.

SECT. IV.

FOurthly, It is not enough to know this ſinne in an orthodox ſpeculative manner, to acknowledge it ſo, *But we are alſo in a practical, experimental manner to feel and bewail the power and burden of it.* And happily this may be part of *Paul*'s meaning, when he ſaith, *He did not know luſt to be ſinne*, that is, not ſo clearly, ſo fully, ſo experimentally, as now he did ſince the grace of God had both enlightned and ſanctified him; How many have with great orthodoxy maintained this Truth againſt *Pelagians*, and all the enemies of Gods grace ſhrouding themſelves under the praiſe of nature, but it is rare to ſee thoſe that do not onely theoretically believe it, but practically walk with broken and contrite hearts under it. Examine then thy ſelf, Doeſt thou believe this is Gods Truth, that thou cameſt into the world all over polluted? Doeſt thou think that thou as well as any other, though never ſo civil and unblameable in reſpect of actual ſinnes, art by nature a child of the Devil, prepared fuel for the eternal flames of Hell? And doeſt thou not onely believe this to be thy particular caſe, but withall thou art ſo affected with an holy fear and trembling, thou haſt no quietneſſe or reſt in thy ſoul, becauſe of it, then thou art come to a true and right knowledge of it? For the end of our preaching on this Subject, is not onely to eſtabliſh your minds in this Truth againſt all errours therein, but alſo to mollifie and ſoften your hearts, that you may all your life time loath your ſelf, and advance the fulneſſe of Chriſt: And ſeeing that natural light is dimme and confuſed in this matter, keep cloſe to the Word, and not only ſo, but implore the Spirit of God, that in and through the Word, this Truth may enter like a two-edged ſword into thy bowels, knowing that without this foundation laid, there cannot be any eſteem of Chriſt.

Chap. XXI.

That Reaſon when once enlightned by the Scripture, may be very powerfull to convince us of this Natural Pollution.

SECT. I.

A Clear and full knowledge of original ſinne can be obtained *onely by Scripture light*; Although (as you heard) ſome Heathens have had a *confuſed apprehenſion* about it. My work at this time ſhall be, to ſhew, *That even Reaſon, When once enlightned by the Scripture, may be very powerfull to convince us of this natural pollution.* So that when Scripture, Reaſon and Experience ſhall come in to confirm this Truth, we may then ſay, there needeth no further diſquiſition in this point. And

Firſt, This may abundantly convince us, That the hearts of men are naturally evil, *Becauſe of the overflowing of all wickedneſſe in all ages over the whole world*; How could ſuch weeds, ſuch bryers and thorns grow up every where, were not the ſoil bad? It's true, in ſome ages ſome kind of ſinnes have abounded more than others, and ſo in ſome places. But there was never any generation, wherein impiety did not cover the earth, as the waters do the Sea: Inſomuch that if we ſhould with zeal undertake to reprove them according to their deſert, *Non tam iraſcendum quàm inſaniendum eſt*, as *Seneca* of the vices of his time. *Eraſmus* in his Epiſtle to *Othuſius* complaineth, "That ſince Chriſt's time, there "was not a more wicked age then that he lived in; Chriſt (ſaith he) crieth, *I* "*have overcome the world*, but the world ſeemeth, as if it would ſay ſhortly, I "have overcome Chriſt, becauſe of the wickedneſs abounding, and that among "thoſe who profeſs themſelves the ſalt and light of the world. Now how were it poſſible, that the whole world ſhould thus lie in wickedneſs, 1 *Joh.* 5. 19 as the Apoſtle affirmeth, but that all mankind by nature is like ſo many Serpents and Toads, of which there is none without poiſon? If this wickedneſs did abound only in ſome places, we might blame the Clymate, the Countrey, or their Education, but it is in all places under the *Equator*, as well as the *Tropicks*; in all ages, former times as well as later have been all groaning under ungodlineſs, and whereas you might ſay, The world is in its old age now, and the continual habituated cuſtomary wayes of wickedneſs have made us drink the dregs of impiety, yet the Scripture telleth us, That not long after the Creation of the world, when we might judge greater innocency and freedom from ſinne to have been every where, yet then *all fleſh had corrupted their wayes*, Gen. 6. 12. which provoked God to bring that wonderfull and extraordinary judgement of drowning it with water, as if it were become like a noiſom dunghill that was to be cleanſed. And leſt you ſhould think this was only becauſe of their actual impieties, we ſee God himſelf

himſelf, charging it upon this, becauſe *the imaginations of a mans heart were only evil; and that from his youth up:* So that there is no man who conſiders the wayes and manners of all the inhabitants of the world, but muſt conclude, had there not been poiſonous fountains within, there had never been ſuch poiſoned ſtreams. The *warres*, the *rapines*, the *uncleannesſes*, and all the *horrid tranſgreſſions* that have filled the earth, as the vermine did *Ægypt*, do plainly declare, That all men have hearts full of evil; And leſt you might think this deluge of impiety is only in the *Heathenish*, *Paganish* and *bruitish* part of the world, The *Pſalmiſt* complaineth of that people, who were the Church of God, and enjoyed the light of the Word, *That there was none righteous, that there was none that did good, no not one*, Pſal. 14. 3. So that as graves and dead mens bones, the Sepulchres and monuments every where do fully manifeſt men are mortal, no leſſe do the actual impieties that fill all Cities, Towns and Villages diſcover, that all are by nature prone to that which is ſinfull.

SECT. II.

SEcondly, This original ſinne may be proved by reaſon, yea and experience thus, *If you conſider all the miſeries, troubles and vexations man is ſubject into, and at laſt death it ſelf*; and that not only men grown up, who have actual ſinnes, but even new born Infants, will not this plainly inform us, That all mankind hath ſinned, and is caſt out of the favour of God: How can it enter into any mans heart to think, that God the wiſe Creator, ſo full of goodneſs to man, that he made him *little lower than Angels*, ſhould yet make him more miſerable than all creatures? It was *Theophraſtus* his complaint, when he lay a dying, "That man had ſuch a ſhort time of life prefixed him, who yet could have been "ſerviceable, and by long age and experience found out many obſervable uſefull "things, when Crows and Harts, and other creatures of no conſideration have "a long life vouchſafed to them: Yea, all the Heathens, even the moſt learned of them, complained much concerning this Theme of mans miſery, being never able to ſatisfie themſelves in the cauſe of it; But now by the Scripture we ſee it's no wonder, the race of mankind is thus adjudged to all miſery, ſeeing it's all guilty of ſinne before God; ſo that if there had been no actual ſinnes committed by the ſonnes of men, yet the ground would have been curſed to bring forth briers and thorns, man would have been miſerable and mortal: So that this doth not onely teach us, there is ſuch a ſin, but that it was ſo hainous and abominable in the eyes of God, that no ſin hath ever been puniſhed like this.

SECT. III.

THirdly, *Thoſe reliques of the Image of God, and ſome implanted dictates and notions, with a natural conſcience accuſing and excuſing; Theſe do demonſtrate, that there was a glorious Image of God in us, but we have loſt it.* There is ſomething in all men by nature, whereby they are convinced of a God, have remorſe upon ſinne, and tremble much when they are dying; Now what are all theſe but the rubbidge and obſcure remnants of that holy eſtate we were created in; So that as when any famous building, or great City are brought to ruine, yet commonly there remain ſome fragments or others, that witneſs there was ſuch a famous place once; Thus thoſe implanted *Dictates* of conſcience, thoſe natural apprehenſions about a God, though they are very confuſed, and cannot be a ſtar to guide us to Chriſt, yet they remain as monuments of that ſpiritual excellent building. It is true, *Illyricus* out of his vehement deſire to aggravate original ſin

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in us, denieth that thoſe common notions about God, or good nd evil, are naturally in us, but that they are *de novo* infuſed into us by God, and manifeſted, wherein alſo he hath ſome followers, but if ſuch natural dictats remain in the Devils, which is plain, becauſe otherwiſe they could not be ſo tormented for their wickedneſs as they are, why ſhould it be denied to man? The *Soinian* alſo denieth any implanted notion about a God, and that the knowledge of him comes by *obſervation* of the creatures, and alſo by *education* and *tradition*, but experience as well as Scripture confuteth this, in which reſpect *Tertullian* ſaid, *è animam naturaliter Chriſtianum!* It's true, ſome more orthodox diſpute, Whether the faculty of the underſtanding in its operations only continueth, or that there are habitual principles inhering in it? It is enough that there remaineth a conſcience in man which like *Job*'s meſſenger can inform us, though very obſcurely of that ſad loſs which hath befallen us.

SECT. IV.

FOurthly, This may evidently convince us of our original pollution, *That it is farre worſe with man, now in reſpect of the end, he was created unto, and the nature he was conſtituted in, then with any other creatures.* This plainly argueth man a poſtaſie from God, for *all creatures in their kind live proportionably, and obtain their end*, which is uſefulneſs and ſerviceableneſs to man, *only man neither liveth according to his nature rightly conſidered, and withall doth miſerably fall ſhort of the glorious end for which God made him.* If you conſider man in his nature, he is a reaſonable creature, and ſo ought to walk according to the principles of reaſon, to do nothing againſt the rules thereof; now all men are by original corruption, become like *bruit beaſts that have no underſtanding*; Hence the Scripture doth often compare them to beaſts, yea prefer beaſts before them; The ſluggard is commanded to go to the *Ant*, *Iſrael* is ſaid to be worſe than the *Stork that knoweth her ſeaſon*, and the *Ox* or *Aſs that know their maſters crib*: Why doth the Scripture ſpeak thus, but to ſhew that beaſts do in their kind ſurpaſs man in his kind? Every wicked man is called a *fool*, and a *ſimple one*, becauſe when he ſinneth, he goeth againſt the dictates of true reaſon, and this is the condition of all men till regenerated by grace, they do not conſider what God made them for, or why they have immortal and rational ſoules. Take the *Drunkard*, is not he worſe then a beaſt? doth the beaſt drink any more then will ſuffice nature? inſomuch that we may truly ſay all by nature are become ſpiritual monſters, for as a monſter in nature is, when nature is deficient or redundant in her operations, and ſo worketh not regularly: Thus alſo when a man doth not keep the rules of reaſon, and live as one who hath a rational ſoul, he becomes like a monſter, and ſo ought to abhor himſelf: Oh then loath thy ſelf and ſay, every creature liveth like its kind! The horſe doth as an horſe ſhould do, the ox as the ox ſhould do, but I miſerable and wretched ſinner do nothing that a man ſhould do! Again, The beaſts, and ſo all creatures, although they are ſubject to vanity, and groan under a curſe, becauſe of mans ſin, yet they do not fall ſhort of the end, they were intended for. God he made man to ſerve him, and all the creatures to ſerve man, and thus they do ſtill, though a great part of this dominion man hath by his ſin juſtly deprived himſelf of, yet the Sun giveth light to him; The earth brings forth her fruit for him, ſome living creatures are daily ſlain for his food and cloathing; what ſhoals of fiſh, and flocks of birds do at ſome ſeaſons of the year preſent themſelves, as if they ſhould ſay, here we appear to ſerve you; and this is the utmoſt perfection they were made for. But come to man, he was made to ſerve the Lord, therefore did God furniſh him with all theſe mercies, that he might the more willingly and diligently obey him, but inſtead of God, he ſerveth Gods enemies, he ſerves *ſin in the luſts thereof*, he ſerveth the devil

vil in his desires: Thus of all the creatures God made next to the devils, man is in the most bitter and undone estate: So that this must needs stop thy mouth against all cavils, if there be no original sin, Why is man worst in his kind than any other creature in their kind? Yea, see the most savage beasts agree well enough with one another, one Wolf with another, one Tyger with another, yet one man is a Wolf and a Devil to another; When did you ever hear of a company of Bears going out to fight with another company of Bears? Yet what is more ordinary than to hear of one army of men, going out to kill and slaughter another? Can we say, God made man thus vile and sinfull? What intollerable blasphemy would it be? Oh then let us roll our selves in the dust! Let us say, we are not worthy the name of men, we are become beasts, yea, worse than beasts: Say not, This is to vilifie and to debase man too much; No, this is the only way to perform that duty, which not only Scripture, but even Heathens have admired, as revealed from Heaven, *Nosce teipsum, Know thy self*; Doth not that expression in *Job* abundantly confirm this, *Chap.* 11. 12. *Vain man would be wise, though man be born like a wild asses colt?* A colt, the asses-colt, and a wild asses-colt, such a stupid sensless thing is man, though he would be wise.

SECT. V.

5. MAn is originally defiled, *Because that which is the most noble and excellent part in him, is captivated and inslaved to what is inferiour unto it.* This was so greatly considered of by the *Platonists*, as you heard, that therefore they thought the souls of men had committed some crimes, for which they were adjudged to bodies as unto prisons and dungeons; How comes it about, that the rational part of a man, which was made to be the guide, and called by Philosophers the τὸ ἡγεμονικὸν, that it should follow after the inferiour lusts of the soul, That this candle should be put not under a bushel, but a dunghill; That the elder should serve the younger; That the tail should lead the head; we are not carried out to what reason by the word of God commands, but by what every sinfull affection doth suggest. Those that say, this rebellion between the mind and affections, was from the Creation, that God made man with this contrariety in himself, must needs make God the author of sin, but *God saw every thing that he had made, and it was exceeding good*; If then thou doubtest, whether this universal pollution be upon thee, look into thy self, observe the rebellion, the repugnancy there, unto all light, whether natural or supernatural, and this will make thee readily confess it.

SECT. VI.

6. *THe incurvation of the soul unto all earthly and worldly objects, this also makes it plain, We came with original sin into the World.* The very making of the body different from other creatures who look downwards, doth denote that therfore God created us, that both soul and body should look upwards. But is not every mans soul till rectified by grace bowed down to these earthly vanities, no more able to soar up to Heaven, than the worm can flie. Now this is a plain sign of thy sinful apostate condition. It is one of *Hippocrates* his rules, That when a sick man catcheth inordinatly at the feathers of his pillow, or at straws, and any such light matter, it is a sign of death; and truly to see men by nature so immoderatly snatching and catching at these worldly things, argue, thou art a dying, a perishing man, unless Gods grace doth interpose: As the Sun, though with its beams it shine upon the earth, yet it is not thereby defiled; So man ought, though he meddle in all outward affairs, though he marry, though he buy and sell, and use this world, yet he ought not in the least manner to soil and pollute his soul thereby. But as the body deprived of the soul falls prostrate on the ground, thus doth man deprived of Gods Image, so that he is never able to get above the creatures, but is vassaliz'd to them.

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SECT. VII.

THe work remaining is, to give further Reaſons (the Scripture being firſt laid as a foundation) to demonſtrate this truth, *That we are by nature originally defiled*; For though man be unwilling to be found thus a ſinner, and the entertaining of this truth ſeemeth to ſtrike down all the hopes and comforts that a naturall man hath. Believe this, and all men, (as in reſpect of defect), *are ſo many damned men*, ſo that fleſh and blood muſt needs deny, cavill, diſtinguiſh, and turn it ſelf into a thouſand ſhapes ere it will acknowledge it, yet look we into our ſelves diligently, and compare our ſelves with the glaſs of Gods Word, we cannot but ſay, That all we have heard by the Miniſters, all that Sermons and Books tell us, come not up to what we feel in our ſelves; So that as the Apoſtle, when he ſaid, *This corruption ſhall put on incorruption*, he did *cutem tangere*, did lay his hand upon his body, as *Tertullian* thought, ſo do thou ſtrike upon thy thigh, and ſmite upon thy breaſt, and ſay, within this body, lieth a ſoul covered all over with ſinne, and damnable guilt. To aſſure us more herein, theſe further diſcoveries may be added.

Firſt, *That ſpirituall death in ſinne, which we are all plunged into, whereby we do become altogether ſenſeleſs and ſtupid, as to any ſpirituall concernement.* The death threatned upon *Adam's* trangreſſion was *ſpirituall*, as well as corporall, and therefore *Epheſ.* 2. We are ſaid to *be dead in ſinnes* till Chriſt quicken us by his power; Now this is a full diſcovery that we have loſt Gods Image, and all ſpirituall life, otherwiſe why ſhould not ſpirituall life be as quick, active, and moving towards ſpirituall objects, as our naturall and corporall life is to corporall things, Why is it, that when any do threaten corporall death and outward miſery we are afraid, and will give all we have for this corporall life? But when the Devil tempts, and the world tempts, ſo that we are in danger of looſing eternall life, we have no trembling or horror taking hold upon us. *Nebuchadnezzar* made a law, that whoſoever would not worſhip his Image, ſhould be caſt into a fiery furnace, and unleſs the three Worthies, none refuſed; ſo great a matter is the fear of a naturall death. But hath not God threatned *hell* which is ten thouſand times more dreadfull then that fiery fornace, to every one that goeth on wickedly? yet none trembleth becauſe of this; Is not this plain then, that thou art *a dead man in ſinne*? Further, concerning our corporall life, how ſollicitous are we about the preſerving of it? what carking and caring for meat and raiment? what labour for the back and the belly? Is not the greateſt imployment in the world for theſe two things, and all this is that our frail periſhing life may yet be continued? But do men naturally manifeſt any ſuch thoughts and diligence about the meanes of a ſpirituall life? The preaching of the Word, the Ordinances, theſe God hath appointed to be ſpirituall food, by theſe our hevenly life is maintained; theſe are the oyl, to keep that lamp burning: But do not all men by nature loath theſe? are they not a burden to them? do they ever pant and thirſt or hunger after theſe things, as men do for meat or drink? now, why is all this, but becauſe we have no ſpirituall life in us? So that if you do conſider the inſenſibleneſs and ſtupidity of every naturall man, as to things of an heavenly aſpect, you need no more to perſwade you, that Gods Image is loſt, and we are dead in ſinne. When the body needeth food needeth raiment, all is ſupplyed, but ſo thy ſoul needeth Chriſt, needeth grace, and there is not the leaſt thought to have a ſupply: yea we are not only dead in ſinne, but have been a long while thus dead, and if ſhe ſaid of *Lazarus*, Joh. 11.39. *Lord by this time he ſtinketh, for he hath been dead four dayes.* How much more may we ſay this in a ſpirituall ſenſe of thee, who (it may be) haſt been dead fourty or fifty years.

Secondly, This may be further inlarged by a conſectary from the former; will

will not this abundantly declare we are all over ſinfull, *Becauſe heavenly things are not ſuch objects of delight and pleaſure to us, as carnall and worldly things are.* This is a palpable demonſtration of our wretched pollution, That we cannot feel any ſweetneſs, any pleaſure, or joy in thoſe things which immediately concern God: *Adam* in his ſtate of integrity, was like *Jacob's* ladder, the foot whereof was on the earth, but the top reached to heaven: Thus though *Adam's* inferior part the body, was exerciſed in theſe earthly things, yet his ſoul the more ſublime part, that was fixed in heaven; But now all our ſuteableneſs and communion with heavenly objects is wholly periſhed; we have hearts inlarged with joy, we are raviſhed with delights about wordly things, and when brought to any thing that is heavenly, there we are weary, and neither fleſh or ſpirit is willing to ſuch things; yet nature might teach us, that man of all creatures only hath hands, and thoſe not to embrace the earth, but he hath feet to walk and trample upon it. We read of *Paul* and *David*, with other godly ones, when recovered in part from the power of this originall corruption, what longings and breakings of ſoul they had after God, and his Ordinances. Theſe things were accounted for *ſweetneſs* above the *hony*; and for *preſciouſneſs* above *gold*; now why ſhould not every man be able to ſay ſo as well as they? but becauſe our taſts are wholly diſtempered, and we are carnall not ſpirituall. Certainly ſpirituall objects have in themſelves infinite more matter of joy and delight, then any earthly thing can have; who can think there is more ſweetneſs in a drop, then in the ocean? more light in the ſtarre, then in the ſun? The creature is leſs then theſe in compariſon of God: May not then even blind men ſee [illegible] we are all over-plunged into ſinne? elſe, why ſhould not God and heavenly objects, which do ſo farre ſurpaſs in matter of true delight. be more ſweet and welcome to us, then all the creatures of the world though put together? *Pſal.* 4. 6. *Many ſay, Who will ſhew us any good?* The naturall man finds no delight but in theſe earthly things oppoſitely to God. There is a *Sheoll* in his ſoul, that is alwaies craving and asking, never ſatisfied; now, why can they not with *David* as well put forth the following petition, *Lord, lift up the light of thy countenance upon us?* But becauſe the carnall man finds no more pleaſure in ſpirituall things, then the ſwine doth in pearles or pleaſant flowres: A man that is ſpirituall having drunk of this water, deſireth no other; As the Philoſophers ſay, The matter of the heavens is ſo fully actuated by the heavenly formes, that it deſireth no other, whereas the matter of theſe ſublunary things is never ſatisfied but though under one forme, yet it ſtill deſireth another. Thus the ſoul poſſeſſed of God and Chriſt, hath ſo much delight and pleaſure that it hath enough, it deſireth no change. but the naturall man is carried out from one thing to another, from one object to another, firſt delighting in this, and then in that, it being impoſſible that *Zacheus* his ſhoe ſhould fit *Goliah's* foot: Thus you ſee that though a man be reſtleſs in his delights, yet he can take pleaſure in earthly things, whereas he finds no ſweetneſs, no delight in heavenly things, that are infinitely more precious; So this may demonſtrate the loſs of Gods Image, and our ſervice to originall ſinne in the luſts thereof.

Thirdly, That we are thus originally corrupted, appeareth, *in that utter impotency and inability to do any ſpirituall good: We are not able ſo much as to think a thought*, or ſend forth an hearty groan, as to our eternall welfare; whereas at firſt God made *Adam* right, and thereby endowed him with power to do any thing that was holy, called therefore the Image of God; ſo happy and bleſſed was his condition, that he could with delight and joy fullfill the Law of God, feeling no difficulty, nor impediment, but now being dead in ſinne, we are no more able then dead men to move, or walk in holy things. The Scripture is wonderfully clear in this, though *Papiſts*, *Arminians* and others have endeavoured to raiſe a miſt, and obſcure the ſun beames, *Joh.* 15. *Without me ye can*

do nothing. Rom.8. *The fleſh is enmity againſt God,* 1 Cor.2. *The naturall man perceiveth not the things of God, neither can he,* where both the act of doing good, and the power alſo is denied to every man by nature: If therefore every man by nature be dead in ſinne like a ſtone, as in reſpect of any holy impreſſion from God, if he have blind eies, deaf eares, a fooliſh heart, as to any heavenly thing, doth not this plainly tell us, that we are all over polluted? It's good for our humiliation to conſider how the Scripture deſcribeth a naturall man, as wanting all his ſenſes, he hath no eies to ſee, no eares to hear, no heart to underſtand, but is wholly dead, and all this is to ſhew what a wonderfull impotency is in man to help himſelf ſpiritually; Now this declareth the neceſſity of preſerving this doctrine of originall corruption clean and ſound; for if we be orthodox here, *then alſo we ſhall hold the truth of God againſt free will and the power of nature in divine things*; for theſe two particulars are like *Caſtor and Pollux*, they alwaies appear toge her; and what is the deſign of *Socinians, Papiſts, and Arminians,* either in whole or in part, to deny or extenuate originall ſinne? but thereby to make a way to advance their magnificent *Diana,* their *free will* to holy things, for they evidently ſee, if originall ſinne be ſuch an univerſall, deep and inward pollution of the whole ſoul, even the will as well as other parts, then their doctrine of the *power of nature* is pulled up by the very root; Therefore the more fully aſſure your ſouls of this truth, by how much *the whole body of Divinity depends upon this foundation.* Indeed the Scripture is ſo clear in debaſing man as to ſupernaturalls, and giving all to the grace of God, that we may wonder how this pride ſhould ſettle it ſelf in mans heart, and that he doth not tremble to ſpeak or write any thing, whereby the grace of God may be diminiſhed, and man exalted; he that cannot make a white hair black, he that cannot adde one cubit to his ſtature, will yet think to make a polluted ſoul holy, and adde many cubits of grace to his ſpirituall ſtature.

Fourthly, Our original corruption will yet further appear, *If you take notice of that univerſall ignorance and dullneſſe that is upon a mans underſtanding, knowing no ſaving thing about God or Chriſt, if it be not revealed:* Inſomuch that the neceſſity of Scripture-light, of revealed-light to conduct us to heaven, doth without contradiction, prove that by nature; we are (as *Paul* ſaid) *Epheſ.*4, *darkneſs,* even darkneſs it ſelf; Look over the generation of mankind, that are the wiſeſt and moſt learned, where the light of Gods word hath not ſhone upon them, *Rom.*1.1. The Apoſtle there informeth us, that the doctrine of the Goſpel was *fooliſhneſs* to them, that *profeſſing themſelves to be wiſe they became fooliſh in their imaginations,* what *Ariſtotle* or *Plato* could ever by naturall reaſon underſtand any thing of Chriſt? If then we lay this for a ſure foundation, (though ſome would abſurdly queſtion it) That without the knowledge of Chriſt and faith in him, none can be ſaved; And that none by nature can come to this knowledge, then it followeth undeniably, that damnable ignorance doth cover the face of our ſouls, as darkneſs did the deep at firſt, That there is a very *Chaos* in our ſouls: Oh then that we had knowledge to know our ignorance! Oh that the dark dungeon we are ſhut up in might not be ſo pleaſing to us! In that the Goſpel is called a *myſtery*; In that *fleſh and blood doth not reveal the things of Chriſt to us,* this ſheweth our wretched eſtate in ſin; *Adam* had knowledge about the meanes tending to everlaſting happineſs, otherwiſe God would have made him imperfect; but now we are ignorant of Chriſt the way: All that live in the Church, had it not been for revealed light, would have groped in darkneſs, as we ſee all *Heathens* and *Pagans* do: If therefore you would ſee, what our natures are of themſelves, conſider the *Sanages,* the *Indians,* the *Pagans* of the world, who as to any right knowledge of God have little more then bruit beaſts; we cannot ſo well ſee what mans nature is of it ſelf, who live in the Church, becauſe there is the light of the Goſpel, and many times

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godly education, and Chriſtian inſtitution of us while young doth reſtrain ſinne, otherwiſe if there were not this *planting* and *watering* of us, we ſhould not know any more about Chriſt, then the moſt rude *Barbarian* that is; Take off then thoſe ornaments, thoſe ſupernaturall additaments that God hath put upon us, who live under the Goſpel, and then our nakednes and deformity will plainly appear.

Fifthly, *The wofull captivity and bondage we are in to Satan by nature, doth alſo manifeſt our originall defilement*; For were we not caſt off by God, did not ſinne make us like hell, why could ſo many legions of Devils dwell in us? *Eph 2, The prince of darkneſs, the god of this world,* is ſaid, *to rule in the hearts of the diſobedient*, and ſuch we are *all* by nature; yea, we are, till regenerated in the *ſnares* of the Devil, and *taken captive at his will.* Therefore when Chriſt ſent his Diſciples to preach, he ſaid, *He ſaw Satan fall like lightning from heaven:* Thus the Devil hath his throne in all mens hearts, till Chriſt who is ſtronger caſt him out. It is trne, by wicked and ungodly cuſtomes in ſinne, The Devil taketh further poſſeſſion, as we ſee in *Ananias*, and in *Judas*, The Devil is ſaid *to enter into him after the eating of the ſop*, not but that he was before in him, only he had more power and ſtrength over him; Thus he doth poſſeſs the ſouls of all that are born till regenerated, and by frequent actings of ſinne, he ſetleth his kingdome more firmely.

Laſtly, This may fully diſcover our originall pollution, *In that even in reſpect of naturall things, we are much weakened and debilitated*; *our underſtandings are not able to find out even naturall truths*; Inſomuch that there was a famous ſect of the *Academicks*, who held, That *nihil ſcitur*, we know *nothing* at all. Even *Ariſtotle*, who is prophanely made to be by ſome, the ſame in naturalls, which *Chriſt* was in ſupernaturall; yea *Scaliger* calls him, *Ultimus Muſarum conatus*, as if nature her ſelf could not ſend forth a greater Artiſt, yet his known ſaying (That our underſtandings in reſpect of the *celeſtiall bodies eſpecially*, are but *noctuæ ad ſolem*, owles to the Sunne,) makes it appear, that we are ignorant of more things, then we know: yea, and which is greatly to be bewailed, The more learning and parts men have had, they have been more miſchiefed by them; inſomuch that meer Ideots, and naturall fooles, have been leſs wicked then they: ſo that humane abilities, when poliſhed by arts, have been like wine to a feavouriſh man, like a ſword in a mad mans hand: neither did God ever chooſe many of the wiſe men of the world, *Auſtin* being filled with humane eloquence, this was a great prejudice to him in imbracing Chriſtianity; he contemned the ſimplicity of the Scripture, *dedignabar eſſe parvulus*, as he confeſſed: And *Scotus*, who for his acute underſtanding, was called, *Doctor ſubtilis*, yet the great Hiſtorian *Jovius*, giveth this cenſure of him, That he was *ad ludibrium Theologiæ natus*, born to make Religion a ſcorn and a reproach, becauſe he could diſpute every point, probably on all ſides, And memorable is that of profound *Bradwardine*, who before he was cordially affected with the grace of God, confeſſeth, That when he heard *Paul's* Epiſtles read, he did diſpiſe them, becauſe *Paul* had not *metaphiſicum ingenium*, a metaphyſicall head. Thus you ſee that even thoſe poor abilities that with much labour are attained, make us the worſe for them.

Chap. XXII.

A Compariſon and Oppoſition between the firſt and ſecond Adam, *as introductory to this Queſtion, How this Corruption is propagated?*

SECT. I.

1 Cor. 15. 49.

And as we have born the Image of the earthy, we ſhall alſo bear the Image of the heavenly.

THe Apoſtles chief ſcope in this Chapter, is to corroborate and eſtabliſh one main Fundamental Article and Principle in Religion, which is the *Reſurrection of the dead.* This Truth, as it is *Fiducia Chriſtianorum*, the very confidence and life of believers, ſo it hath been oppoſed and denied by many, as moſt abſurd and fabulous: Inſomuch that what *Tertullian* ſaid concerning Chriſt, who is God, becoming man, and crucified for us, *Prorſus credibile, quia impoſſibile*, the ſame may be applied to this Truth: Therefore it is the *Object of Faith*, becauſe reaſon cannot comprehend it. Now among many other Arguments by which the Apoſtle ſtatuminateth this Doctrine, Chriſt's Reſurrection is moſt palmarious: For although to Heathens this Argument would not be valid, yet to the *Corinthians*, who either doubted of, or denied the Reſurrection, but did not wholly abandon the Chriſtian Faith, this reaſon would be very cogent: So that the *Corinthians* either doubt or infidelity in this Point, hath made this Doctrine the more unqueſtionably true, ſo that doubts and hereſies have been over-ruled by God, to make Truth more orient, like the file to ruſty iron, and like the ſhaking of the Tree, which maketh the root faſter and deeper.

But whereas the Doubt may be, Wherein lieth the ſtrength of this Argument? Chriſt is riſen, therefore his members, or all that are his ſhall riſe (For you muſt know the Apoſtle's Arguments doe principally prove the bleſſed and happy Reſurrection of the Juſt, the Wicked they ſhall riſe, but by the power of Chriſt, as a Judge, not as members united to him their Head.) At the twentieth verſe he giveth us a two-fold reaſon of that connexion:

Firſt, *Chriſt is the firſt-fruits*; now the firſt fruits ſanctified the whole crop

crop of Corn, and although they were taken before the reſt, yet this did aſſure, that all would be taken in its time: Thus Chriſt being the firſt fruits did ſanctifie all his people, and his Reſurrection was an aſſured pledge of theirs.

The ſecond Reaſon (which is pertinent to my matter in hand) is from the Collation between *Adam* and Chriſt; As *Adam* was the *common root* and *principle* of death to all that come from him, ſo is Chriſt the *common Head* of Salvation and Life to all who are of him. The Apoſtle, *Rom.* 5. maketh ſuch a Compariſon between *Adam* and Chriſt, as *two common Principles and Heads*, but to another purpoſe, there it is in reſpect of ſpiritual death, (*viz.*) Sinne by one, and Righteouſneſſe by the other; but here it is principally in reſpect of temporal Death, and Reſurrection by Chriſt.

The Apoſtle having thus cleared this Truth, he then enters into a ſecond Debate, (*viz.*) In what bodies we ſhall riſe? and determining, That it *dieth a corruptible body, but it ſhall be raiſed an incorruptible one*; It *dieth a natural body, but it ſhall be raiſed a ſpiritual.*

Leſt this Diſtinction of a *natural* and *ſpiritual body* ſhould ſeem uncouth, and very abſurd, he aſſerteth and confirmeth it by Scripture; And here again in the ſecond place, he taketh up a Collation between the firſt *Adam* and the ſecond; and therein we have them compared,

1. In regard of their *Condition* and *State.*
2. In reſpect of their *Originals.* And
3. In reſpect of their *Qualities* and *Properties.*

This illuſtration the Apoſtle is large in, becauſe the ſtrength of his Argument lieth in this, *Such as the Principles are, ſuch are the Effects; Such as the Root is, ſuch are the Branches: Now all men have from* Adam *earthy mortal bodies which will die: Therefore all that are Chriſts ſhall have from him heavenly and ſpiritual bodies.*

Let us diligently open the particulars, wherein we have this Collation between *Adam* and *Chriſt* made, for from hence we ſhall have a fair occaſion to examine, *How from* Adam *we come thus to have his Image upon us?* which is the great difficulty in the Doctrine of original ſinne.

SECT. II.

THe firſt particular therefore wherein they are compared, is, *The ſtate and condition Adam and Chriſt was made in*; *Adam's* eſtate is proved from Scripture, *ver.* 5. *As it is written, The firſt man Adam was made a living ſoul*; we have this related, *Gen.* 2. 7. where God is ſaid, *To breath into mans noſtrils the breath of life, and man became a living ſoul. Adam's* body being made out of the duſt, and formed thencefrom, was yet without life and motion, therefore God did with him farre otherwiſe than with bruit beaſts, for *He breathed into him the breath of life.* This is ſpoken after the manner of men in a figurative way, we are not to think God took on him the form of a man, and ſo breathed life into *Adam*; Neither may we ſay, This was a particle, or part of the divine Eſſence, which God communicated to man; But the meaning is, God inſpired into him his ſoul, which gave life, and ſenſe, and motion to the body, by which he becoming a living ſoul, that is, a living creature; This is *Adam's* condition. But as for *Chriſt*, who is here called the *laſt Adam*, *Adam* becauſe a common Perſon, and *laſt*, becauſe there is no more to ſucceed him; This *laſt Adam* is ſaid, *To be made a quickening Spirit*, not but that Chriſt was man, yea and had ſuch an humane Nature, as *Adam* had like to him in all things,

[*Sinne*

[*Sinne onely excepted*] But this is ſpoken of Chriſt principally after his Reſurrection; For Chriſt while he lived on earth had an animal body, he needed food and reſt, but after his Reſurrection, then he had a ſpiritual body; ſo that it is in reference to this, that Chriſt is called a *Spirit*, but with this Epithete, *A quickning Spirit*, that is, which giveth life to others; He hath not only life in himſelf, but he giveth it alſo to others, and therefore no wonder if he raiſe thoſe that belong to him.

But ſeeing Chriſt is thus a *quickening Spirit*, it may be ſaid, *Why then have the people of God their natural bodies ſtill?* If they be in the ſecond *Adam*, *Why are they not as he is?*

To this the Apoſtle anſwereth, *verſe* 46. *That which is natural is firſt, and afterwards that which is ſpiritual.* It is the will and appointment of God, that the imperfect things ſhould be firſt, and afterwards that which is more perfect.

In the next place, The Compariſon is made between the two *Adams* in reſpect of their *Originals*, The *firſt was of the earth, earthly*, his body was made of the duſt of the earth: (The *Ægyptians* had ſome confuſed knowledge of this, and therefore defined man to be, *Animal terrenum è limo natum*; Hence in their Feaſts, they offered unto their gods an herb that grew in their lakes, to ſignifie what man was.)

But the ſecond man is the Lord from Heaven. This place hath an appearance of ſome difficulty, for from this Text did ſome *Anabaptiſts* (who revived an old Hereſie, (*viz.*) "That Chriſt had not his body of the Virgin "*Mary*) indeavour to prove, That Chriſt had his body from Heaven, elſe "(ſay they) what oppoſition could there be made to *Adam's* body? Chriſts body was in the Virgin *Mary*, but not of her, as they affirm. But this is groſly to miſtake; For the Apoſtle doth not intend to make a compariſon in the *Materials*, of which both bodies were compounded, but the *Originals* from whence they are; The one is from *Earth*, the other from *Heaven*, being the Lord of Heaven and Earth. Some indeed have ſaid, "That Chriſt is therefore ſaid to be "from *Heaven*, becauſe though it was *materially* of the Virgin *Mary*, yet be-"cauſe the *Conception* was in an *extraordinary manner* by the holy Ghoſt, there-"fore it might be ſaid to be from *Heaven*. This may have ſome truth, yet *Adam* was in an extraordinary manner, and that in reſpect of his body formed by God, called therefore *the Sonne of God*, yet he cannot be ſaid to be from Heaven. So that the moſt ſolid Interpretation is to underſtand it of the *Perſon* of Chriſt, and ſo he is *wholly of Heaven*, being *the true and eternal God*; in which reſpect, *John* 3. 13. he is ſaid to be *The Sonne of man, which is in Heaven.* John 6 38, 41. he is ſaid, *To come from Heaven*; So that although his body was of the Virgin *Mary*, yet as *God*, in which reſpect he hath his perſonality, ſo he is from Heaven

The third and laſt Collation is in reſpect of their qualities and properties. The *firſt man is of the earth earthy*, in a three-fold reſpect:

1. Becauſe his affections are only to earthly things.
2. Becauſe the place where he is to be is the earth.
3. Becauſe of his mortality, he is to return to duſt again.

But the ſecond *Adam* is heavenly in a three-fold contrary reſpect:

1. He is heavenly in regard of his *life* and converſation.
2. In regard of the *place* where now he is ſitting in Heaven at the right hand of God, and thus all Chriſts members ſhall be heavenly, for they likewiſe ſhall be in Heaven for ever with the Lord.
3. Heavenly, Becauſe of his *immortality*, for he ſhall never die more.

SECT.

SECT. III.

THus we have the Apoſtles elegant oppoſition between the firſt and ſecond *Adam*, and my Text is a Concluſion from the former Diſcourſe. Some have read the words *preceptively*, as if the ſenſe were, *As we have born the Image of the firſt* Adam, *ſo let us bear the Image of the heavenly*; But the moſt ſolid Interpreters read it *affirmatively*, as in the Text we render it; and this ſeemeth to be more conſonant, becauſe the Apoſtle is ſtill in the Didactical and Doctrinal point about our Reſurrection; The particle ὥ is for *the*, and *ſo*, better tranſlated illatively, *Therefore*.

The Text then affirmeth two things:

1. *That all bear the Image of* Adam *who came from him.*
2. *Thoſe who are of Chriſt ſhall bear his Image.*

Having therefore treated of original ſin, the *Quod ſit*, and the *Quid ſit*, we come to that which is deſervedly thought the moſt difficult and hard to conceive and explain in this point, *Which is the manner of propagating it*, and this ſhal be ſoberly and modeſtly diſcuſſed out of theſe words. For from the 45th verſe, *Auſtin* takes an occaſion to diſpute (as *Paræus* relateth) about the *ſouls traduction* from *Adam*, as well as the body. Although to ſpeak the truth, that which is principally and apparently affirmed by the Apoſtle here, is, *That we have mortal bodies propagated to us from Adam*, which is eaſier to conceive of, then to have alſo ſinfull ſouls from him, yet becauſe the Text ſpeaketh of *Adam's Image* in us, and that doth neceſſarily *ſuppoſe* a ſinfull ſoul, as well as a mortal body. We ſhall therefore declare the truth as of them conjoyned together. Obſerve

That all who come of Adam *do thereby bear his Image: Our natural deſcenſion from him, maketh us to be wholly like him, when he was corrupted.* That as thoſe who are of Chriſt are renewed after his Image in righteouſneſs and true holineſs, ſo all of *Adam* are corrupted in ſin and ungodlineſs.

SECT. IV.

WHat this Image is, you have heard already at large, our main work is to examine, *How We come to be made partakers of it?* Yet it is good ſummarily to ſay ſomething of this Image of *Adams* we all bear about with us. And

Firſt, Man who was not only made after the Image of God, *Gen.* 1. 26. but is ſaid abſolutely to be the Image of God, 1 *Cor.* 11. 7. by his apoſtaſie became not only like the beaſts that periſh, but alſo like the Devils that are damned. Inſomuch that now this glorious Image of God being defaced: If you ask, Whoſe Image and Superſcription he beareth? We anſwer of corrupted ſinfull and mortal *Adam*, an Image we are to be aſhamed of, and to mourn under all the dayes of our life; Who can look upon man, but may behold ſinne and miſery, folly and mortality? Now this Image of the firſt *Adam* comprehended the things of the ſoul and the body. In the body we have pains, diſeaſes, and a neceſſity of death at laſt; In the ſoul there is horrible blackneſs and confuſion upon it, that as devils are repreſented in the moſt horrid and black manner that can be, ſuch things are our ſouls now become. Although therefore the Text ſpeaketh of *Adam's* Image in the bodily part, that we are thereby corruptible and mortal, and ſo need a Reſurrection to make us happy, yet I ſhall chiefly ſpeak of this Image in the ſoul, as it is infected and polluted with ſinne from him. This is the Image we bear, but there is exceeding great comfort to the godly, that they being in Chriſt the ſecond *Adam*, they ſhall be made perfectly conformable to him, they ſhall bear that

that heavenly Image, and at laſt ſhall have no cauſe to complain, that their ſouls are bowed down with ſinfull, earthly and heavy affections, weighing us down to the ground; were it not for hope of this at our Reſurrection, the Doctrine about *Adam's* fall, and our hurt thereby would utterly diſcourage us; but there is a ſecond *Adam* as well as a firſt, if he had been the firſt and laſt too, that no *Adam* would have anſwered him in the way of righteouſneſs and life, as he was in the way of ſinne and death; nothing but horrour and damnation could have taken hold of us; Let us be more deeply affected with the firſt *Adam*, and ſo ſhall we come more highly to prize and eſteem the ſecond *Adam*.

Secondly, Adam's *Image as it is ſinfull in the general, is not only born by us, but there ſeemeth to be a ſtamp and impreſſion upon us of thoſe very ſins he committed.* As thoſe women who have inordinate deſire after ſome things, do ſometimes leave marks and impreſſions thereof upon the body: Thus it is ſpiritually. Thoſe very ſins which *Adam* particularly committed in eating the forbidden fruit, all men ſeem moſt univerſally to incline unto. As

1. *A curioſity and affectation of knowing that which is not to be known.* An inordinate deſire was in *Eve* to eat of the Tree of knowledge, becauſe the Devil told her, *It would make her wiſe*, therefore ſhe muſt eat of it; And is not this a very natural ſinne in all, a curioſity in knowledge? Do not all deſire to eat of the Tree of knowledge, but few of the Tree of life, eſpecially Scholars, and ſuch who are buſied in learning? What an incurable itch is there to be wiſe above Scripture, and to know ſuch things God hath hidden? And this is a good Item to us to content our ſelves with ſobriety, in queſtioning, How *Adam's* ſinne can be ours? How the ſoul can come to be polluted? To deſire to know this, is like the eating of the forbidden fruit: While thou art thus curious, remember *Adam's* ſinne, that thou art acting it, while thou enquireſt, how we are guilty of it?

A ſecond thing remarkable in the firſt ſinne was *Their mincing about the Word of God, yea plainly lying*, that God had ſaid, they ſhould not touch it, which, though ſome ſay, is put for eating; Others, that *Eve* did ſay ſo for caution ſake; Whence *Ambroſe* hath a good ſaying, *Nihil quod bonum videtur*, &c. we muſt adde nothing to Gods precept, though it ſeem very good, and make much for godlineſs; yet others make *Eve* plainly to *lie*, and ſo to accuſe God, as if he envied them further knowledge; Now this ſinne of *lying*, how natural is it? We ſee it in children, before they can move their feet to go, their tongues can ſtir to lie, as if they had been taught, they are ſo ſubtil in it.

3. *Adam* did excuſe and cover his ſinne as much as may be, putting it off from himſelf to others, and herein alſo we have a natural reſemblance of him, for how prone are we to clear our ſelves, to lay the fault any where, rather than on our ſelves? Thus we bear *Adam's* Image.

CHAP. XXIII.

The various Opinions, Objections, and Doubts, about the manner how the Soul comes to be polluted.

SECT. I.

THe next work is to conſider of the *manner how we come to bear this Image.* As for the body, to have a mortal and a corruptible one from *Adam* is eaſily to be conceived, becauſe the body is cauſally and ſeminally in the firſt man, ſo propagated from man to man *but this hath deſervedly been acknowledged the hardeſt knot to unty in all this doctrinal truth about original ſinne,* how the ſoul can come to be polluted if created from God. In this Argument, The *Pelagians* did much tryumph, and *Auſtin* was ſo puzled with it, that he many times confeſſeth his ignorance at leaſt his doubt in this point, yea (he ſaith) That he could neither *legendo, orando,* or *ratiocinando,* find out how the propagation of original ſinne, and the creation of the ſoul could be defended together, But of this more in its time.

SECT. II.

The great Objections that are againſt aſſerting the Souls Creation.

IT is certain that here are dangerous rocks on both ſides, for *if we ſay, the ſoul is created, then ſeeing God cannot but make every thing holy, he cannot make a ſinfull ſoul, how then can it be infected with ſinne? Again, if the ſoul be created, then it was not virtually in Adam, then it could not be ſaid to ſinne in him, becauſe it was never in him, for why did not Chriſt ſinne in him, but becauſe he was not ſeminally in him, and if the ſoul was never radically in Adam, how can it be polluted, is it juſt with God to puniſh that with Adams ſinne which never ſinned in Adam? If it be ſaid, that the ſoul when united to the body, doth from that receive infection, as if pure liquour were powred into a ſtinking veſſel, This will not ſolve but increaſe the doubt, for a veſſel indeed may pollute liquour. becauſe they are both bodies and ſo act by a corporall contact, but the ſoul is a ſpirit, and its a rule (ſay they) received by all, that a body cannot act upon a ſpirit, Beſides, ſinne is properly in the ſoul, and muſt from that be conveyed to the body: The body, while without a ſoul, is not capable of ſinne no more then a bruit beaſt; It hath no reaſon, it is under no law, how then can that communicate ſinne to the ſoul, when it hath none at all it ſelf?* Thus you ſee what ſtrong cords here are, even that a *Sampſon* can hardly break.

SECT. III.

Objections againſt holding that the Souls come by Generation, Multiplication, &c.

THen on the other ſide, if you think that the only way to maintain the propagation of original corruption, is to hold, *that the ſouls are not immediately created of God, but either by generation or multiplication, or ſome other way.* Then here alſo are more dangerous rocks, *for if we hold this, we ſeem to contradict ſome ſtrong Texts of Scripture, that maketh God the immediate giver of the ſoul. Beſides, we muſt then neceſſarily make it material, yea though they who hold the traduction of the ſoul will not grant that conſequence, yet it cannot be avoided, but what is generable is corruptible, and ſo the ſoul muſt be mortall, and that rule of* Aquinas *ſeemeth to carry much evident light with it,* Quod dependet a materiâ quoad fieri, dependet quoad exiſtere. *This rule holds true in every thing elſe, and why ſhould it be denied about the ſoul, if the ſoul in its beginning depends upon the body, it cannot continue ſeperate from it, and ſo be immortal.*

SECT. IV.

THus you ſee there is a veil upon the face of this Doctrine: But although modeſty and ſobriety be neceſſary in this point, as alſo in the Doctrine of the *Trinity* and *Chriſts incarnation*, yet as in them its neceſſary to ſearch the Scriptures, and ſo farre to improve the light ſhining from them, that we may be able to convince heretical gainſayers; Thus it is alſo in this truth, ſo much knowledge as is not forbidden yea as is revealed in the Scripture, let us thankfully acknowledge, and humbly, yet with diligence and conſtancy improve againſt thoſe, who by reaſon of theſe difficulties would overthrow the fundamental Truth it ſelf, we muſt not for ſome ſeeming Objections forſake the clear Texts of Scripture; It commonly falleth out, that almoſt in every great and fundamental truth in Religion, as the Doctrine of the *Trinity*, the Doctrine of *Juſtification*. There is ſome Objection above all the reſt, that hath more difficulty in it then ordinary, and ſo it is here; but let us not be afraid to get *Canaan*, becauſe of ſome *Anakims* in the way.

SECT. V.

The ſeverall Wayes that learned Men have gone to remove the aforeſaid Difficulties.

TO guid you therefore in this wilderneſs to it, let us conſider what are the ſeveral waies that many either of learned or of corrupt judgements have ſaid to the clearing of this, And

Origen and *Plato's* opinion

Firſt, There are and have been ſome in the Church following *Origen*, who alſo followed *Plato*, deriving many opinions from him, w ho did thus think to make this truth eaſy, *By holding that the ſouls were created long before the bodies, and that upon their evill, and ſinne committed, they were adjudged to be put into bodies*, and ſo from hence it is, that they ſay, *man is ſo propenſe to all evill*; Therefore they will not ſay, That the ſouls of men are either by *traduction*, or *immediate creation* and *infuſion* into the body, but that they were created long before

fore the body, and while preexistent before it, they deserved to be put into this dark prison of the body, There was one *Vincentius Victor*, according to his name, bold and audacious, who disliked *Austin* for his cunctation and deliberation in the point of the traduction of the soul, which occasioned *Austin* to write four Books *De origine animæ*, Now this *Vincentius* he affirmed, *That the soul was created before the body, and did deserve to be made part of that man, who is a sinner, yea that it did deserve to be made peccatrix a sinner.* Some have also thought, that this was a general received opinion amongst the *Jewes*; and they proove it from that question proposed to Christ, concerning the man born blind, yea they were Christs Disciples that did make that question; so that it seemeth they were still infected with that vulgar error, for Joh. 9 2, *They say, Master, who did sinne, this man, or his parents, that he should be born blind?* They ask, whether the sinnes of the mans parents, or his own sinnes made him to be born blind, *now he could not have any sinnes before he was born, unless his soul did preexist before his body, and it seemeth the Pharisees concluded, that they were his own sinnes, for they say* ver. 34. *Thou wast altogether born in sinnes.* They did not (happily) mean *original sinne*, for they say *sinnes*, which must be *actual sinnes*, either his own, or his parents. The Jews.

But this opinion is so wicked and absurd, that to name it is enough to refel it; and for this monstrous figment might *Origen* be called *Centaurus*, as well as for others. Only two things are to be said to it.

First, If souls for sinnes acted were adjudged to their bodies, how is it that the Scripture giveth that command of, Increase and multiply? how is it that children, and life are made blessings? certainly to be kept in a prison, or adjudged thereunto is a curse not a blessing, But

Secondly, This opinion doth not at all heal the wound, that the mentioned Objection giveth; for the doubt is *how our souls are infected, because of Adam, if they were not causally in him?* And this speaketh to another matter, that they sinned before they were incarnated, and therefore have such a troublesome and noisome lodging.

Again this contradicts the Apostle, and doth indeed take away the *subject* of the question, for *Rom.* 5, The Apostle maketh *Adam's* disobedience to be the cause of all the sinne that we have as soon as we are born. It is not then the *souls sinning* before its union to the body, but *Adam* the first man, and the common head in whom we all sinned; and seeing the souls of men were not in *Adam*, as their bodies are, the stone still remaineth unremoved.

In the next place, Therefore there are those, of a later hatch, but few, yet would be, if not in the number of the first worthies, yet of the second, *Papists* I mean; *Pighius* and *Catharinus*, against whom the Papists do as largely dispute in this controversie of original sinne almost, as they do against the Protestants. These lay down their opinion in two things. Some Papists.

First, *That the soul of a man cometh into the World pure and holy without any inherent filth of sinne, and that till there be actual sinnes, there is nothing in man but what is of God*, and for this they bring all the Arguments, which the *Pelagians* of old use to do, But then

In the second place, That they may not be *anathematized* as *pelagianizing*. They say, *Adams actual disobedience is made our sinne by imputation*, so that they deny any original sinne inherent in us, only all the original sinne we have is *Adams* first sinne of disobedience, which is made ours, *hence they deny that every one hath his proper original sinne, as if there were as many original sinnes as persons born; but they say, Adams actual disobedience, being made ours, is the one original sinne of all mankind.* Thus as one sun serveth to inlighten all the starres, and as some Philosophers say, that there is one *intellectus agens*, common and universal to all men, so they make one original sinne to be common to all, and

this only *Adams* poſterity is guilty of. *This opinion they preſs, as hereby making every thing eaſie and clear*; Then there needeth no diſputation about the original of the ſoul, or how it can be infected, if this be true (ſay they) then here is no occaſion for theſe intricate diſputes about the propagation of original ſinne, To which the moſt learned are never able to give a ſatisfactory Anſwer? Although this opinion of imputation doth no waies remove the doubt about the Creation of the ſoul, for if the ſoul be by Creation, how cometh *Adam*'s ſinne to be imputed to man born of *Adam*, if his ſoul was never cauſally in *Adam*? ſo that the difficulty doth ſtill continue as great notwithſtanding this opinion. But as this opinion hath ſome truth in it, ſo alſo much more error, and therefore though it be ſweet in the mouth, yet it prooveth wormewood in the belly: The truth is this, That *Adams* actual ſinne is made ours by imputation; this muſt be conſtantly affirmed, becauſe denied by thoſe, who alſo deny the imputation of Chriſts righteouſneſs, as if thereby we were juſtified; we grant therefore, that *Adams* one ſinne is made all mankinds: Hence the Apoſtle doth ſtill ſpeak of *one man* (though there be many immediate parents) by whom we are not only made ſinners, but *in Whom alſo We did ſinne*; and this doth ariſe wholly from Gods ordination and appointment of it: for although *Scoto*, and others, do call the Covenant in this reſpect, *fabula*, a meer fable, yet *Suarez* doth confeſs the neceſſity of it; and indeed it muſt be, for though *Adam* had a thouſand times over, willed that his ſinne ſhould be the ſinne of all his poſterity, yet they could not have been guilty of it, had not that Covenant involved them: ſo that if the patrones of this imputation had not ſtayed here, but acknowledged alſo an inherent pollution, they would not have been ſo juſtly cenſured. But we have already proved by Scripture, reaſon, and experience, that mankind is involved in an inherent pollution of their own, as well as guilty of imputed ſinne: and indeed, how could man be obnoxious to eternal wrath, if there were not damnable matter within, as well as without? can they go to hell with ſouls pure and holy?

But if this imputation be granted, then the *pelagians* Objection ſeemeth to be of force, *That as Adams ſinne could hurt thoſe that have not actually ſinned, ſo Chriſts righteouſneſs may profit thoſe that do not believe.*

This Objection is the rather to be anſwered, becauſe the *Antinomian* thinketh from hence, there is an unanſwerable argument, to prove, that we are *juſtified before We do believe*, That the elect are accepted of, having their ſinnes pardoned, before they do *repent*, yea before their ſinnes are *committed*, becauſe we are in Chriſt the ſecond *Adam*. To this Argument, *Auſtin* anſwered of old the *Pelagians*, That Chriſts righteouſneſs did not profit any but believers, and therefore Infants they were ſaved *aliunâ fide by the faith of their Parents*, Even as we are condemned *alieno peccato* by the ſinne of another, although it be ſo *alienum*, as that it is alſo *proprium*; but this is not ſatisfactory.

Therefore to the *Antinomian* we anſwer, That although we are all ſaid to ſinne in *Adam*, and his diſobedience is imputed to all, yet the *condition, or the medium* by which we come to partake of this imputation, is *naturall generation*; and therefore till we have an actual being, we cannot be ſaid to ſinne in him: potentially indeed we may, but natural generation (ſuppoſing Gods Covenant as the reaſon of the conveighance of it in this way, Even as in the ſtate of integrity, the Covenant would have been the cauſe of transmitting original righteouſneſs to *Adams* poſterity, though natural generation would have been the way of communicating of it) is that only which maketh us actually to participate of his guilt, Therefore it is a feeble thing in a late writer, (*Eire*) to oppoſe the natural generation or diſcent from Adam, to the Covenant, for both are requiſite, the latter as the cauſe, the former as the medium. And thus it is in regard of Chriſts righteouſneſs, that is the cauſe of our juſtification, in Chriſt we are made

righteous,

righteous, as in *Adam* ſinners, yet the *medium* to apply this and to make it ours, is *faith*, ſo that none are juſtified till they do believe, as none are condemned for *Adams* ſinne till they have an actual being, faith is the ſame in a ſupernatural way to partake of Chriſt, as natural propagation and diſcent from *Adam* is to be made a ſinner in him, Although we may ſay truly that Chriſt doth profit the *non*-believers, who belong to grace, for by him they are brought to believe, they are brought out of the bondage of ſinne, only Juſtification and ſuch Goſpel-priveledges are actually beſtowed upon none till they do beleive, we have not time to proceed in the diſcovery of other waies and opinions of the learned to anſwer this doubt, only thus much we have heard, that may make us therefore to bewail original ſinne, that we are in ſuch a dark ignorance, that we do but *grope* about the propagation, had *Adam* continued in integrity, he would not have only communicated righteouſneſs to his poſterity, but they would alſo have certainly known the manner how, but now we are wholly miſerable and know not *exactly* the manner how, we know little about the ſoul, ſo that the ſoul which only is knowing in man knoweth very little of it ſelf, of its nature, of its original. like the eie that ſeeth other things but not it ſelf. Let us then be more ſollicitous about our going out of the world, then how we came into it, Be more deſirous to come out of this pit, then to ſtand wondring how thou didſt fall into it, doſt thou not obſerve more, ready to inquire curiouſly about the one, then daily to pray about the other.

SECT. V.

HItherto the expedients thought upon, to eaſe that great *difficulty* about the propagation of original ſinne, have appeared very *improbable*, and in ſome reſpect very *abſurd*, like unwiſe Chyrurgians, not healing, but vexing the wound worſe: We ſhall now proceed to ſome more probable ones, and diſpatch them with convenient ſpeed, leſt you ſhould think theſe are ſuch *thornes* upon which no *grapes* can grow, of more difficulty then uſefulneſs; although you ſhall find, that even in this wilderneſs we may meet with *Manna*; The truth diſcuſſed will not only be for doctrinal Information, but affectionate Application: The next therefore that I ſhall inſtance in, is, The opinion of thoſe who hold, *The ſoul is not by the immediate Creation of God, but by generation, or multiplication*; and this they are ſo confident in, That they think the Doctrine of original corruption cannot be maintained, unleſs we affirme ſo: Thus you heard *Auſtin* affirming, *That neither by reading, praier, or diſputing could he find out, how one could be defended without the other*, It is true *Bellarmine* ſaith, "That "the opinion of the traduction of the ſoul from the parents doth no way at all "either advantage, or incommodate the Doctrine of original ſinne; but that "the difficulty will ſtill be as great: ſo alſo *Arminius* (*Theſ. pri. de primo peccato.*) maketh the diſpute about the *original of the ſoul*, in the matter of the *propagation of this hereditary defilement*, unuſefull and needleſs; But certainly, the clearing of *the ſouls original* is very influential into this point, eſpecially becauſe we are forced to it by the adverſaries of this truth; for it ſeemeth very probable, that *Auſtin* would readily have believed the immediate creation of every ſoul, but that the diſpute about original corruption was the *remora*: for he regarded not any other Objection. This opinion then, *That the ſoul cometh originally from the parents; as well as the body, hath had its grave, and learned abettors. Tertullian* of old, who wrote a book (*De animâ*); And as for *Auſtin*, it is true, he did not defend this opinion, neither did he deny it, he wrote four Books, (*De origine animæ,*) againſt one *Vincentius Victor*, who blamed *Auſtin* for his *heſitancy* in this point; and in thoſe *Auſtin* doth ſtill perſiſt in the ſame doubt, and doth anſwer thoſe Arguments,

Arguments, which are uſually brought out of the Scripture, yet ſo as that he doth not determine againſt the ſouls Creation, but deſired ſtronger Arguments, and therefore doth rebuke that young man for his bold preſumption, in determining that controverſie ſo confidently. *Auſtin* alſo (in his tenth Book upon *Geneſis ad literam*) doth ſhew the ſame doubting mind within him, as alſo (in his Epiſtle to *Hierom*) wholly about the *original of the ſoul*, wherein he doth earneſtly deſire of *Hierom*, that he would teach him and ſatisfie him in this point by ſtrong and ſure evidence, likewiſe he maketh the original of the ſoul, the ſubject of this Epiſtle to *Optatus*. It appeareth that *Auſtin* did more incline to hold the Creation of the ſoul, therefore he ſaith to *Hierom*, *That although none can by wiſhing make a thing to be true, yet if it could he would by wiſhing have the Doctrine of the Creation of the ſoul to be the truth:* No wonder that *Auſtin* thus doubted, ſeeing *Hierom* ſaith, the greateſt part of the weſtern Doctors were for the *traduction of the ſoul*; But the eaſtern the greek Fathers, they did generally hold, the *immediate Creation* of it. In the latter daies of the Church, ſince the Reformation, there have alſo been eminent and able Divines, aſſerting the *traduction of the ſoul from the parents*, and thereby original ſinne: *Voſſius* mentioneth *Johnius*, and *Marnixius*: The *Lutheran* Divines ſeem generally to be of this opinion as appeareth by *Brechword* and *Meiſner*; The latter whereof relateth of *Luther*, that he ſhould ſay, *He would never trouble the Church about any opinion about the original of the ſoul, yet his private opinion was, that it was not by Creation*; and they do pitch on this, as holding it moſt convenient to remove all doubts; although *Meiſner* confeſſeth, there are even unanſwerable Objections, if they do hold the generation of it from the parents; But I muſt tell you, that thoſe, who affirm the ſoul to be from the parents, as well as the body, differ amongſt themſelves, for ſome ſay, it is by *eduction* out of the matter, that it is generated, as the body: Others, they ſay, by *traduction*, that the ſoul is not corporally begotten, but the parents ſoul doth multiply the infants ſoul; even (ſay they) as you ſee one candle doth inlighten another.

In the confeſſion of the *Æthiopick* Faith, as *Hornebeck* (*Summa Cont. de Græcis*) relateth, it is affirmed, *Omnes ſine ullâ hæſitantiâ in hâc ſententiâ verſamur*, &c. All of us are in this opinion without any *hæſitancy*, that all our ſouls come of *Adam*, as well as our fleſh, and that we are all *Adam's* ſeed both in fleſh, and ſoul.

CHAP.

Chap. XXIV.

That the Soul is neither by Eduction or Traduction, but by Introduction or immediate Infusion, proved by Texts of Scripture.

SECT. I.

But whatſoever learned men have thought therein, we may ſay, *That it is againſt Scripture and true reaſon, that the ſoul is either by Eduction or Traduction, but by Introduction, or immediate Infuſion, and that by God himſelf:* And I ſhall inſtance in ſome Texts of Scripture, to which, though they give exceptions, yet (I ſuppoſe the Truth ſtands immoveable, neither do you think this work needleſs, for it's worth the while, if there were no other uſe, but to informe you againſt a dangerous ſect, that are called *Mortaliſts*, who hold *the ſoul is nothing but the temperament of the body, and that it is mortal*, to which abominable opinion the *Socinians* alſo do ſtrongly incline.

The firſt Text to prove the Creation of the ſoul, ſhall be from *Eccl.* 12. 7. *Then ſhall duſt returne to the earth as it was, and the ſpirit ſhall returne to God who gave it.* This ſeemeth to be very clear, for he ſpeaketh of every man that dieth, he conſiders the two eſſential parts of man, his body, which he calleth duſt, becauſe it was made of duſt, and then his ſoul, which he cals a ſpirit, becauſe of its ſimple and incorporeal nature, again, which ſtrengthens the Argument, he compareth theſe two in their contrary or divers originals, *The body returneth to the earth, the Spirit unto God that gave it.*

Though we would think this might ſatisfie, yet *Auſtin* of old, and thoſe that are *Traducians*, they ſay, "*God indeed giveth the ſoul by propagation, as well as* "*by Creation; God giveth two wayes, by Creation, or by Propagation*, as ſaith "*Auſtin.* God is ſaid, 1 *Cor.* 15. 38. to give every ſeveral grain its body, yet "it is by ſeminal propagation, and God is often in the Scripture ſaid, to give us "our *eyes*, and our *ears*, and our *bodies*, yet they are by natural generation; "or if this will not ſerve, then they ſay, This is true onely of *Adam*, not his "poſterity, becauſe *Adam*'s body was only made of the duſt, not ours; and God "did breath a ſoul into him at firſt.

But every one may ſee theſe are weak exceptions, as for the later, it's plain, he doth not ſpeak of *Adam*, but every man that dieth; For having adviſed the young man to improve his youth for God, he tels him, old-age is coming, and then death, then ſhall he return, How can this be applied to *Adam*, who had returned to the earth many hundreds of years before that was ſpoken? And whereas it is ſaid, That only *Adam*'s body was made of duſt. The anſwer is eaſie, That though our bodies be of fleſh and bone immediately, yet the remote principle is duſt,

duſt, and therefore *Abraham*, though his body was not made as *Adams*, yet he ſaid, *He was but duſt and aſhes*. Thus this Text ſtands firm for the immediate Creation of the ſoul. Though (let me by the way give you rightly to underſtand that later clauſe) *The ſpirit returneth to him that gave it*; The meaning is not, as if the ſoul of every man was ſaved, but that it goeth into the hands of God, as a Judge to diſpoſe of it, according to what hath been done in the fleſh; As for the next exception, that will be anſwered in the following Argument; only in the general this may be ſaid, That if God gave the ſoul onely mediately by propagation, then the body might be ſaid to return to him, as well as the ſoul.

SECT. II.

WE will proceed to a ſecond, and that is from *Zech.* 12. 1. *The Lord which ſtretcheth forth the Heavens, and layeth the foundation of the earth, and formeth the ſpirit of man within him.* Here we ſee the Lords power deſcribed by a three-fold effect, the *making* of the *Heavens*, the *laying* of the *earths foundation*, and *making* the ſpirit of man; Now it is plain, that the two former were by Gods immediate Creation, therefore the later muſt be: So that the Context doth evidently ſhew, *That Gods making of the ſoul of a man within him, is no leſſe wonderfull then the making Heaven and earth.* This Text was alſo of old agitated by *Auſtin* in this controverſie, and to anſwer it, he runneth to his old refuge of forming a thing immediately, and by natural propagation: *God is not to be excluded* (ſaith he) *from having a ſpecial hand in giving being to the ſoul*, yet it doth not follow, that therefore it muſt be by creation out of nothing. To this purpoſe they bring that of *Job*, Chap. 10. 10,11. where *Job* attributeth the making and forming of his body to God, *Haſt thou not poured me out like milk*, &c? *Thou haſt cloathed me with skin and fleſh.* So *Pſal.* 139. 13, 14, 15. where *David* acknowledgeth the wonderfull wiſdom and power of God, in *making his body*, *Thou haſt curiouſly wrought me*; As the curious needle-woman doth ſome choice piece; now we cannot from hence prove, that therefore the body is of God by immediate Creation.

But this cannot weaken the Text, for we told you, That the Argument is not meerly from that expreſſion of forming the ſpirit of man within him, but from the upper two Attributes. Beſides the Scripture tels us plainly of what materials the body is formed of, whereas they who hold the propagation of the ſoul, are extreamly ſtreightned and difficultated to ſay, what the ſoul is made of; They ſay, it is not *ex animâ*, but *ab animâ*, not of the ſoul, but from the ſoul of the Parent, but then are divided amongſt themſelves when they go to explicate, how the ſoul hath its being if not from Creation. Some ſay, it hath its being by a corporal *ſeminal manner*, but then it muſt be a body, which *Auſtin* would conſtantly deny, for he diſſents from *Tertullian* in that, though both held the natural Traduction of the ſoul, *Auſtin* I mean only *ſuppoſitively*, but *Tertullian poſitively*, yet he profeſſeth his diſſent from *Tertullian*, who made it a body. This therefore being thought abſurd, others they tell us of an incorporeal and immaterial ſeed from the ſoul of the Parents, which cauſeth the ſoul of the child. To this purpoſe *Tertullian* in his book *de animâ*, diſtinguiſheth of *ſemen animale*, which cometh from the ſoul, and *ſemen corporeum*, which cometh from the body. But this may eaſily be judged as abſurd as the former: If therefore the Scripture, when it ſpeaketh of *the forming of mans ſpirit within him*, had diſcovered the materials of which it is formed, as well as when it ſpeaketh of the forming of the body, there would have been ſome pretence for the Argument. But calling it a *ſpirit*, and as you ſee in the Text, comparing the forming of it with the making of the *Heavens* and the *Earth*, this makes the creation

on of the ſoul more than probable. *Tarnavius* the *Lutheran* would likewiſe avoid this place (*Comment. in loc.*) by ſaying the Hebrew word *Jahac* doth moſt commonly ſignifie, not an immediate creation out of nothing, for ſo the Hebrew word *Barah* doth for the moſt, but a *mediate* out of ſome prejacent matter, yet indiſpoſed; but this Rule being not univerſal, it hath no ſtrength in it. Beſides, the Hebrew word is in the *Preſent tenſe*, who *formeth*, ſo that it cannot relate to the making of *Adam*'s ſoul at firſt. Indeed the fore-named *Tarnavius* doth from the participle *Benoni* draw an Argument againſt us, ſaying, It doth not alwayes ſignifie *actum ſecundum*, but *habitum* and *potentiam*, and ſo maketh the ſenſe to be God, who hath this power immediately to create the ſoul, if he will; but all will confeſs this to be forced; That is more conſiderable, when he ſaith, As God in ſtretching out the Heavens, and laying the foundation of the earth, is not thereby declared to create new Heavens, and a new earth every day; ſo neither is it neceſſary that he ſhould create ſouls daily, but conſerve the order appointed, as he doth, about the Heavens. The Anſwer is eaſie, therefore do the words relate to the Creation at firſt with the conſervation of them, becauſe new Heavens and new earths are not every day made; but both they and we do acknowledge new ſouls are every day produced, as often as a man is born, and God at firſt making *Adam*'s ſoul by breathing into it, the ſame order is ſtill to be conſerved.

This Text thus cleared, we may adde as proofs alſo of the like kind, *Iſa.* 42.5. Though *Auſtin* thought by ſpirit there, might be meant the ſanctifying Spirit of God; But that hath no probability. *Pſal.* 33.15. the *Pſalmiſt* ſaith, *God hath faſhioned the hearts of men alike, or wholly throughout*; By which is meant the ſoul of a man in all its thoughts and workings, becauſe the ſoul puts forth its vital actions in the heart. That alſo is remarkable, which yet I find not mentioned by any in this Controverſie, *Jer.* 38.16. where *Zedekiah* maketh an oath to *Jeremiah*, that he will not kill him, after this manner, *Thus ſaith the Lord, Who made us this ſoul*, not this *body*, but *this ſoul*, (he putteth that into the oath,) intimating what an heavy ſinne it would be to kill a man that is innocent, ſeeing he hath his ſoul from God. I ſhall mention but one Text more, and that is in the New Teſtament, which ſeemeth clearly to demonſtrate the creation of the ſoul; *Heb.* 12.9. *We have had fathers of our fleſh that corrected us*, &c. *Shall we not much rather be in ſubjection to the Father of Spirits?* I think this Text may put us out of all doubt, God is oppoſed as a Father to our natural parents; God is called a Father of Spirits, natural parents father of our fleſh: Now if our ſouls did come from our parents, they might be called fathers of our ſpirits, as well as of our fleſh: The Apoſtles Argument would have no force, if the Creation of the ſoul by God alone, and the generation of the fleſh only by natural parents be not aſſerted: Thus *Numb.* 16.20. as alſo *Chap.* 27.16. God is there ſtyled, *The God of the ſpirit of all fleſh*, in a peculiar manner. It may be wondered, that though *Auſtin* buſied himſelf ſo much in finding out of this Truth, diligently attending to the Scripture, yet he never mentioned this place. Certainly, this Text might have removed his doubt, and made him wholly poſitive in affirming the creation of the ſoul.

That which I find later Writers reply to it, is, That God is called the Father of Spirits in reſpect of Regeneration, becauſe he ſanctifieth and maketh holy.

But the oppoſition to our fathers of the fleſh, evidently confuteth this; and withall they can never ſhew, that God is called a Father of Spirits, or a God of Spirits, but in reſpect of Creation, not Regeneration. It is true, the word ſpirit may ſometimes be uſed for a man as regenerate, as fleſh is for a man wholly corrupt; but they can never ſhew that the word ſpirits in the plural number is taken for men regenerate.

Uſe. Of Exhortation, To quieken up your attention to this Truth, do not think this is unprofitable and uſeleſſe, that this Queſtion is like thoſe of which *Paul* complaineth, ſome *doted, fooliſh and endleſſe*; No, it is very profitable, for in knowing the original of thy ſoul, how it cometh even from God himſelf, may it not ſhame thee to make thy ſelf like a beaſt, as if thou hadſt no better ſoul then they have? Prophaneneſſe and ſottiſh ignorance do greatly oppoſe the nature of thy ſoul. Why do men ſay in effect, *Let us eat and drink, for to morrow we ſhall die*, but as if they and beaſts were all alike? And why is it that you ſee ſo many have no underſtanding, but that they are like the horſe and the mule? Whydoth theScripture compare wicked men to ſo many kind of beaſts, but becauſe they live, as if God had put no rational ſoul into them? That though in the making of their bodies they differ from beaſts, yet in their ſouls they do greatly agree.

SECT. III.

THus you ſee we are examining, Whether that Doctrine of the Propagation of ſouls from parents, be a ſure foundation to build upon, in clearing the conveyance of original ſinne to *Adam*'s poſterity; And we have evidently proved, *That the ſoul hath its immediate creation from God*; So that to runne to the Sanctuary of the *Souls Traduction*, would be to implore a dangerous errour to aſſiſt the Truth; As God needeth not a lie, ſo neither doth his Truth any error. And indeed, *Although I ſhall not call the Doctrine of the Creation of the ſoul, an article of faith, becauſe ſo many learned men have heſitated therein; So that it would be an high breach of charity to commaculate ſuch with the note of hereſie, yet we may with* Hierom *call it*, Eccleſiaſticum dogma, *a Doctrine that the moſt Orthodox have alwayes received*; So that the contrary opinion ſeemeth to be abſurd, as *Whitaker* well ſaith. Although *Vorſtius* would make this diſpute to be meerly philoſophical, in his *Antibellarm.*

Having therefore laid down thoſe Texts, which are a ſure pillar of this Truth, we ſhall adde ſome further reaſons, and then make uſe of this point, which is very fruitfull.

SECT. IV.

Arguments from Scripture to prove the Souls Creation.

THe firſt Reaſon, which may appear in the defence of the *Souls immediate Creation from God*, is, *From the hiſtorical Narration, which* Moſes *makes of the beginning and original of* Adam's *ſoul*: For as God when he was to create man, did it in a more tranſcendent and glorious way, then when he made beaſts, or the other creatures; For then he ſaid, *Let there be light*, and, *Let the waters bring forth abundantly the moving creatures, that have life*, Gen. 1.20 And ſo, *Let the earth bring forth the living creatures, the beaſts after their kind*; But when he comes to make man, then the expreſſion is altered, *Let us make man in our Image*; and *Gen.* 2. 7. where we have the manner of the execution of this counſel, it is ſaid, *He formed the body of Adam out of the duſt of the earth, and breathed into his noſtrils the breath of life*; No ſuch thing was done to other creatures: So that you ſee *Adam*'s ſoul was from God immediately, though his body was from the earth; This breathing of life into *Adam*, was infuſing of the rational ſoul. Some Ancients thought, that it was the *beſtowing of the holy Ghoſt* upon *Adam*, and that he had his rational ſoul before; They compare it with *Chriſts breathing on his Diſciples, whereby was communicated the holy*

holy Ghoſt. Now it is plain, they had their rational ſouls before.

This is vain, becauſe by the breathing of this life, it's ſaid, *Adam became a living ſoul*, ſo that he was but a dead lump of earth (as it were) before; And indeed this Text is ſo clear, that I know none of the Adverſaries to the ſouls immediate Creation do deny it: Now then, *If the ſoul of* Adam *was by creation, Is it not probable that all other ſouls were in the like manner?* What a great diſproportion would there be between *Adam* and us, if his ſoul was by creation, and ours by generation? Some have queſtioned, Whether it would not make a *ſpecificall difference* between *Adam* and us? But that is not to be affirmed; For Chriſt as man was of the ſame *ſpecies* with other men, though his Conception and Nativity were miraculous: But the Argument from the Creation of *Adam's* ſoul, to the Creation of ours, though it be not cogent, yet it maketh it *more then probable*, becauſe God at firſt did appoint that order, which afterwards was to continue; So he appointed the animate creatures, to multiply in their way, making their bodies and forms to be educed out of the power of the matter, (as Philoſophers expreſſe it, though very obſcurely,) but he did not do ſo with *Adam's* ſoul; Can we think that our ſouls are leſſe glorious and precious before God (I mean as meer creatures) then *Adam's* was? It is true, There was a *neceſſity that* Adam's *body* ſhould be otherwiſe made then ours, becauſe he was the firſt Parent, and ſo he could not be bygeneration; Thus the other living creatures they had their bodies at firſt out of the earth, or out of the water, not by generation, as afterwards; Thus for the body there was a neceſſity, but then for the *ſoul there was none at all*; Why might not *Adam's* ſoul have been with his body out of the prejacent matter, as well as it was with other living creatures? But becauſe the ſoul of man is of an higher nature coming from God alone: This Argument will appear in further ſtrength, if you conſider that *Eve*, though ſhe was made in ſuch an extraordinary manner out of *Adam*, yet *ſhe had not her ſoul from him*, but *her body only*; For when he awakened, ſee what he ſaith, *This is bone of my bone, and fleſh of my fleſh*; He doth not ſay, *This is ſoul of my ſoul*, and yet as *Auſtin* in this matter, though doubting, doth well argue, "That if *Eve* had had her ſoul "from *Adam*, *Quid charius potuit dicere* (ſaith he) This would have been a "more indeared and affectionate expreſſion, to have called her ſoul of his ſoul, "then fleſh of his fleſh. It is true, ſome ſay, it is a *ſynecdochical ſpeech*, "By "fleſh (they ſay) is meant whole *Eve*, her whole perſon ſoul and body; but that is eaſier ſaid than proved; No doubt if it had been ſo, *Adam* would have expreſſed it, as being a manifeſtation of greater unity, then what was in the body only: If you ſay, *But why is it not ſaid then, that God created* Eve's *ſoul, as well as* Adam's *? If God had ſo immediately breathed a ſoul into her, would not the Scripture have mentioned it?* No, that is not neceſſary, it's enough, that we read what God did to *Adam* about his ſoul; and the Scripture ſaith, *Geneſ.* 1.27. *God created man in his Image, male and female created he them*. Thus you ſee they were both, as in reſpect of Gods Image made alike: So *Chap.* 5.2. *Male and female created he them, and called their name* Adam; And thus much for the firſt Reaſon.

The ſecond is more cogent, and that is taken from the ſoul of Chriſt, *If Chriſt had his ſoul by creation, then we had ours alſo; The conſequence is clear, becauſe Chriſt is ſaid to be like us in all things, ſinne onely excepted; Hence it is, that he alſo would have aſſumed our humane Nature in an ordinary way of generation, but that it could not be without ſinne; If then Chriſt became like us in all things, wherein ſin was not neceſſarily adherent, then if he had his ſoul by immediate Creation we had ours alſo.*

This Argument doth divide the Adverſaries to the Creation of the ſoul; For ſome ſay, "Chriſt had not his ſoul by *immediate Creation*, no more then we, but "from his mother: But the moſt wary will not ſay ſo: *Auſtin* in this controver-

ſie doth alwaies *except* Chriſts ſoul, and indeed there is this Argument which may nforce us to it, taken from the compariſon that the Apoſtle maketh between *Levi* and *Chriſt*, affirming *Levi* did pay tythes in *Abraham's* loynes, but not Chriſt, *Heb.*7.9. Now if Chriſt was every way in *Abraham's* loynes, as *Levi* was, then muſt Chriſt have paid tythes in *Abraham*, as well as *Levi*, and ſo the Apoſtles Argument would be without any force.

But it may be (and indeed it is urged by *Auſtin* and others,) "This will prove "*Levi's* ſoul to have been in *Abraham*, elſe *Levi* could not have been ſaid to have "paid tythes in him, but as becauſe Chriſts ſoul was not in *Abraham* originally, "therefore he did not pay tith, ſo neither might *Levi*.

To this therefore the ſolid Anſwer is, That the reaſon why Chriſt did not pay tythes in *Abraham*, in the Apoſtles ſence, was not becauſe his ſoul was immediately from God, for ſo alſo was *Levi's*, but becauſe Chriſt was of *Abraham* only, *Quoad corpulentam ſubſtantiam*, not *ſeminatam rationem*, his fleſhly ſubſtance was from *Abraham*, but not by natural propagation; he was from *Abraham* only *materialiter* not *effectivè*, whereas *Levi* was both waies, and hence he cometh ſhort of Chriſt.

*Arg.*3. Thirdly, *If ſo be that the ſoul of the parents did beget or multiply the ſouls of children, then this would hold alſo in Angels*; for the multiplication of another muſt needs be acknowledged a perfection, where the ſubject is capable of it; Certainly, generation of another is not in it ſelf an imperfection. for then in the bleſſed Trinity, the Sonne could not be begotten of the Father, but generation as in creatures denoteth imperfection. If then ſouls may come from ſouls, why not Angels from Angels? but this is acknowledged by all, That no Angel can produce another, but that there are as many and no more or leſs then was at firſt Creation. As for that example of the ſoul producing another, as we ſee one candle light another, that is nothing to this purpoſe; for therefore doth the candle inlighten another, becauſe there is prepared and fitted matter to receive this light; ſo that its from prejacent materials the light is produced; but how can this be applied to the ſoul which is wholly ſpiritual, whet preexiſtent matter that can be made of?

Arg 4. Fourthly, *If ſo be the ſoul be not by immediate Creation, then it muſt be material, corporal, and mertal*: for although this conſequence is denied, yet the evidence of natural reaſon will commend this. Its traduced (ſaith *Tertullian*) and is a body, yet is immortal: It is by propagation (ſay the *Lutheran* Divines) and yet is not a body but a ſpirit, and immortal: But above all, thoſe abominable *Mortaliſts*, they make it to be only the *cruſis* of the body, of which opinion *Galen* alſo is ſaid to be, and ſo they make it mortal: We ſee then, that its neceſſary to have a ſound judgement about the original of the ſoul, for the *Mortaliſts* have fallen into that deep pit of hereſy, becauſe they erred in this firſt. It is with men, as they ſay of Fiſhes, they begin to putriſy in the head firſt, and ſo commonly men fall into looſe opinions, and then into looſe practiſes: But this rule muſt be acknowledged, *That whatſoever depends upon matter in being, doth alſo depend upon it in exiſtency*: It's *Aquinas* his rule, (as you heard,) *Quicquid dependet à materiâ in fieri, depend quoad eſſe et exiſtere*; That is the reaſon, why the ſouls of all beaſts are mortal, becauſe they depend upon the matter in being, They cannot be produced but dependently on that, and therefore their ſouls cannot ſubſiſt without their bodies; As it is plain, the ſouls of men do after death, till the reſurrection; So that this Doctrine is injurious, and derogatory to our ſpiritual and immortal ſouls.

*Arg.*5. Fifthly, *If ſouls were not by immediate Creation, but by natural propagation from the parents, then either from the mother alone or from the father alone, or from both together.*

This Argument *Lactantius* of old (as *Cerda in Tertull.* alledgeth him) formed to

to himſelf, and anſwers, it's neither of thoſe waies but from God. Not from the *Father* alone, becauſe *David* doth bewail his mothers co operation hereunto, *Pſal* 51. *In iniquity did my Mother conceive me.* Not the *Mother* alone, becauſe the *Father* is made the chief cauſe of conveighing this original ſinne by the *Apoſtle*, he layeth it upon *Adam*, more then *Eve*, though *Eve* is not excluded; Not from both together, for then the ſoul muſt be *partible* and *diviſible*, part from the *Father* and part from the *Mother*, and ſo it cannot be a ſimple ſubſtance. Under this Argument *Meiſner* doth labour, and confeſſeth, it is inexplicable how the ſoul ſhould come from the parents, though he aſſaieth to give ſome ſatisfaction.

Laſtly, *There is ſomething even of nature implanted in us, to believe our ſoules come from God*; who hath not almoſt ſome impreſſion upon his conſcience, to think, that he had not his ſoul from his parents? even nature doth almoſt teach us in this thing; Hence the wiſeſt Heathens have concluded of it as *Plato*, and alſo *Ariſtotle*, who confuteth the ſeveral falſe opinions of Philoſophers about the ſoul, (for it was a doubt as *Tertullian* (*lib de animâ*) expreſſeth it) whether *Ariſtotle* was *paratior ſua implera, aut aliena inanire*) and affirmes it θυραθεν εἰσιεναι, to come from without, and that it is a divine thing: Thus it was with ſome Heathens, though deſtitute of the Light of Gods Word, yet in ſomethings they did fall upon the truth, (as ſaith *Tertullian*) The Pilot in a tempeſtuous black night puts into a good haven, ſometimes *proſpero errore*, and a man in a dark place gropeth and finds the way out ſometimes, *cæcâ quâdam felicitate*: Thus did ſome Heathens in ſome things. *Argum. 6.*

SECT. IV.

IF you aske, *What Arguments have they, who hold the traduction of the Soul?*

I anſwer, *There is none out of Scripture, that is worth the anſwering*: The two things they urge, are,

Firſt, *If the ſoul be not propagated, then man doth not beget a man, as a beaſt doth a beaſt, and he is more imperfect, then other creatures*: but this is to be anſwered hereafter. The other is, *Becauſe original ſinne cannot elſe be maintained*; but this is to be anſwered in the Explication, how we come to pertake of it, Let us proceed to the Uſes.

Uſe 1. Doth God create the ſoul? then he muſt know all the thoughts, all the inward workings and motions of thy ſoul; As he that maketh a Clock, or a Watch, knoweth all the motions of it; Therefore take heed of ſoul-ſinnes, of ſpirit-ſinnes: What, though men know not your unclean thoughts, your proud thoughts, your malicious thoughts, yet God who made thy ſoul doth; and therefore this ſhould make us attend to Gods eie upon us.

Uſe 2. Did God make and create the ſoul? then he alſo can regenerate it, and make it new again, he made it as a Creator, and he only in the way of regeneration can make it again. This may comfort the godly that mourn and pray, Oh they would have more heavenly holy ſouls: They would not have ſuch vain thoughts, ſuch ſinnefull motions: Remember, God made thy heart and he can ſpiritualize it.

3. Doth God create the ſouls? then here we ſee that it's our duty to give our ſouls to him in the firſt place, *John* 4. *God is a Spirit, and will be worſhipped in ſpirit*; This hath been alwaies a complaint, men have drawed nigh to God bodily, but their hearts have been farre from him; God made thy ſoul more then thy body, and therefore let that be in every duty.

Laſtly, If Parents do not make our ſouls, then here we ſee, *Children muſt obey Parents, but in the Lord:* Should thy Parents command thee to doe any ſinfull action, to break the Sabbath, you muſt not obey, you may ſay, My father and mother they help me but to my body, God doth give me my ſoul, and therefore they are but parents of your bodies, not of your conſcience and ſouls.

SECT. V.

The Authors Apologie for his handling this great Queſtion.

THe falſe wayes which ſome have wandered in, to maintain the *Propagation of Original Corruption to all mankind*, being detected, our work is now to *explicate* that Doctrine, which ſeemeth moſt conſonant to ſolid Reaſon and Scripture.

But before we eſſay that, we are to informe you of one ſort of learned Authors, who, becauſe of the difficulty attending this Point, Whether we hold the *Traduction*, or *Creation* of the ſoul, have thought it the moſt wiſe and ſober way to acknowledge the *Propagation of original Sinne*; But as for the manner *How*, there to have a modeſt ſuſpenſe of our judgement, to profeſſe a learned ignorance herein to believe *That it is*, though *How it is ſo*, we know not. And *Tertullian*, concerning the original of the ſoul (*Lib. de Animâ*) hath this known ſaying, *Præſtat per Deum neſcire, quæ ipſe non revelaverit, quàm per hominem ſcire, quæ ipſe præſumpſerit.* In this way of ſuſpenſe *Auſtin* continued as long as he lived, thinking that this might be one of thoſe Truths, we ſhall not know, till we come into the Academy of Heaven; and to this modeſt ſilence, we have one place of Scripture, which might much incline us, *Eccleſ.* 11. 5. *As thou knoweſt not the way of the Spirit, nor how the bones doe grow in the womb*, &c. This Text ſhould teach us not to ἐμβατεύειν, to venture too farre, but to obſerve the light of the Scripture, as they did the *Pillar* and *Cloud* in the wilderneſſe to ſtand ſtill, where that ſtands ſtill; And indeed the Diſputes about the *Modes* of things, is very intricate. The known ſaying is *Motum*, ſometimes *Modum neſcimus*, the manner of Gods working in converſion, The manner of Chriſts preſence in the Sacrament, what endleſſe controverſies hath it begotten? And therefore it was the King of *Navarr*'s counſel to the Divines, when the *Lutherans* and *Calviniſts* were upon pacification about the Sacrament, that they ſhould not *De modo ultra modum diſputare.* Now although this be good counſel, yet when heretical and erroneous opinions have invaded the *Modus*, then it is our duty to maintain not onely the truth of a thing, but the manner of it alſo; What is a greater myſtery then the Sonne of God, having his being from the Father? He that will touch this myſtery with meer natural reaſon, doth as if the Smith ſhould handle his live-coals with his hands and not the Tongs, ſaith *Chryſoſtome*, yet becauſe of the *Socinians*, who ſay, "He is onely a made God in time, "and hath his Deity by donation; We are forced not to be content onely to believe, that he is the Sonne of God, but alſo how, *viz. By eternal Generation*; So in the great Controverſie with the *Arminians* about the converſion of man. It is not enough to ſay, we are converted by grace, but are neceſſitated alſo to expreſſe the manner *How*, not by a *moral ſuaſion*, or *per modum ſapientiæ* onely, but by *invincible efficacy* and power alſo. Thus the manner of Chriſts preſence, in the Sacrament was neceſſarily

to

to be determined againſt the *Lutherans*. Thus it is in our point in hand, we might well enough ſit down with this Truth, That original ſinne is communicated to every ſonne of *Adam*, and enquire no further, as the primitive Church did till *Auſtin's* time, in a great meaſure; But when Heretiques will deny the true Doctrine, becauſe the manner is difficult to expreſſe; or when men will deny the Creation of the ſoul, then it's our duty in a ſober manner to ſearch into the way, how we partake of it: Neither doth the ſore mentioned Text contradict this; For, though we know not how the bones grow in the womb exactly and punctually, yet we know in the general, that they do by virtue of generation; So although we know not particularly how the ſoul cometh to have its being in the body, yet in the general, that it is by Creation, we have had Scripture-light fully to convince us therein.

This then premiſed, Let us proceed to clear the Doctrine of the Propagation of original ſinne, and that by ſeveral Propoſitions, which will be as ſo many ſteps and degrees to the main Truth.

SECT. VII.

Propoſitions to clear the Doctrine of the Propagation of Original Sinne by the Souls Creation.

FIrſt, We lay this for a foundation, *That God doth create the ſoul of every man a ſpiritual ſubſtance.* This Propoſition muſt be the foundation-ſtone to build upon. That God doth create the ſoul immediately, you have heard ſeveral Texts atteſting thereunto. So that *Bellarmine* was too diffident, when moved, (it ſeemed) by *Auſtin*, doth wave all Texts of Scripture for the creation of the ſoul, and ſo proceedeth to other Arguments. *Perierius* on 2. *Chap.* of *Geneſ. verſ.* 7. giveth a better cenſure of *Auſtin*: for having produced ſome Texts for the Creation of the ſoul, he ſaith, *Contra Auguſtinus, ſed noſtra hos locos elidere.* I ſhall adde one more fit for that purpoſe alſo. The Text is 1 *Pet.* 4. 19. *Wherefore let them that ſuffer, according to the will of God, commit the keeping of their ſouls unto God, as to a faithfull Creator.* Here the afflicted children of God are required, as Chriſt did, to commend their ſouls to God, and the reaſon is, *Becauſe he is a faithfull Creator of them*; So that Gods Creation of them is here made an engagement to God to keep them, they being now ſanctified and made holy.

Our ſouls then are *created*. In the next place, I ſay, they are created *Subſtances*: This is to obviate thoſe that make the ſoul onely an *accident*, or the *craſis* and temperament of the humours; *Galen* (as *Cerda* on *Tertull. de animâ* alledgeth him) in his ſecond Book of prediction by the pulſes, hath this paſſage, "Hitherto I have doubted, what ſhould be the ſub-"ſtance of the ſoul, but by age and experience being made wiſer, I dare "be bold to affirm it is no other thing, then the *temperament*; He was not made wiſer, but more abſurd and fooliſh in this thing. Yea, there is one *Dicearchus* much ſpoken of, that ſaid, "The ſoul was *nothing*, it was "but an *opinion*; And the *Mortaliſts* they directly joyn with *Galen's* opinion. Who would think, that when we have the Scripture ſpeaking ſo plainly about the ſoul, that it is a ſpirit, that it removeth when the body is killed, that any ſhould be delivered up to ſuch licentious and abominable Doctrines?

Again,

Again, I adde, God createth it a *ſpiritual ſubſtance.* This oppoſeth the *Sadduces*, who denied any ſpirits. It is plaine by Scripture, that they are ſubſtances and ſpiritual ones, becauſe they ſubſiſt without the body. *Tertullian*, though he doth ſo acutely perſtringe the Philoſophers about the ſoul, yet ſome of them were more ſound then he, "Men (ſaith he) have "thought about the ſoul, either as *Platonis honor, Zenonis vigor, Ariſtotelis* "*tenor, Epicuri ſtupor, Heraclitii mæſtor, Empedoclis furor perſuaſerint.* It is true, ſome of theſe thought the ſouls to be bodies, and ſo doth *Tertullian*, and happily he might have been excuſed by taking *body* largely, for that which is not *nihil*, in which ſenſe he attributeth a body to God, but that he ſaith the ſoul is not only a body, but effigiated and ſhaped alſo, yea that the ſouls differ in ſex, which is very irrationall; We may then conclude this with a ſaying of *Numertus*, *That if any ſouls are corporeal, it is of thoſe, who ſay, ſouls are corporeal.*

A ſecond Propoſition is, *That though God doth create immediately the ſouls of all men ſpiritual ſubſtances, yet they are not compleat and perfect ſubſtances, as Angels are, but the eſſential parts of men.* Upon this Propoſition depends much weight of this Truth about the communicating of original ſinne, for we are apt to think God createth our ſouls like Angels, perfect and having ſubſiſtency of themſelves, whereas they are created as *parts of a man*, neither do they come from God any otherwiſe, *If God ſhould create a ſoul to ſubſiſt of it ſelf, and not to be united to the body to conſtitute a man, that ſoul would not be polluted.* But becauſe every ſoul is created as an *eſſential part of man*, and ſo hath its being: Hence it is, That it cometh into the world *part of* Adam, *and ſo obnoxious to that curſe*, which he had deſerved; whatſoever then in its firſt being is part of man, that is partaker of *Adam*'s ſinne and curſe; But the ſoul *in its firſt inſtant of being* is part of man, therefore no wonder if it became polluted and curſed. The example of that miraculous Reſurrection of *Lazarus* and others may ſomething clear this, they were fully dead, their ſouls and bodies union diſſolved, yet becauſe their ſouls were not made perfect and pure without ſinne, and tranſlated into Heaven, but by the power of God detained here on earth, that the glory of Chriſt might be exalted, he doth unite this ſoul, though with pollution to the body: Now Gods uniting of the ſinfull ſoul to the body, did not make him the cauſe of any ſinne therein, *Becauſe he united it as part of that man*, who yet was not wholly purged from ſinne. Now the reaſon why the ſoul is created, not as a perfect ſubſtance in it ſelf, is, *Becauſe it's the forme of man*, not an *aſſiſting* forme, and therefore is not in the body, as when an Angel did aſſume bodies, or as a man in his houſe, or as a Muſician uſeth an Inſtrument, but *a form informing*, whereby it is made an intrinſecal eſſential part of a man; The truth of this will give much light to our point in hand, the ſoul is created by God, *The informing forme of a man*, and ſo hath no *other conſideration*, but as an *eſſential part of him*; and therefore ſeeing the man is in *Adam*, whoſe ſoul this is, that is thereby expoſed to all the ſinne of *Adam*; Hence it is that there is ſome difference between the creation of Angels, and the Chaos at firſt, which were made abſolutely of nothing, and of the ſoul; For the ſoul, though it be created of nothing, yet becauſe a form hath an eſſential reſpect to its matter; for which cauſe *Cantarenus* (as *Zanchy* ſaith) affirmed, "The ſoul had a middle way of being between Creation and Generation; and therefore is that diſtinction of ſome learned men, that though the ſoul be not *ex materiâ*, yet it is *in materiâ*, God did not create it, but in the body, though not of the body, and thus farre it may be ſaid to be of man, as that he is the cauſe, though not of the being of the ſoul, yet of the being of it in *this body*.

The

The third Propoſition, The ſoul being thus created an eſſential part of a man, and the form informing of him: Hence it is, *That we muſt not conceive the ſoul to be firſt created, as it were, of it ſelf ſubſiſting, and then infuſed into the body*, but when the materials are ſufficiently prepared then as the Schoolmen expreſſe it well, *Infundendo creatur*, and *creando infunditur*, it's infuſed by the creating of it, and created by infuſing; So that the ſoul is made in the body organized, not without it; ſo the Scripture, *Zech.* 12. 1. *Who formeth the ſpirit of man with him*, and becauſe of the ſouls union to the body when thus diſpoſed; Hence it is that man may truly and univocally be ſaid to beget a man, though his ſoul be created; for ſeeing man who is the *compoſitum*, is the *Terminus generationis*; Hence it is that man begets man, as well as a beaſt, though the ſoul of a beaſt be from the matter, as we ſee in Chriſt, the Virgin *Mary* is truly ſaid to be the mother of Chriſt, though ſhe was not the mother of his Divine Nature, nor of his ſoul. Thus man doth properly beget another man, though the ſoul be by Creation (as the matter alſo according to Philoſophy is ingenerable) becauſe the ſoul is united to the body, *prepared* and *diſpoſed* for it by man; from which union reſulteth the *whole perſon* or *compoſitum*, conſiſting of ſoul and body: So that although man be not the cauſe of his childs ſouls being, yet that it hath a being in this body, and thereby ſuch a perſon produced, he is the cauſe of it, and by this, if well underſtood, you may ſee original ſinne communicated to every one, though the ſoul be created, *In that way which the humane nature is communicated to every one*: So that if we truly know how a man is made a man from his parents, we may alſo know how ſin is thereby alſo communicated.

The fourth Propoſition is, *Although God doth daily create new ſouls, yet his Decree and Purpoſe to do ſo was from all eternity*; And therefore in this reſpect we may ſay all men conſiſting of ſouls and bodies were preſent to God in *Adam* in reſpect of Gods Decree, and alſo his Covenant with *Adam*, ſo that although there be a new Creation, yet there is no new inſtitution or ordination on Gods part; Whereas therefore it's thought hard, that becauſe *Adam* was ſo many thouſand years ago, the ſoul created now ſhould partake of his ſinne. The Anſwer is, That in reſpect of Gods Decree and Covenant we were all preſent to God in *Adam*; There is no man hath his being *De Novo*, but unto God he was preſent from eternity; ſo that though the things in time have a ſucceſſion of being, yet to God all are preſent in eternity: Not that we can ſay they were actually ſinners, or actually juſtified, but in reſpect of Gods purpoſe all were preſent, and this will help much to facilitate this difficulty, we are as preſent to God in reſpect of his Decree, and knowledge, as if we had been then actually in *Adam*, in which ſenſe it's ſaid, *Omnes fuerunt ille unus homo*, and *Act.* 15. 18. *Known to God are all his works from the beginning.*

The fifth Propoſition. *Hence it is that the juſt and wiſe God is not to alter, and change that courſe of nature, becauſe man hath ſinned.* It is vain to ſay, Why will God unite this ſoul to the body, when thereby both ſhall be polluted? For though man hath by his ſinne deſerved that this ſhould be, yet God is not therefore to ceaſe of the continuing and multiplying of mankind, God doth keep to the fixed courſe of nature, notwithſtanding mans ſinne; And therefore we ſee that even to thoſe, who are begot in fornication and whoredome, yet even to ſuch in that unlawfull act, God giveth ſouls, becauſe he will not interrupt the courſe of nature.

The ſixth Propoſition. *Adam by his firſt tranſgreſſion did deſerve that all who ſhould be of him, ſhould be deprived of the Image of God, and the priva-*

tion of that doth neceſſarily inferre the preſence of all ſinne in a ſubject ſuſceptible: As take away light from the air, and it muſt be dark; ſo that this Propoſition anſwereth the whole difficulty: *Adam* deſerved by his tranſgreſſion, that all his poſterity ſhould become dead in ſinne; and as he had thus deſerved it, ſo God had ordained it, and appointed it; The ſoul then of every one being made *part of that man who is thus curſed in Adam*, it becomes deprived of the Image of God, and ſo full of ſinne; So that although God create the ſoul naturally good, yet becauſe *part of man condemned by his ſentence*, he denieth it that original righteouſneſſe it once had; God doth not infuſe any evil into the ſoul, nor is the Author of any ſinne therein, but as a juſt Judge denieth that righteouſneſſe, which otherwiſe the ſoul might have had: So that you muſt not look for an *efficient cauſe* of original ſinne in the ſoul, but a *deficient*, and *a meritorious cauſe*: So that the Summe is this, If you aſk, How cometh the ſoul defiled, if created of God? I anſwer, The *meritorious cauſe* is *Adam's* diſobedience, by his tranſgreſſion he demerited this for all that ſhould come of him. And if you ſay, Who putteth the ſinne in? I anſwer, There is no *efficient cauſe* that putteth it in: It is enough that God doth juſtly refuſe to give or continue his Image. And this being denied the ſoul, becauſe a ſubject either of holineſſe or ſinne, when wanting one muſt neceſſarily fall into the other: Thus it is with the ſouls being polluted, as it is with night, there is no efficient cauſe of the night, only the withdrawing of the Sunne neceſſarily maketh it: So God doth nothing poſitively to make the ſoul ſinfull, but according to his juſt appointment at firſt denieth that righteouſneſſe, which *Adam* wilfully put away from himſelf and his poſterity: So that we may as eaſily conceive of every childs ſouls pollution by ſinne, as of *Adam* and *Eve* themſelves. God made them righteous, but upon their tranſgreſſion they became unclean and ſinfull: How was this? God in juſtice denied the continuance of this holineſſe to them any longer, ſo that they became ſinfull, not becauſe God infuſed evil, but denied him that righteouſneſſe to them. This may fully ſatisfie the ſober and modeſt minded man.

Therefore the laſt Propoſition is, *That We cannot ſay, the ſoul being pure in it ſelf cometh into the body, and ſo is infected*; As if ſome wine ſhould be put in a poiſoned veſſel, for the ſoul and the body do mutually infect one another, not *phyſically* by contact, but *morally*; For the ſoul being deſtitute of the Image of God in all its operations, is ſinfull, and ſo all the bodily actions are polluted: And then again, the body that having loſt the properties it had before the fall, is a clod and a burden to the ſoul: Thus they doe mutually help to damne one another, the ſoul polluteth the body, and the body that again polluteth the ſoul; And thus thoſe two which at firſt God put together in ſo near an union to make man happy, are now ſo defiled, that both from ſoul and from body, the matter of his damnation doth ariſe. It is true, we may ſay inchoatively, Sinne is in the body before enlivened by the ſoul, in which ſenſe *David* bewailed his being conceived in ſinne, but explicitely and formally it cannot be, and therefore we are not to conceive ſinne in the body before the ſoul be united, or in the ſoul before the body be joyned to it, but as ſoon as they both became man, then they are under the juſt curſe of God, and the ſoul being blind, and the body lame, they both fall into that eternal pit of damnation, if the grace of God deliver not.

I may in time ſhew how many wayes the ſoul defileth the body, and the body againe infecteth the ſoul (viz.) *in a moral ſenſe*, and therefore let this ſuffice for the preſent; Onely from what hath been ſaid, let us turn our

Diſputation

Diſputation into Deploration, Let the head buſied to argue, be now as much exerciſed to weep; *Jeremiah* wiſhed his *head was a fountain of tears for the ſlain of his people*, and that was but a temporal death, and that of one Nation only, How much more may we deſire ſo for the ſpiritual death, and that of all in the world? Say unto all Heretical Teachers, *Get ye behind me Satans*, you hinder and trouble me in my humiliation: Is not the Infant new born ſwadled and bound up hand and feet, and ſo lieth crying? A ſad repreſentation, that ſo God might bind every one, and ſend him crying to Hell: Thus original ſinne opened Hell, kindled the fire of Hell, there was no Hell till this was committed: Oh grievous neceſſity and unhappy condition we are all born in! *Antequam peccemus peccato conſtringimur, antequam delinquimus delicto tenemur.* This, even this ſeriouſly conſidered, ſhould make us have no reſt, till we be put into the ſecond *Adam*, in whom we have Juſtification and Salvation.

A TREATISE OF Original Sin.

The Third Part.

HANDLING
The Subject of ORIGINAL SINNE,
IN
What Part it doth reside, and what
Powers of the Soul are corrupted by it.

By *Anthony Burgess.*



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A TREATISE OF Original Sinne.

PART. III.

CHAP. I.

Of the Pollution of the Mind with Original Sinne.

SECT. I.

EPHES. 4. 23.

And be ye renewed in the ſpirit of your mind.

CONcerning our Subject of Original Sinne, theſe particulars have been largely treated on, *viz.* That it is, What it is, and How it is communicated. The next thing therefore in our method to be conſidered, is, *The Subject of Inheſion, wherein it is, in what part it doth reſide, and what powers of the ſoul are corrupted by it.* There is indeed made by Divines a two fold Subject of original ſinne.

1. Of *Predication*, the perſons in whom it is affirmed to be, and that is *in all* who naturally come of *Adam*, *Chriſt* only is excepted; And in this there is not much controverſie, onely the *Franciſcan Papiſts* oppoſing the *Dominicans*, do hotly contend, that the Virgin

gin *Mary* was by ſpecial priviledge exempted from original ſinne, *Scotus* ſeemeth to be the firſt, that made it received as a kind of an Eccleſiaſtical opinion, whereas formerly it was but thought doubtfull, or at moſt probable: It is not worth the while to trouble you with this, and I may have occaſion ere the ſubject be diſpatched to ſay, what will be neceſſary to it: I ſhall therefore proceed to that which is more *practical* and *profitable*, even to ſearch into the ſeat and bowels of this original ſinne, that we may be fully informed, *no part* of the ſoul is free from this peſtilence. To which truth the Text in hand will contribute great aſſiſtance. And

For the Coherence of it briefly take notice that the Apoſtle at the 17th verſe giveth a ſhort but dreadfull Deſcription of a *Gentile* converſation, or the life of one without the knowledge of Chriſt; wherein you may obſerve a three-fold ignorance or blindneſs upon all ſuch, ſo impoſſible is it that of themſelves they ſhould ever come to ſee; There is a *natural* blindneſs, a *voluntary* contracted blindneſs, and a *judicial* one inflicted on them by God, for abuſe of natural light. Theſe three are mentioned in the 18th verſe. And in this *verſ.* 19. we have the formidable conſequence declared, That *being paſt feeling*, no remorſe of conſcience in them, *They give up themſelves to all wickedneſſe with greedineſſe:* Oh that this were only among *Pagans!* But how many have this natural, voluntary and judicial blindneſs and obſtinacy upon them under the light of the Goſpel? Yea, their eyes are more blinded, and hearts more hardned, where the means of grace have been contemned, then in the places where the name of Chriſt hath not been known. This black condition of Heathens being deſcribed, he compareth thoſe of Chriſtians with it, and ſo we have darkneſs and light here ſet together; And this the Apoſtle declareth, *verſ.* 20. *But ye have not ſo learned Chriſt*; Chriſt teacheth no ſuch wickedneſſe, yet becauſe many may have a bare knowledge, and a vain empty profeſſion of Chriſt, and live ſuch *Paganiſh* lives, he addeth a corrective to his ſpeech, which is worthy of all attention, *If ſo be ye have been taught by him, as the truth is in Jeſus.* This is an excellent limitation, men may know Chriſt, profeſſe Chriſt, and yet not do it, as *the truth is in Jeſus*; that is not to obey the Doctrine of Chriſt, as he hath commanded; Chriſt never required that thou ſhouldſt only make a profeſſion of faith in him, and then for thy life, that that may be full of vice and corruption, know, if you do ſo, you know not the truth as it is in Jeſus Chriſt. We have a like expreſſion, *Coloſ.* 1. 6. where the godly are ſaid, *To know the grace of God in truth*, and *Tit.* 1. 1. *There is the acknowledging of the truth after godlineſſe:* Oh let ſuch hear, and let their ears tingle, and their hearts tremble, who come to Church, profeſs Chriſt, and yet *runne in all exceſſe of riot!* What doth any knowledge profit if it be not of the truth as it is in Jeſus, if it be not an acknowledgment after godlineſſe, thou denieſt the faith, and art indeed worſe then an Heathen? There is *Theologia rationalis* and *experimentalis*, as *Gerſon*, or *Theologia docens* and *utens*. It is this later, *viz.* an exerciſed experimental Divinity, that maketh a Divine properly: Therefore *Ameſius* his definition of *Theologia* is good, that it is *Doctrina Deo vivendi*, a Doctrine whereby we are taught to live unto God. Every wicked Chriſtian is worſe then a Pagan; But who will believe this report? Now that we may know what it is to know *truth as it is in Jeſus*, he inſtanceth in a twofold effect or demonſtration thereof:

The firſt is, *To put off the old man with the deceitfull luſts thereof.* This *old man* you heard is original ſinne, this muſt be mortified with the immediate iſſues thereof: So that a true knowledge of Chriſt doth not only cleanſe the ſtreams, but the fountain alſo, doth not onely change the converſation of a man, but the heart, the affections, the whole man. It goeth to the root as well as the branches.

And the ſecond effect is in the Text, *To be renewed in the ſpirit of your mind*; wherein

wherein we are to obſerve the *Duty*, and the *Subject* of it. The Duty is ἀνανεοῦσθαι *To be renewed*; We read it Imperatively, but in the Greek it is the Infinitive mood, as alſo the Duty *to put off*, mentioned *ver.* 22. is in the ſame mood, for theſe Infinitives do relate to the *Verb*, being taught as *the truth is in Chriſt, to be taught to put off, to be taught to be renewed*; If ſo be we conceive of thoſe to whom *Paul* writeth, as converted already, then this duty of renovation, is to be underſtood of further increaſe and degrees. To be more renewed every day, for it is uſual with the Apoſtle to write to thoſe who are ſuppoſed to be in the ſtate of grace, that they ſhould be more ſanctified and reconciled to God. To *be renewed*, is to have the mind indowed with *new Properties* and *Qualities*; for ignorance, knowledge; for atheiſm and unbelief, faith; for ſinfull and vain thoughts, gracious and holy ones, *&c.* So that there are two extreame errours in the expounding of this:

1. Of the *Illyricans*, who as they held *ſinne to be the ſubſtance of a man*, ſo this renovation they muſt hold to be *ſubſtantial*, not *accidental*. But it's abſurd to ſay, a man muſt have a new ſoul eſſentially in regeneration.

The other extream is of *Socinians*, for they holding, *There is no ſuch thing as original ſinne*, they muſt needs ſay, That this renovation is only in regard of *contracted ſinne*, and *external impiety* in the life, not in reſpect of any inbred and inherent pollution in the mind: But this alſo is againſt the Scripture.

The ſecond thing in the Text, is the *Subject* of this renovation, *The ſpirit of your mind*. Concerning the difference between *ſpirit* and *mind*, many thoughts have been, but either it is an *Hebraiſm*, and is no more then the mind which is a ſpirit, or elſe ſpirit is taken for that which is the moſt ſublime, noble, and alſo moſt active and vigorous in a man. Thus *Job* 20. 3. *We have the ſpirit of underſtanding*, And *Iſa.* 11. 2. *The ſpirit of wiſdom, the ſpirit of counſel*, and *the ſpirit of knowledge*; Yea, it is ſometime applied to the vigorous and high actings of evil, as *Hoſ.* 4. 12. *The ſpirit of whoredom*; And the *ſpirit of whoredoms*, Hoſea 5. 4. So that when the Apoſtle doth not ſay, *Be renewed in your mind*, but *in the ſpirit of your mind*; This ſuppoſeth, *That what is moſt choiſe, excellent and noble, even in the rational part of a man, called for its dignity* τὸ ηγεμόνικον, yet this is all over polluted by original ſinne, and ſo needeth a renovation: As for thoſe who by the *ſpirit* would underſtand the *holy Ghoſt*, that is moſt abſurd, For how can we be renewed in that?

SECT. II.

THe Text thus opened, we may ſee two Doctrines in the womb of it, the firſt implied and ſuppoſed, *viz.*

1. *That the mind of every man in all the choiſe operations thereof, is wholly polluted and ſtained.*

2. *Becauſe it is thus polluted that needs regeneration and renovation as well as any other parts.*

The former Doctrine is only to my ſubject in hand; for now my work is to ſhew you, Wherein this contagion doth diſcover it ſelf? And I ſhall begin with that which hath the greateſt dignity in a man, and if that hath not eſcaped pollution, much leſſe may we think the other parts have; *And if the eye be dark, how great muſt our darkneſſe be?* And before we ſpeak particularly to that, let us ſay ſomething in the general about the ſubject wherein this original ſinne is ſeated.

SECT. III.

FIrſt, There hath been ſome, who have not ſo much ſeated it in the ſoul, as made the very ſoul and ſubſtance of a man to be original ſinne; So that we might properly and truly ſay, Man was ſinne it ſelf. The Author of this was *Flaccius Illyricus*, who in many things is to be praiſed for his diligence and induſtry, but he was of a turbulent ſpirit, very reſtleſs; inſomuch that in his ſtudies at firſt, he was ſo greatly tempted, that many times publick prayer was made for him in the ſolemn Aſſemblies. (*Vide* Horned. *Sum. Controv. de Lutheraniſmo.*) This man out of great earneſtneſs to oppoſe *Papiſts*, yea and the *Lutheran Strigelius*, who extenuated original ſinne, fell into another extream, making it to be the very ſubſtance of man. It is true, Some have excuſed him, as thinking his opinion was ſound, onely his words were obſcure and dangerous, for he doth often diſtinguiſh between the *Homo Phyſicus*, and the *Homo Theologicus*, he maketh the Theological man, as he is in ſuch a conſideration to be onely ſinfull. But ſurely it is as eaſie to underſtand *Epicurus* his Atoms, *Pythagoras* his numbers, *Plato's Ideas*, *Ariſtotle's Entelechias*, as *Illiricus* his *Homo theologicus* in the way he layeth it down, denying all along, that original ſinne is an accident. This opinion made a great rent among the *Lutherans*, whereof ſome were called *Subſtantiarii*, others *Accidentarii*, as *Coccius* the Papiſt relateth (*Coccius Theſ. de peccato.*) but this is to be refuſed with great indignation: Original ſinne is moſt intimately cleaving to us, inſeparably joyned to the nature of man, yet it is not the nature of man, for then Chriſt could not have taken our nature without ſin. Though therefore it be ſeated in the ſoul, and that moſt tenaciouſly, yet it is not the eſſence of a man: But of this more in its time.

Secondly, It is alſo a great Diſpute among the Schoolmen, Whether original ſinne be immediately and proximely ſeated in the eſſence of the ſoul, or in the powers of it? Whether becauſe it is firſt in the eſſence of the ſoul, therefore the underſtanding and will are corrupted? Or, Whether theſe powers are firſt polluted and infected by it? But this is founded upon a philoſophical Diſpute, Whether the ſoul and the faculties thereof are diſtinguiſhed: And therefore I ſhall not trouble you with it.

Thirdly, Some Papiſts have limited original ſinne onely to the affections, to the inferiour and ſenſitive part of a man, as if ſinne were not in the underſtanding, and reaſon at all, but in the affections and fleſhly part onely; But the more learned of the Papiſts gainſay this, and do acknowledge, that the mind as well as other parts is polluted with this leproſie.

SECT. IV.

Wherein Original Sinne hath infected the minds of all men.

THeſe things premiſed, Let us conſider, *Wherein original ſinne hath infected the minds of all men, ſo that in reſpect thereof that is to be renewed.* And

I. Firſt, *Horrible ignorance of God, and the things of ſalvation doth cover the ſoul of every man by nature, even as darkneſſe was upon the face of the deep.* Thus *Rom.* 3. you heard the Apoſtle pronounceth generally, *There is none that underſtandeth, or ſeeketh after God, No, not one.* Hence alſo *Epheſ.* 5. 8. unconverted perſons are ſaid to be *darkneſſe* in the very abſtract, and that both becauſe of their original and acquired blindneſs of mind upon them; What could the wiſeſt,

wiſeſt and moſt learned of the world do in reſpect of any knowledge of Chriſt, if this were not revealed? for this cauſe it is called the *Miniſtery*, and the Goſpel is conſtantly compared to *light*, and all the world is ſaid, *To ſit in darkneſs* till this doth ariſe; ſo that our minds are by nature wholly ignorant about our ſelves, about God and Chriſt; which made our Saviour ſay to *Peter*, upon his confeſſion, *That fleſh and blood had not revealed this to him*; whereas then in the ſtate of integrity our minds were as glorioufly filled with all perfections, and abilities, as the firmament with ſtarres, there was *ſapience*, in reſpect of God, *ſcience*, in reſpect of all natural things to be known, and *prudence*, in reſpect of all things to be done; now our eie is put out, and like *Sampſon*, the *Philiſtims* can do what they pleaſe with us, for this reſpect it is, that every creature is better then man, they have a natural inſtinct, whereby they know what is proper for them, *Opera naturæ ſunt opera artis*, or *intelligentiæ*; They have as much knowledge ſenſitive (I mean) as they were made with at firſt, even the leaſt creatures and moſt deſpicable; yea God is, *maximus in minimis*, moſt wonderfull in the leaſt things, which made *Auſtin* preferre a *Fly* before the *Sunne*, and that he did more admire, *Opera Formicarum*, then *Opera Camelorum*, the wiſe workes of the Ant, before the heavy burdens of Camels: Thus all creatures have a ſuteable knowledge for their end in their way, only man is in horrible darkneſs, and is abſolutely ignorant about God or his own happineſs. Therefore thoſe opinions of ſome, who attribute a poſſibility of ſalvation to *Heathens*, by the natural knowledge they have, do in effect make void Chriſt and the Goſpel.

Secondly, Original ſinne doth not only deprive us of all knowledge of God in a ſaving way, *but alſo filleth us with error, and poſitive miſtakes*, whereby we have not only unbelief, but *miſbelief*, our condition were not ſo univerſally miſerable, if ſo be our mindes were only in a not knowing, or meer privative ignorance about God: but oh the groſs foul and abſurd perſwaſions men have naturally about God! The Atheiſme naturally that is in us, either denying or doubting about God; but eſpecially, the falſe and abſurd repreſentations of God to us; It is from the error in mans mind, that *Polytheiſme* hath ſo abounded, perſwading themſelves of many gods; yea, the idolatry that hath filled the *paganiſh* world, and under ſubtile diſtinctions hath invaded the Church alſo, doth abundantly proclaim original ignorance and error in us about divine things; yea, the wiſer men, as the Apoſtle obſerveth, *Rom.* 1, *They became the more fooliſh in their imaginations, turning the image of God into the likeneſs of the vileſt creatures.*

But before we proceed, we muſt anſwer an Objection, that may be made to the Doctrine delivered; for it will eaſily be ſaid, *That the corruption hitherto mentioned in the underſtanding is actual ſinne rather then original; Ignorance, Atheiſme, Idolatrical thoughts of God, theſe muſt neceſſarily be judged actual; and if it be ſo, Why do we aſcribe this to original?* And indeed this Objection is commonly made by *Papiſts*, againſt the Poſitions and Confeſſions which the *Proteſtants* have made about original ſinne; for when they diſcribe the nature of it, they uſually inſtance in particulars, as *horrible ignorance, Atheiſm*, and *diſſidence in the mind*, &c. To this the *Papiſts* reply, ſaying, *We confound actual and original ſinne*; yea, when we bring that famous place. *Gen.* 5. 6. *The imaginations of the thoughts of the heart, are onely evil, and that continually*, to prove original ſinne, they reply the ſame thing to that Text alſo.

Therefore to clear this, we are to know, that it is true, Atheiſme, ignorance; theſe are *actual* ſinnes, as they are put in *exerciſe*, but yet when we aſcribe them to original ſinne, we do not ſo much mean, *the actual exerciſe* of theſe evils, as the *Proneneſs and propenſity of the heart to them*: So that our meaning is, The heart of it ſelf is prone to all theſe actual wickedneſſes; Therefore

though we name theſe as actual, yet you muſt underſtand them, *habitually and ſeminally*, there being an *inclination* to all that impiety.

Only the reaſon, why we deſcribe original ſinne thus, as if it were actual pollution, it is, *Becauſe that it is a principle alwaies acting, it never ceaſeth*; the ſparkes of this luſt are like thoſe of hell which never go out; as the heart of a man naturally, never ceaſeth its motion, ſo neither doth the evil heart of a man.

This difficulty being removed, let us proceed to diſcover further actings of original ſinne in the mind, and ſpirit of man, And

II. The ſecond in order is, *That incapacity, which is in every mans underſtanding about holy things*: Divine and ſupernatural things are no more received by him, then a Beaſt doth apprehend the things of reaſon; We have this fully affirmed, 1 *Cor.*2.14. *But the natural man receiveth not the things of God, neither can he know them, becauſe they are ſpiritually diſcerned*; you ſee there is no habitude or proportion between the underſtannding of a natural man, and ſpiritual things, no more, then is between the bodily eie, and a ſpiritual: ψυχικος ανθρ, is one that doth, *excolere animam*, ſuch as labour to adorne and perfect the ſoul, with the moſt intellectual and moral indowments that are: a *Tully*, a *Plato*, an *Ariſtotle*, theſe, if brought to Goſpel-truths, are not ſo much as *noctua ad ſolem*, Owles to the Sunne-beames; To this purpoſe alſo, *Rom.*8.7, we have not only this truth aſſerted, but alſo aggravated, where the *carnal mind* is ſaid, *To be enmity againſt God, and it is not ſubject to the Law of God, neither can it be.* By which places of Scripture, it is evident, That the mind of man, hath an utter incapacity, as to any divine things. Indeed there is a *paſſive capacity*, as ſome expreſs it, and ſo the mind of man is ſuſceptible of holy truth, and ſuch a capacity is not in a beaſt; as that is not capable of ſinne, ſo neither of regeneration; But then there is an *active capacity*, when the ſoul by ſome ability and power of its own, is able to move to theſe ſupernatural objects; and thus the underſtanding of the *moſt learned* in the world, cannot of it ſelf receive it, and therefore faith is ſaid, *To be the gift of God*; ſo that we may juſtly abhorre the *Arminians*, *Probitas animi*, and *Pia doxilitas*, which they make preparatory or main part to converſion: Now there is a twofold receiving of divine Truths.

1. *Speculatively, by a bare dogmatical aſſent*; and even thus, none by nature can receive the Truths of God; for the *Phariſees* though they heard Chriſt *preached*, and ſaw the *miracles* he did, yet they did not believe with ſo much as a *dogmatical faith*.

2. There is a *practical, and experimental receiving of holy Truths in the power of them, which is here called, the knowing of Truths, as they are in Jeſus*, and this much leſs are we able to receive: To the former is required the common grace of God; To this a more ſpecial one. Wonder not then, if you ſee men, even the moſt learned, naturally ſo bruttiſh, ſo ignorant about divine things, That they have no more underſtanding, and apprehenſion about heavenly things, Oh bewail original corruption, which maketh thee ſo unteachable, ſo untractable! Why doth not every Scripture-truth, every powerfull Sermon have its full and powerfull operation upon thee, but becauſe it doth not meet with a preparedand fitted ſubject?

III. Thirdly, *Original ſin polluteth the underſtanding, by making it to incline to curioſity, and a prying into ſuch things, which God hath not revealed. Adam's* actual ſinne, which is our original imputed one, was partly this, *They deſired to be as gods, to know good and evil*, which *hath left its* impreſſion upon all: Like the *Bethſhemite*, we deſire to be *looking into the Ark*. The Apoſtle, 1 *Cor.*4.6, as he would not have the *Corinthians, think of men, above that which is written*, ſo much leſs of God contrary to that which is revealed:

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This is a great evil upon the underſtandings of men by original ſinne that now the mind is not contented with the rule God hath given it; They think it a ſmall and contemptible matter to know no more then what may be known by the Scripture, but they affect extraordinary things; This curioſity is that which filled the Church once with ſo many *Schoolemen and their Queſtions*, as *Ægypt* was once with *Caterpillars*. It is true, *School-divinity* hath its uſe, and ſo farre as they deal ſolidly, and improve natural reaſon in any point, they are very admirable; bu: when once they fall into their uſeleſs, unprofitable and ſublime Queſtions, where neither the Word of God, or ſure reaſon can conduct them, then they vaniſh like ſmoak in the air: how raſh are they in their Diſputes about *Angels?* With what nice conceits have they obſcured the Doctrine of the *Trinity?* Inſomuch that we may ſee much of original ſinne in them, inclining and hurrying of them to a bold and venturous determination of ſuch things, which God hath not manifeſted; ſo that none of their *ſeraphical, ſublime*, or *angelical Doctors*, could begin their Diſputations, as *John* his Epiſtle: *That which we have ſeen, we have heard, and our hands have handled*, 1 Joh. 1. 1. Though therefore the *Schoolemen* have in ſomethings their great uſe, yet in their difficult niceties, which are but as ſo many cob-webs, there they are as much to be ſlighted; as one king did a man, who boaſted, he could ſtand at a diſtance and throw a grain of corn through the eie of a needle. Again this original curioſity of the mind, venteth it ſelf in all thoſe *Magick Arts and Witchcrafts* which have abounded in the world; as alſo in *judiciary Aſtrology*, and ſuch deceitful impoſtures, men affecting, as *Adam* did, *to be like God*, to be able to declare the things that are to come. *Act.* 19 19. They are called, *curious arts*. Furthermore this curioſity of the mind is ſeen, in *nauſeating* and *diſdaining known things*, and what are already diſcovered, and ambitiouſly thirſting to find out ſome *Veritas incognita*, as others have done *Terra incognita*, To bring ſuch new things to the world, that were never knowen, or heard before: It's from this ſinful curioſity, that men forſake the good Truths of God, and runne after *hereſies, errors*, and whatſoever hath *novelliſme* in it: ſo that he, who would examine himſelf about his *regeneration*, muſt look to the renovation of his mind in this particular, as well as any other.

Fourthly, *Original ſinne diſcovereth it ſelf in our minds, by the vanity that they are filled with*, 1 Cor. 3. 20, *The Lord knoweth the thoughts of the wiſe, that they are vain*; If the thoughts of wiſe men (without the Scripture) be vain, how much more of men, who have no more then natural ability? And certainly this muſt needs be a very heavy cenſure upon man, that he who hath the beſt parts, the greateſt underſtanding, yet till grace ſanctify, he is but a vain man; His mind is a vain mind, his underſtanding is a vain underſtanding; many waies the vanity of it might be diſcovered, as thus, *The underſtanding of man is naturally more affected with pleaſing things, then with ſolid and ſound Truths*; it is more affected with words, language, jeſts, and merry tales, then with that matter which tendeth to ſpiritual edification; Is not this a great inſtance of the vanity upon our minds? to regard leaves more then fruit, chaff more then good ſeed, pictures and ſhews more then ſubſtances: whence ariſeth that delight in embroydered language, in playes and Comedies, and in *Romances*, and ſuch *bubles*, and empty vapours, but from a vanity upon mans mind? To be pleaſed with ſtories, and merry tales, more then a powerfull and divine Sermon? Is not this, becauſe mans mind is vain? Since mans fall, as the will, though a noble part of the ſoul, yet doth act dependently and ſlaviſhly to the ſenſitive appetite; we will not what is good, and the acceptable will of God, but what our ſinful affections ſuggeſt to us: ſo the underſtanding, though the ſacred faculty, (as it were) of the ſoul, yet IIII.

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acts dependently on the fancie, and ſo what tickleth and pleaſeth that, the mind alſo is moſt affected with. *Auſtin* did much confeſs and bewail this vanity of his mind, whereby he did diſdain the ſimplicity of the Scripture, and deſired to hear that eloquent *Ambroſe*, not out of love to matter, but to words; This is a childiſh vanity, like Children that delight in a Book for the pictures that are in it, not the matter contained therein. This vain mind hath ſometimes affected both Preacher and Hearer, what applauded Sermons have there been, and yet nothing in them but deſcanting upon words, and affecting a verbal pomp, being like the Nightingale *Vox & preterea nihil*, like Puppets ſtuft with bumbaſt, having no life at all within them? and all was accounted prating that was not ſuch a wordy preaching. And truely, this vanity hath much infected the mind of hearers; men coming to the Word preached, not as to hear the Oracles of God, with fear and trembling, but as to the Schooles of oratory, looking to the powdring of their words, and the dreſſing of the language, as much as to the ſetting and ordering of their own hair; Is not this a great evil and vanity, thus to regard the healing of the finger, when the heart is deadly ſick? If thy mind be renewed in this, it will alſo appear, and for that vanity, there will be ſolid gravity.

V. Fifthly, *Original ſinne filleth the mind with exceeding great folly*; So that no man born a natural fool is more to be pitied, then every man who by nature is a ſpiritual fool. Thoſe conceited wiſe ones of the world, who condemne the godly for a company of fools, they are fools in the higheſt degree, as may eaſily be evinced: If ſo be (*Job* 4.18.) God is ſaid, *To charge his Angels with folly*, (and that, as ſome expound,) even the good Angels themſelves, becauſe that wiſedome they have comparatively to Gods, is but folly; how much more is this true of man fallen, who hath loſt that wiſedome God once beſtowed upon him? If you ask, Wherein doth a natural mans folly appear? Truly in every thing he doth, *Eccl.* 10.3, *His wiſdome faileth him, and he ſaith to every one, he is a fool*; Every oath, every lie, every drunken fit proclaimeth a man to be but a fool; If he had the wiſedome of Gods Word he could never do ſo; eſpecially the folly of man by nature is ſeen theſe waies.

1. *In making himſelf merry with ſinne.* It is jollity and ſport to him, *to be fulfilling the luſts of the fleſh*, and is not this folly, to be playing with the flames of hell? as you ſee fools go laughing to the ſtocks, ſo do they to hell, *Prov.* 10.23, *It is a ſport to a fool to do miſchief*; herein then thy fooliſh mind is ſeen, that thou canſt laugh and ſport it ſo in the actings of ſinne, which are the preparatoryes to thoſe everlaſting burnings in hell.

2. Thy folly by nature is ſeen, *In preferring a creature before God*; what is this but the fools bable before the Tower of *London*, as the Proverb is? yet this folly is bound up in every man, till grace make him wiſer; he loveth the creature more then God, he had rather have a drop then the ocean, earth then heaven, dirt then gold; Is not this greater folly then can be expreſſed? yet till regenerated, ſuch a fool thou art, though thou art never ſo wiſe in thy own conceit.

3. We are naturally fooliſh, *In that we attend only to thoſe things that are for the preſent, and never at all look to eternity*; becoming herein like bruit beaſts, that regard only what is before them. *Moſes* doth in the name of God wiſh, *Oh that my people were wiſe* (Deut. 32.29.) *that they would underſtand their latter end!* It is wiſdome to look to the future; hence they ſay, *Prudens*, is, *quaſi porro videns*, he ſeeth a farre off; but take any natural man, doth all the wiſdome he hath, ever make him to attend to eternity? what will become of him at the day of judgement? now he is at eaſe, and in good liking, but what ſhall he do, when that great day ſhall come? he is farre from *Hieroms* temper, thinking he heard alwaies, that terrible noiſe ſounding in his eares,

eares, *Arise and come to judgement*; Oh thy folly then! who doſt in effect ſay, Give me that which is ſweet here, though hereafter I be tormented to all eternity.

4. *Thy folly is abundantly diſcovered in this, that thou takeſt no paines to know the beſt things, the chiefeſt things, the things that moſt concerne thee.* Naturally thou knoweſt nothing of God, or Chriſt, or the way to heaven, which yet is the proper end for which God made thee; if folly did not reign in thy underſtanding, thou wouldſt not be ſo careleſs herein: Thou art carefull to know how to live in this world, but not how to live eternally in the world to come; Thou knoweſt how to buy and ſell, how to plough and ſow, but knoweſt not the principles of Religion, which muſt ſave thee, Doth not this proclaim thy folly?

5. Original ſinne is diſcovered in our fooliſh mind, *By the inconſiderateneſs that it is guilty of.* It's want of conſideration that damneth a man. *Intellectus cogitabundus eſt principium omnis boni*, Pſal. 50. *Oh conſider this, ye that forget God!* Did a man conſider the majeſty of God, the dreadfullneſs of hell, the ſhortneſs of the pleaſures of ſinne, the mortality of the body and the immortality of the ſoul, How could he ſinne? This fooliſh inconſiderateneſs maketh man, though mortal, to procraſtinate his converſion, he is alwaies beginning to repent, beginning to reforme, *Inter cætera mala, hoc habet ſtultitia, ſemper incipit vivere.*

6. Not to inlarge in this, Thy folly in thy mind is ſeen, *By thy imprudence and injudicionſneſs*; Thou doſt not judge godlineſs, the favour of God and grace, better then the whole world; as the child thinketh his nut better then gold, *Sapiens eſt cui res, ſapiunt prout ſunt*; if thou wert wiſe, things would ſavour to thee as they are, earthly as earthly, heavenly as heavenly; ſo that the folly of man naturally is ſeen in this, that he ſavoureth not the things of God, he hath no judgement to eſteem of the true pearl, and therefore will not part with the leaſt thing to obtain it.

Sixthly, *The mind hath loſt its ſuperiority in reſpect of the other parts of the ſoul, and its ſubordination to God*; *both which were the great perfections thereof*; For ſuperiority and preheminency, the mind is now debaſed, and this light is put now, not under a buſhel, but a dunghill. God indowed man with underſtanding, that it might be like a Queen in the ſoul, directing and ordering all actions to true happineſs, Though the *will* be chief in *power* and *efficacy*; yet the *underſtanding* is in *direction* and *counſel*; Inſomuch, That the *will* is called *cæca potentia*, a blind power of the ſoul, being eſſentially ſubordinated to follow the dictates of the underſtanding; and if the *will* be thus ſubordinate, that is called a rational power *participativè*, though not *formaliter*: no wonder then if the ſenſitive and affectionate part of a man, his love, his grief, his anger, theſe were not to riſe or ſtirre, but as the underſtanding did give orders to them; Thus was the underſtanding of a man placed in him, as the Sunne in the Firmament, to give light to all the powers of the ſoul; but now by original corruption it's dethroned, it's ejected out of its power, and is made a ſervant to every luſt that reigneth in the will, and the affections; hence it cometh about, That whatſoever a mans corrupt heart carryeth him unto, preſently the *mind* of man, being like a bribed advocate, pleadeth for the lawfullneſs and the neceſſity of it. It is true indeed, we have a rule in Divinity, *Nemo poteſt credere, quia vult*, No man can believe a thing to be true, meerly becauſe he will, but yet the will and affections can ſo divert the underſtanding, or put miſts and pretences before it, that now it's become like the Sunne in a foggy miſty day, that cannot put forth its light: ſo that if you do ask, *what is the true original cauſe of all heretical opinions, and corrupt practiſes?* you may ſay, It's becauſe the mind doth not keep up its primitive power. As the reaſon VI.

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given in the *Judges*, why ſo much Idolatry and other wickedneſſe was committed, was, becauſe *there was no King* (no Governour) *in Iſrael, every one did that which was right in his own eyes.* Thus if you aske, Whence is that confuſion in a mans opinion, in a mans practices? It's becauſe the mind of a man is degraded, the will is carried out to what it liſteth, every ſinfull affection and paſſion doth what it pleaſeth; So that whereas all our affections and actions ſhould have their firſt riſe from the guidance of the minde; Now our luſts and affections doe firſt move, and then the underſtanding is imployed to defend and excuſe the lawfulneſſe of them: Oh then bewail this ſad deſolation come upon thee! Thy minde and judgement are become ſlaves and vaſſals to every unlawfull way, to plead for that, to defend that, to excuſe that: Thus (as the Scripture) when it ſpeaketh of a civil deſolation, making a confuſion upon the Governours thereof, ſaith, *The heavens are turned into blackneſſe*, or, *The Sunne and Moon into blood*; ſo it is now upon the face of a mans ſoul; if reaſon and judgement were ſtrong enough to doe their office, there would not be that inſolency of the affections, and rebellion in our wils, which doth now wholly overpour us.

The ſecond thing in this particular is, *The ſubordination of it to God, and to his Rule.* The mind of a man did then wholly follow the Rule God had preſcribed it. To believe, to think, to judge, as the Rule was, but now it's become hereticall. It's prone to chooſe an opinion of its own, a Doctrine of its own; Although the word *Hereſie* in it ſelf, ſignifie neither good or evil, and therefore in *Euſebius*, *Conſtantine* applieth it to the Chriſtian Religion, calling it hereſie, as *Tertullian* doth the Chriſtian Religion *Secta*, a Sect; yet in Eccleſiaſtical Writers, if not conſtantly in the Scripture, it is uſed in an ill ſenſe, and ſignifieth an election or adhering to a way of our own deviſing, and not that which is commanded by God. *Tertullian* cals *Adam's* ſinne *hereſin*, becauſe committed of his own choice againſt Gods will: Inſomuch that though there may be many particular cauſes of hereſies, as ignorance, pride, diſcontent, covetouſneſs, and ſuch carnal principles; yet the main is, that proneneſs in the mind to lift up it ſelf againſt God and his Rule, having loſt its primitive ſubordination to God. This want of ſubordination to God and the Scriptures, is notably ſeen in Heretiques, who when they perceive Scripture againſt them, rather then ſubmit, they will be guilty of Scripture-ſlaughter, as *Tertullian* called it, *Marcion* (ſaith he) cometh not with *Stilo ſed Machara*, draweth his ſword, and detruncateth a great part of Scripture: Others, though not ſo audacious, yet becauſe they will not ſubmit, do not *Materiam ad Scripturas*, but *Scripturas*, and *Materiam accommodare*, not ſubmit their opinions to the Scripture, but the Scripture to their opinions. *Valentinus* openly profeſſed, He did amend the Goſpel.

VII. Seventhly, Herein is original corruption greatly depriving the mind of a man, *In that it ſmaketh a man prone to deceive and coſen himſelf, ſo that ſinne is preſented as ſweet or profitable, and good to be imbraced, holy things are preſented as difficult and irkſom*; Eſpecially this ſelf-deceiving is ſeen in the judging of our ſelves good and right, when indeed we are abominable and loathing to God; Whence is it that every mans ways are clean in his own eyes? Whence is it that every man is a *Pygmalion* in love with himſelf, or rather a *Phariſee to juſtifie himſelf?* Yea, as it is, *Pſal.* 50. 21. *They judge of God like themſelves*, loving what they love, pleaſed with what they pleaſe: As the *Ethiopians*, though Chriſtians, yet worſhipping the Virgin *Mary*, paint her like a Blackmore, becauſe they are black: Now what a fearfull pollution is this, to deceive our ſelves about God, about ſin, about godlineſs, our own ſouls? So that when we can have a pretence, or a colour to juſtifie our ſelves, then we rejoyce: This ſelf-deceiving is often taken notice of by the Scripture,

pture, 2 *Pet.* 2. 13. *Gal.* 6. 3. 1 *Cor.* 6. 9. & *Jam.* 1. 22. it's παραλογιζόμενοι, *Deceiving your own ſelves, putting a fallacy*, or a *falſe ſyllogiſme* upon our ſelves; And indeed it might be eaſily ſhewed, how many falſe ſyllogiſmes a man impoſeth upon himſelfe; Doth not *Preſumption* argue *à diviſis ad conjuncta*, from the means divided, yet to obtain the end? Yea, in every prayer, in every religious duty the natural man taketh, *Non cauſam pro cauſâ*, becauſe he performeth theſe duties, he thinketh he ſerveth God, whereas it is not an holy principle, or gracious motive putteth him upon them, but formality, cuſtomarineſſe, or ſome other inferiour motive; Thus every natural man deceiveth himſelf by falſe cauſes, he thinketh he repents, he loveth God, he hath a good heart, he ſhall be ſaved, when alas all this while thou art deceived, and deceiving of thy ſelf; Mourne then under this native-pollution, that thou art ſo deceived in all things about thy ſelf, about the work of grace, about what is fleſh, and what is ſpirit, that thou art deluded in all things, and takeſt counterfeit for that which is true and genuine. Under this head we may comprehend all that craft and ſubtilty in men (as in the *Jeſuites*) to maintain Idolatry or Hereſie; For the Devil as at firſt, ſo ſtill he delights to uſe Serpents, becauſe they are more crafty then others; The craft alſo in man naturally to do miſchief, (for which they are compared in Scripture to *Foxes*,) doth declare, how original ſinne hath all over infected the mind.

Eighthly, The great pollution of original ſinne upon our minds is ſeen, *In the* VIII.
proneneſſe to vain, idle, ſinfull and roving thoughts, ſo that theſe do diſcover an unclean fountain of the heart more then any thing. Whence do theſe ſparks ariſe, but from that furnace of ſinne within thee? The Air is not fuller of Flies; *Ægypt* was not fuller of Frogs, then every mans heart is naturally of idle, vain, foolish and impertinent thoughts; *Thoughts*, they are the *immediate product* and *iſſue* of original ſinne; The firſt born, they are ſtreams that come immediately from the fountain: Now certainly, if a man had by nature an holy ſanctified mind, he would alſo have holy and ſanctified thoughts. Think you that *Adam* in integrity, or the good Angels are troubled with thoughts as we are? For all the while a man is natural, he never had a good thought in him, he might have a thought of good, but not a good thought; For as every *Cogitatio mali*, is not *Cogitatio mala*. We may think of evil to abhorre and deteſt, and this thought of evil is good; So in a natural man, though he may have a thought about good, yet it is not in a good manner, and therefore evil, though the object matter be good; What then will proſtrate thee, and make thee lie grovelling upon the ground, loathing thy ſelf, if this do not? Amongſt the millions and millions of thoughts which thou haſt, there is not one, but it is either vain, proud, idle, or impertinent; yea our thoughts are not in our own power, no more then the birds that flie in the air, but they ariſe antecedently to our own will and deliberation; And certainly, if vain thoughts be ſuch a burden to a regenerate man, if they do captivate and inthrall him, which made one cry out, *Libenter (Domine) bonus eſſe vellem, ſed cogitationes meæ non patiuntur*, I would gladly be good, but my thoughts will not ſuffer me; No wonder, if to the natural man, who is under the power of original ſinne, that ſinfull thoughts hurry him away without any reſiſtance.

Ninthly, *Original pollution doth greatly defile the mind of a man in the mu-* IX.
tability and inſtability of it? Inſomuch that the judgement of every natural man, deſtitute of true light and faith, which doth onely conſolidate the ſoul, is like a reed ſhaken with every wind; he is mutable and various, ready every day, or every year to have a new Faith, and a new Religion; This maketh the Apoſtle inform us, That one end of the Miniſtry, *Epheſ.* 4. 14. is, *That we be not*

carried away with every wind of Doctrine; Such empty ſtraws and feathers are we, that any new opinion doth preſently ſeduce us; and therefore the Scripture doth preſs a *ſound mind*, and *an heart eſtabliſhed with grace*, which is the ſpecial preſervative againſt ſuch inſtability. *Aquinas* maketh this the reaſon of the good Angels confirmation in grace, and that they cannot now ſinne, becauſe ſuch is the perfection and immutability of their natures, that what their underſtanding doth once adhere unto, they cannot change. Indeed it is thus with God, that his knowledge is unchangeable, but there is no reaſon to attribute this to Angels, and therefore their confirmation in good, is not ſo much to be attributed to any intrinſecal cauſe in themſelves, as to the grace of God eſtabliſhing them; But how farre ſhort was man newly created of ſuch immutability? How much more then man fallen? From this pollution it is, that we have ſo many apoſtates, that there are *Seekers*, that there are ſo many *Neutrals*, that there are ſo many who think any, in any Religion may be ſaved. It is true, there may be a juſt cauſe of changing our minds in Religion, as when educated in *Popery*, or when we have received any *heretical opinions*, but I ſpeak here of that inſtability which is naturally in the mind of a man, that though he be in the truth, yet there is a proneneſs to deſert it, and to diſcover much lenity in the matters of Religion. The *Remonſtrants* go too farre this way, commending this ſinfulneſſe under the name of modeſty and humility, and therefore, though in Fundamentals they will grant we may ſay, *This our faith is, This we doe believe*, yet in other points (which though not fundamentals, yet the errors about them may greatly derogate from the glory of Chriſt and his grace, as alſo much prejudice the conſolations of thoſe who truly fear God, as their opinions do.) They commend thoſe expreſſions, *Ita nobis videtur*, and *Salvo meliorum judicio*. It is our *ſententia*, not our *fides*: Now if this were ſaid only in ſome points, diſputed amongſt the Orthodox, that are at a great diſtance from Fundamentals, it might be received; but they extend this further, if not to the foundation-ſtones, yet to thoſe that immediately joyn to them, and ſo do *ἀκοινώνητον*, remove ſuch things that will in time endanger the whole ſtructure of Chriſtianity, and ſo from *Remonſtrantiſme* proceed to *Socinianiſme*, which is *ædificari* and *ruinam*, as *Tertullian* expreſſeth it (*De præſc.*) Such an edification many unſetled ſpirits meet with.

X. Tenthly, *Original ſinne doth pollute the mind of a man with pride and vain-glory, ſo that he is eaſily puffed up with his own conceits, and altogether ignorant of his ignorance.* The Apoſtle *Col.* 2. 18. ſaith of ſome, *Vainly puffed up with a fleſhly mind.* This *Tumor*, this *Tympany* in the mind hath been the cauſe of moſt *hereſies* in the Church. The *Gnoſticks* boaſted in their knowledge, and had their name from it. The *Eunomians* did vainly and blaſphemouſly brag, "That they knew "God, as well as he knew himſelf. And ſome in theſe later dayes have not been afraid to compare themſelves above the Apoſtles for gifts and illuminations. So that whereas every one ſhould with wiſe *Angur*, ſay humbly, *I have not the underſtanding of a man, I am more bruitiſh then any man*: Or with *Auſtin*, when one admiring his learning uſed this expreſſion, *Nihil te latet*; he anſwered again, *Nihil triſtius legi*, becauſe he knew the falſhood of it, becauſe of his ignorance even in innumerable places of Scripture: They equalize themſelves to Angels, yea to God himſelf. This pride, this ſelf-conceit is a worm bred in the roſe, and the more parts men have, the more doth this diſeaſe increaſe. *Matthew Paris* relateth of a great Scholar, much admired for his learning, who in his Lectures once in the Schools, proving the Divine Nature, and alſo Incarnation of Chriſt with mighty applauſe, did moſt arrogantly ſay, "That Chriſt was beholding to "him for this Diſpute, that he owed, as it were his Divine Nature to his learn-"ing, as if he had not been God, if he had not proved it; upon which blaſphe-

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ny he was immediately ſtricken with ignorance, and ſuch ſottiſhneſſe, that he was afterwards taught the Lords Prayer by a little childe. This pride of minde is worſe then all other pride; And certainly that is a great effect of original ſinne upon us, that we are apt to take ſuch contemplative delight about our own notions and apprehenſions, being therein guilty of ſpiritual fornication. This pride of minde is ſeen alſo in owning and defending even the truths of God, not as his, but as they are our own opinions, out of which we may raiſe our owne glory, whereas truth is not mine, or thine, or a third mans, but the Lords, *Cave ne privatum diſcris ne à veritate privemur.*

Eleventhly, *Original ſinne polluteth the mind in regard of the difference and diverſity of thoughts and judgements of men in the things of God.* Had *Adam* continued in the ſtate of integrity, all had been of one mind, of one way: In Heaven alſo, when all imperfection ſhall be done away, they ſhall all think and ſpeak the ſame things; but now there are diviſions and different ways in Religion, one admiring that which another condemneth, which proclaimeth that man hath a *Babel* upon his underſtanding. It is no wonder, that among *Philoſophers* there were ſuch infinite Sects; for if you view that part of the world which owneth the Chriſtian Religion, what varieties, what differences, what oppoſitions are there, and that though we have the Scripture to guide us? This doth evidently manifeſt, That the mind of man is filled with deep pollution by original ſinne. XI.

Twelfthly, *The horrible pollution of the mind is ſeen in its aptneſſe to receive all the Devils impreſſions and deluſions, ſo that the moſt horrid and dreadfull blaſphemies that can be imagined, have yet been entertained and broached by ſome men.* Now the Devil could never poſſeſſe the mind of a man ſo, but becauſe of this original corruption. Some there were called *Caiani*, that boaſted of *Cain*, and commended *Eſau*, yea *Judas*, and that he did not ſinne in betraying Chriſt. Some have called the holy Trinity, *Triceps Cerberus.* Some have thought themſelves Chriſt, and the Spirit of God. Now how could theſe deviliſh deluſions be ever believed, if the mind had been free from ſinne? The *Enthuſiaſmes*; The Revelations that the *Monaſterii Anabaptis*, as alſo *John* of *Leiden* pretended to, upon which they acted reſolutely and violently, may abundantly teach us, what monſtrous births the minde of a man will deliver, if left to it ſelf: So that what is ſaid of the Devil *incubus*, bodily, is much more true of the minde: What will not the underſtanding of a man believe, and be reſolute for, when it hath once, (*Pleniorem gratiam à Diabolo*) obtained more of the Devils grace, as *Tertullian* ſpeaks ironically of ſome Heretiques, *De præſc.* XII.

Thirteenthly, *In this is original pollution diſcovered, that the knowledge we have, and the light we enjoy, whether imbred or acquired, without Gods grace we are the worſe for it*; So that our underſtanding in us is but like a ſword in a mad mans hand, by it we fight againſt God, and ſet with all enmity againſt divine things. The more knowledge without grace, the greater oppoſition to Chriſt. The learned men very often have been the Patriarchs of all hereſies; They brought in a *Stoicum*, *Platonicum*, *Dialecticum Chriſtianiſmum*, as *Tertullian* ſpeaketh; They brought in a *Platonical*, an *Ariſtotelical* Chriſtianity: Inſomuch that Religion hath ſuffered farre more from unſound learning then ignorance, though indeed ſanctified learning hath been greatly inſtrumental to propagate the kingdome of Chriſt. XIII.

Laſtly, *The mind is polluted and weakned by original ſinne, even in the knowledge of natural things:* Inſomuch that there is little or nothing known certainly by us; Our knowledge cometh in by the ſenſes, and they (as *Philo* alludeth) XIV.

like *Lot's* children make their father drunk, they hinder us of true knowledge. The *Academici* thought nothing was known certainly in natural things; And *Cerda* on *Tertullian* makes *Lactantius* and *Arnobius* to incline to that opinion; Certainly, our knowledge in natural things is very weak and confused. The Devil indeed, though he hath loft all ſpiritual knowledge, yea, and (as ſome ſay) is wounded much in his natural abilities, yet ſtill he retaineth much knowledge, called therefore *δαίμων*, but man hath a body that doth much clogg and preſſe down his ſoul, and hence his ignorance is greater.

Thus we have in a ſhort Table repreſented the manifold pollutions upon mans underſtanding by original ſinne; more particulars happily might have been inſtanced, but theſe may ſuffice to make us aſtoniſhed and amazed at our ſelves: Oh how incurable art thou when thy mind is thus defiled! that is the watchman in thy ſoul to keep off all ſinne, and if the watchman be blind, how hopeleſs is it? It's this that makes ſuch an obſtruction in converſion, which is wrought firſt upon the mind; while therefore that ignorance, that folly, that unbelief reigneth there, no Miniſtry, no Preaching doth any good: Oh that thou didſt know thy ignorance, what a beaſt thou art! How fooliſh and deſtitute of all true wiſdom? How quickly then wouldſt thou ſpread out thy arms to receive Chriſt in the fulneſſe of his Offices? Yea it's the corruption on your minds that makes you not able to underſtand even this Sermon: Oh then be as thoſe blind men, crying and praying, *Lord, that we might receive our ſight!*

CHAP.

Chap. II.

Of Original Sinne polluting the Conſcience; *Setting forth the Deſilement of Conſcience, as it is* quiet, ſtupid *and* ſenſleſſe; *And alſo when it is* troubled *and* awakened.

SECT. I.

Tit. 1. 15.

But even their mind, and conſcience is deſiled.

Hitherto we have been diſcovering original ſinne, as ſeated in the *underſtanding*, the Metropolis (as it were) of the ſoul. We now proceed to manifeſt it, as polluting the *Conſcience* of every man by nature; and certainly this is more lamentable and dreadfull then the former; For if the underſtanding be amongſt the other powers of the ſoul, as gold amongſt other metals, conſcience is the pearl or diamond in that gold; If the underſtanding be the eye of the ſoul, conſcience is the apple of the eye: who would not think that our conſcience like *Job's* meſſenger had eſcaped in the fall of *Adam*, bringing us tidings of all the ſpiritual loſs we had thereby, only that was not hurt, but this Text will inform us, That from the head to the ſole of the feet (as it were) there was no place free, but that we are *totum vulnus*, ſo many *Lazarus's*, not one place without theſe ſpiritual ulcers.

For the underſtanding of the Text, we may take notice, that *Titus* exerciſing his miniſterial office now at *Crete* (whether as a ſetled officer and Metropolitan, which ſome highly contend for, or rather as a temporary and extraordinary officer, an Evangeliſt, is not here to be diſputed.) *Paul* writeth this Epiſtle to him concerning his end, why he left him there, and alſo exciteth him to a lively performance of his office, eſpecially in a ſharp and ſevere rebuking of them, becauſe of their doting ſtill about Jewiſh fables and ceremonies, ἀποτόμως, clearly without ambiguities, κεκευθότως, ſo *Varinus*, or σκληρῶς, ſo *Heſychius*, or cuttingly (as it were) to go to the bottom of the putrified ſore, that no unſound core be left behind, ſo *Illyricus*. And to evidence the crime of the *Cretians* the more, he brings a teſtimony from *Epimenides*, whom he cals their Prophet by way of conception, for they eſteemed him ſo, ſacrificing to him, for he pretended

tended in furious fits to be like one acted with a divine ſpirit and rapture. Now this famous brand he ſtigmatizeth the *Cretians* with, That *they were alwayes liars*, &c. And although *Epemenides*, being a *Cretian*, it might be retorted that he lied in ſaying, The *Cretians* were lyars, yet the ſpeech is to be underſtood not of every one, but of the general part, and therefore the Apoſtle ſaith, *This witneſſe is true*; From whence *Aquinas* gathereth, "That whereſoever there "is any truth, a Doctor in the Church may make his uſe of it, becauſe all truth "is of God. The uſe here is not ſo much for confirmation, as conviction; If you ask, Why muſt theſe *Cretians* be ſo ſharply rebuked for their Doctrine about Jewiſh Ceremonies, ſeeing *Rom.* 14. The Apoſtle doth there preſcribe another deportment to ſuch (*viz.*) of forbearance and condeſcenſion? The Anſwer is, Thoſe that are there ſpoken of, were ſuch as did erre out of infirmity and weakneſſe, but theſe in *Crete* were ſuch as did obſtinately and pertinaciouſly defend theſe falſe Doctrines, therefore they muſt be ſeverely dealt with, yet the end of this cenſure is medicinal, *That they may be ſound in the faith*, all errour is a ſickneſſe and a diſeaſe.

The Apoſtle having thus informed about *Titus* his duty, he proceedeth to ſome Doctrinal Inſtruction about thoſe erroneous opinions, inſtancing in one, which was greatly controverted in the Infancy of the Church, and that is about the choice of *meats* and *abſtinence* from them. To obviate any corrupt Doctrine herein, he layeth down this weighty Propoſition, *To the pure all things are pure*, that is, to ſuch who are ſanctified by the Chriſtian faith, and are rightly inſtructed in Chriſtian liberty, all things (*viz.*) of this kind (not adultery, fornication, or ſuch ſinnes) are pure to them, they may lawfully uſe them: Every creature as the Apoſtle elſwhere, being ſanctified by the Word of God and prayer. This Truth he amplifieth by the contrary Propoſition, *To the defiled and unbelieving, nothing is pure*, this is more then if he had ſaid, All things are unclean, for that might have been limited, as in the former to things of this kind, but ſaying, that nothing is pure to them, is ſignified hereby, that all is pitch (as it were) that they touch; That like a Leper, even good things do not purifie them, but they defile them: And then you have the cauſe and fountain of this, *Even their mind and conſcience is defiled*; No wonder the ſtreams are polluted, when the fountains are: By *mind*, is meant the *ſpeculative part* of our underſtanding, by *conſcience*, the *practical part*; and therefore having ſpoken of the pollution of the former, we now proceed to the later.

This Text is deſervedly brought by Proteſtant Authors to prove, that all the actions of unregenerate perſons, and much more of Infidels, are altogether ſinne, that there is not one truly-good action to be found amongſt them, and that becauſe the mind and conſcience is thus all over polluted. The Popiſh Interpreters, becauſe they are for the *Negative*, yea ſome going ſo farre, as to plead for the *ſalvation of Infidels, though without the knowledge of Chriſt*, do limit the Text too much, as if it were onely to be underſtood of thoſe whoſe minds were not informed with true knowledge, nor their conſciences rightly guided in thoſe Diſputes about Judaical Ceremonies, as if to ſuch only all things were unclean; but although theſe perſons gave the occaſion, yet the Apoſtle maketh an univerſal Propoſition, and therefore he doth not onely ſay, the *defiled*, but *unbelievers*, which comprehends all thoſe that have no true knowledge of Chriſt; and the reaſon is univocally belonging to every one, for every mans mind and conſcience without faith is polluted, and cannot pleaſe God.

The Fountain thus cleared, this ſtreame of Doctrine floweth from it, (*viz.*)

That the conſciences of all men by nature are polluted and defiled; *Even their mind and conſcience* (ſaith the Text) ſignifying by that expreſſion, that there remaineth no hope (as it were) for them, when the foundations are thus removed.

moved. To this defiled conſcience in Scripture is oppoſite ἀγαθὴ συνείδησις, a *good conſcience*, 1 Pet. 3. 16. καθαρὰ, 1 *Tim.* 3. 9. a *pure* or *clean*, and that by the bloud of Chriſt, *Heb.* 9. 14. καλὴ, *Heb.* 13. 18, ἀπρόσκοπος, *Act.* 24. 16. And this kind of conſcience onely thoſe that are regenerate have: But an evil conſcience is μεμιαμμένη, as here in the Text πονηρὰ, as *Heb.* 9. 22. κεκαθαρισμένοι, 1 *Tim.* 4. 2. There is alſo ἀσθενὴς, a *weak conſcience*, but that the godly may have. The *conſcience* we are to treat upon is the *defiled one*, and that not ſo much as made more impure and ſinfull by voluntary impieties, as what it is by nature in every one; And before we come to demonſtrate the pollution of it, it is good to take notice of the nature of it. The New Teſtament uſeth the word συνείδησις about thirty times, and that for conſcience. In the Old Teſtament the Hebrew word *Madani* is once rendred, *Eccleſ.* 10. by συνείδησις, but moſt commonly that which in the New Teſtament is called *conſcience* in the old is called *Leb*, the *heart* of a man: So *David*'s heart is ſaid to *ſmite him*, *apponere ad cor*, and *redire*, and *cor*, are nothing, but the acts of conſcience, and thus ſometimes in the New Teſtament, 1 *John* 3. 20. *If our heart condemn us.* It's obſerved that the firſt ſignification of the word *Leb*, is a *conſperſion*, or *meal ſprinkled with water*: Thus the heart of a man is a lump (as it were) watered and ſprinkled with ſome common principles and apprehenſions about God, and what is good and evil: As for the nature of conſcience it ſelf, it is not good to be too nice in Scholaſtical Diſputes about it, remembring that of *Bernard*, There was *Multum ſcientiæ*, but *parum conſcientiæ* in the world. It's diſputed, Whether conſcience be a power or an habit, or an act onely? That it is not a power *Aquinas* proveth, becauſe that can never be removed, or laid aſide, or changed, whereas conſcience may; Some ſay therefore it's an *habit*, others, as *Aquinas* and Dr *Ames*, anſwering Mr *Perkins* his Objection, Why it cannot be an act, that it is an act? But certainly, as *ſcientia* is ſometimes taken for that which is by way of a principle or habit in man, and ſometimes for that which is by way of act; So alſo it is with conſcience, it taketh into its nature both that practical habit (called by *Ariſtotle*, *Intellectus*, or the habit of firſt principles) and alſo the *actual* application of them, for if conſcience were not habitual, as well as in act; There were no conſcience in men when they are aſleep, which yet cannot be denied unto regenerate perſons: So that as in Scripture, faith and love are taken ſometimes for the habit of thoſe graces, ſometimes for the acts of them; ſo alſo conſcience is taken both for the principle, and the act it ſelf; For to the acting of conſcience there is required (as all obſerve) a practical *Syllogiſme*: Thus, *Whoſoever is a fornicator, a drunkard, a curſer, cannot inherit the kingdom of God: But I am ſuch a ſinner: Therefore I cannot inherit the kingdom of God.* Or on the contrary, *To him that believeth, and is of a broken contrite heart, pardon of ſinne is promiſed: But I believe and am of a broken heart: Therefore to me pardon of ſinne is promiſed.* Thus conſcience is well called *the practical underſtanding*, for whereas the *ſpeculative* hath for its *object*, that which is meerly true; this looketh upon it as ordinable to action, as ſuch a truth is to be brought into particular application. To every acting then of conſcience compleatly, there is required a *Syllogiſme*, either *interpretative* or *formal*; And as Dr. *Ames* ſaith well, "Conſcience in "the *major* Propoſition is *Lex*, in the Aſſumption it is *Teſtis*, in the Concluſion "it is *Judex*. In the firſt Propoſition, there it is by way of a *Law*, dictating "ſuch a thing to be true; In the *Minor* it is a *Witneſſe*, bearing witneſs either "againſt or for our ſelves; And laſtly, it is a *Judge* paſſing ſentence according to "the premiſſes; And in that it is called conſcience it doth relate to another, a knowledge with another, that is either our ſelves; ſo that conſcience in its actings is conceived as a perſon, as it were, diſtinct from us, and ſo that witneſſeth with our hearts, what we are, and what we have done; Hence if a mans conſcience lay a ſinne to his charge, though all the world free him, yet he beareth guilt

guilt and terrour about with him, *Quid proderit tibi non habere conſcium habenti conſcientiam,* or elſe, which is more probable, it is called conſcience, or *knowledge with,* in reſpect of God: So that in the actings of conſcience, there is a ſenſe and apprehenſion of the knowledge of God, and his preſence; Therefore conſcience doth alwayes bear ſome aſpect to God, this God will ſee, this God will puniſh, this God hath forbidden, and therefore let me betime take heed how I do it; So that while conſcience hath any ſtirrings and vigorous actings there is ſome hope in a man. Although it be thus generally received by all, that conſcience belongs to the underſtanding, yet *Durand* makes it ſomething probable (*Lib.* 2. *Diſtinct.* 39. *Quæſt.* 4.) "That if it be not the will, yet the "will is neceſſarily included in the workings of conſcience, ſo that conſcience "doth denote underſtanding and will alſo; For that act of conſcience which is called *remordere,* to bite and ſting a man, to make him grieve and be ſad upon the committing of ſinne, muſt flow from the will.

Secondly, Although man hath loſt the Image of God, and be thus all over polluted, *Yet he hath not left, neither his ſoul, or the faculties thereof With ſome imbred principles both ſpeculative and practical, which can no more be ſeparated from the ſoul, then the beams from the Sunne.* Hence that habit of practical principles, ſuch as, that there is a *God,* that he is to be worſhipped, that *Parents* are to be honoured, is called συντηρησις, *à conſervando,* becauſe theſe are kept and preſerved ſtill, or rather as *Martinius* in his *Lexicon* out of *Hierom,* becauſe theſe do inſtigate and incline to keep us from ſinne in our actions. The *Schoolmen* commonly call it *Synderiſis,* and ſay, It is as much as *con-electio,* but this is, becauſe of their ignorance of the Greek tongue. Theſe *Reliques* of Gods Image are left in us ſtill, even as after ſome great fire of a ſtately Pallace, there remain ſome ſparks long after; or in the demoliſhing of glorious Towns, there will ſome *rudera,* ſome remnants appear of ſuch a building. It is true, This is queſtioned by ſome, *Illyricus* out of his vehement deſire to aggravate ſinne, denieth there is any ſenſe or knowledge of a God left in a man more then in a bruit, and endeavoureth to anſwer thoſe places of Scripture, which are brought to prove thoſe common principles, or implanted knowledge in a man by nature. The *Socinians* alſo, (though plowing with another heifer) do deny any implanted knowledge by a God, but that it comes by fame and tradition: On the other ſide *Pelagians, Arminians,* and ſome *Papiſts* fall into another *extream,* for they hold ſuch principles about God, and what is good, *that they may be light enough to guide us to ſalvation.* It is not my work now to examine either of theſe, for the truth is between theſe two. There are ſome implanted practical notions in us about God, and what is good, againſt thoſe that erre in the *defect,* and yet they are no wayes able to conduct to eternal happineſs againſt thoſe that erre in the *exceſſe.* To prove this will be to anticipate my ſelf in the protract of this Diſcourſe about original ſinne; Therefore here only we take it for granted, That there are ſuch principles, as alſo a conſcience to diſcern between good and evil, which though it be greatly polluted, *Yet this candle of the Lord,* (as it is called, *Prov* 20. 27. *ſearching the inward things of a man*) is not quite extinct, Whether theſe common principles, are naturally propagated as the body is, (as the *Lutherans* ſay, who hold the *Traduction of ſouls from parents*) or, whether they are *De Novo* created in the creation of the ſoul, as the diſſentient party from that opinion muſt hold, is not here to be debated, we may conclude, That the ſoul hath a *natural teſtimony in it ſelf about God,* and therefore in ſudden calamities doth immediately cry out to him, which made *Tertullian* ſay, *O anima naturaliter Chriſtiana!*

Thirdly, *Becauſe conſcience doth thus witnes With God, and as it were in Gods ſtead;* Hence it is, *That it hath ſuch a command and power over a man, that we muſt not go againſt conſcience:* We may go againſt our wils, againſt our affections, but we muſt not

not go againſt our *conſciences*, no not when they are *erroneous*, and though they dictate ſinne, as *Rom.* 14. *ult. Whatſoever is not of faith is ſinne*; *and he that doubteth, is condemned*; conſcience is but an inferior Judge, God and the Scripture are ſuperior to it; ſo that when conſcience preſcribeth any thing, and we come to know it is againſt Gods Word, then we are to reject it, as the inferior Magiſtrates command is made void, when the ſuperior doth countermand; but while the practical dictate of conſcience doth abide, and we know not that God doth forbid it, then we muſt not go againſt it; and the reaſon is, becauſe it witneſſeth to our apprehenſion with God; and therefore to go againſt it, though it may not be *materially* a ſinne, becauſe in an error, and in a deluſion, yet *formally* it is, becauſe we contemne God and his Authority over us: The very Heathen could ſay, βροτοῖς ἅπασι συνοίδασις ἔστι ὁ θεὸς, conſcience is a God to every man. It is true, that Atheiſtical Writer, (*lib de Cive.*) As he doth moſt prophanely determine, *That it is a ſeditious opinion, to hold faith and holineſs are ſupernaturally infuſed and inſpired*; *ſo alſo to hold, that to diſcern between good and bad, juſt and unjuſt, is a duty belonging to the conſcience of private men, in what they are to act.* What is this, but to teach men Atheiſm by art and precepts? As *Logick* and *Philoſophy* are taught, and doth it not condemne the whole Doctrine of the Goſpel, as being incompatible with obedience to Magiſtrates. Seeing then that conſcience is thus left in a man with ſo great power and authority, ſeeing by it, good is to be done, and ſinne avoided, the pollution of it will be the more dreadfull, and lamentable: what hope is there of mans power to convert himſelf to God, when the conſcience is thus wafted by ſinne? If the watchman be blind, if the witneſs be dumb, if the judge be corrup ed, How can any ſaving reformation be upon us? If the ſalt be unſavoury, which is to ſeaſon other things, what is it good for, but to be caſt away? This ſhipwrack of a good conſcience, which all made in *Adam* will undo us for ever, were not grace interpoſing.

SECT. II.

A more particular Diſcovery of the Pollution of every Mans Conſcience by Original Sinne.

THe work next in order, is to diſcover the pollution of every mans conſcience by original ſinne, And

It's covered over with the veil of Blindneſs.

Firſt, *There is naturally a blindneſs and a veil upon it, whereby it horribly miſjudgeth*, and ſo deſerveth the Prophets *woe, calling evil good, and good evil, light darkneſs, and darkneſs light.* Take the conſcience of an Heathen, not inlightned by Gods Word, and what darkneſs covereth the face of it? how inthralled to Idols, as if they were a god that could either damne or ſave? yea, the conſciences of ſome Hereticks have had ſuch Ægyptian darkneſs upon them, that they have thought they have ſerved God by doing moſt abominable, and unnatural things; Inſomuch that had not ſome of the Ancients, worthy of credit, delivered ſuch things about them, we could never have believed that the conſcience of a man could be ſo farre blinded, as to think ſuch things lawful, much leſs a worſhip of God. The *Gnoſticks* taught, *That fornications and uncleaneſs were frequently to be exerciſed, ſo as to avoid all conception*, and if a child did follow, *they would draw it from the womb, beat it in a morter, ſeaſon it with honey and pepper, and ſo eat it*, ſaying, *That in this manner they did celebrate the great Paſſover.* The *Carpocratians* alſo affirmed, *That every one was bound to commit ſinne, and that the ſoules were put into the bodies, till*

Vid. Cerd. in Tert. *de preſc.*

they did fullfill the measure of their iniquities, applying that in the parable to this purpose, *Thou shalt not go out till thou hast paid the last farthing*. So the *Montenists* made a sacrifice of the bloud of an infant a year old, which they did with needles (in a most cruel manner) prick to death: These also said, *That it was as great a sinne to pull a leaf off the tree, as to kill a man.* The *Donatists* would throw themselves from steep mountaines and drown themselves in waters, to make themselves Martyrs; what horrid blindnes was here upon their consciences? It is true indeed, these were not suddenly made thus abominable, Therefore here was a voluntary contracted blindnes upon their conscience, and a judicial one inflicted upon them, God giving them up to blindnes, yet had there not been such imbred error upon the conscience, such natural blindnes upon it, it could never be improved to such height of impiety: Oh then groan under this blindes that is naturally upon thy conscience! That which should be the Pilot to guid the ship of thy soul and body to an eternal haven, that knoweth no Compas, beholdeth no Starre, but being practically blinded carryeth thee to hell, while thou art thinking, thou art sailing to heaven: That which should be the rule to thy actions is all over crooked and perverted: Thus every mans conscience is naturally in the dark, and maketh us fall into every ditch, because the blind leadeth us; so that while the foundation is thus destroyed, there is no hope either of conversion or salvation: Thou that walloweſt in thy sinnes, thou that art upon the brinks of hell, and yet rejoyceſt and makeſt thy self blessed; Oh that thy conscience were inlightened! Oh that the Lords candle within thee did give any light! what a terrour and an amazement wouldst thou be to thy self? thou art no better then a bruit, till this conscience in thee is able to informe, and direct thee.

II. With Senslesnes and Stupidity.

Secondly, Conscience is naturally polluted, not only by the blindnes, but also by the *senselesnes and stupidity that is upon it.* This is the evil polluted conscience, lying in every mans breast fast asleep; so that though one sinne be committed after another, Though lusts as so many thieves come to steal thy soul away, yet this dog doth not so much as give one bark: Doth not experience abundantly confirme this? see you not most men going on in all evil and wickednes, so that you would think they dare neither eat or drink or sleep, lest so many Devils should come and carry them quick to hell? yet they have a stupified conscience, it never giveth them one blow, or a check for it; how cometh this serpent in thy breast to be thus benummed, that it doth not give one hiss? The expression you heard of an evil conscience, was a seared one, That is (as some expound it) *a senseless hardened one, like any part of the body that by burning is made insensible*: Others say, *That as a putrified part of the member of the body by incision is cut off; so* (they say) *it's a conscience cut off from a man, that he hath none at all.* Others they allude thus, *As brands and markes of infamy are made by hot irons upon the shoulders and faces of fugitious persons; Thus it's a conscience that is branded and noted by all, whereby he is made infamous and a reproach, where he liveth.* All these explications may well be taken in, and although the Apostle speaketh there of some enormous wicked men, more vile then ordinary, yet as *Paul*, Rom. 3. doth apply, *to all men by nature*, what the *Psalmist* had spoken of some notorious, and most ungodly enemies of the Church: because the seed and root of these is in all; so we may appropriate this seared conscience to every man naturally, whereby a man commits gros and foul sinnes, and yet finds not one prick or stab at his heart for it; What made *David*, when he had numbered the people to have his heart smite him presently, but because his conscience was sanctified and made tender by God, whereas thou canst a thousand times fall into the same gros sinnes, and thy conscience giveth thee not one lash for it? Is not this because thy conscience is stupified? so that it hath made thee in all thy sinnes, as *Lot* was,

was, when made drunk by his daughters, *He knew not in the morneing what he had done.* Thus with the ſame ſtupidity and ſottiſhneſs doſt thou act ſinne, it cometh from thee, as excrements from a dying perſon, and thou haſt no apprehenſion of them: as in ſleep the ſtomack doth digeſt that meat, which if waking would ſo moleſt it, that there would be no eaſe, till exonerated: Thus while conſcience is aſleep, thoſe things are committed, which if it were tender, it would with fear and trembling fly from. O men bitterly to be lamented and mourned over! Conſcience which is ſet as a ſchoolemaſter to direct and reproove thee, is become a flatterer, or rather lieth ſtark dead within thee, that the Devil, and ſinne, in all the luſts thereof, may hurry thee whether they pleaſe, and conſcience doth not contradict; ſo that you may as well offer light to the blind, ſpeech to the deaf, wiſedome to the bruit beaſt, as publiſh the great truths and commands of God to them, while conſcience is thus ſtupified within them; Therefore in converſion the firſt work of grace is to make this tender, and ſenſible, even of the leaſt ſinne.

SECT. III.

The Blindneſs and Stupidity of Conſcience diſcovered in the ſeveral Offices and actings of it.

THirdly, Becauſe this pollution of the conſcience is expreſſed in the general, (*viz.*) blindneſs and ſtupidity. *Let us examine how this ſinfullneſs is ſeen in the ſeveral offices and actings of conſcience, for which God hath placed it in the ſoul,* And

1. *One main work of conſcience is, to apply, what we read in the Scripture as generally ſpoken, conſcience is to apply it in particular.* When it readeth the threatnings and curſings of the law to ſuch ſinnes as thou art guilty of, then conſcience is to ſay, This belongeth to me, This curſe, This burden, is my curſe. it's my burden: Becauſe *David* did not let his conſcience do its duty in application, *David* could condemne ſinne in general, *His wrath is kindled* againſt ſuch ſinners as himſelf in the general, *Nathan* was forced to be in ſtead of conſcience to him, ſaying, *Thou art the man*: Thus conſcience, if not polluted, when it heareth any woe denounced againſt ſuch and ſuch ſinnes, then that ſtands up, and ſaith, Thou art the man; hence God giveth the commands by particular application, *Thou ſhalt not commit adultery*; *Thou ſhalt not ſteal*, that conſcience may ſay, This Commandment belongs to me; As natural bodies they act by a corporal contact, ſo the Scripture worketh upon the ſoul by a ſpiritual contact, and that is the application of conſcience; Inſomuch that if we do a thouſand times read over the Scriptures, if we hear Sermons upon Sermons all our life, if conſcience doth not apply, all becomes ineffectual. And this may anſwer that Queſtion,

How it cometh to paſs that a man can commit thoſe ſinnes, which he knoweth to be ſinnes, which his conſcience tells him are ſinnes? Who are there ſo much ſtupified and beſotted by ſinne, that do not in the general know, that the waies they live in are wicked, that they provoke God, that they ought not to do ſo? How then is it poſſible, that they ſhould cloſe with thoſe ſinnes that they know to be ſo, ſeeing the will cannot will evil, as it is evil.

Now the Anſwer is, This ariſeth from the defect of conſcience, ſhe doth not particularly make ſuch a powerfull application *pro hic & nunc*, as it ought to do; There is therefore a general knowledge, an habitual knowledge of ſuch things to be ſinnes; yea it may be a particular apprehenſion, that they

are now ſinning and offending God; but this is onely a ſpeculative apprehenſion, it's not a practical one produced by conſcience in thee: Oh therefore that all our Auditors were delivered from this original pollution of conſcience, for therefore we preach in vain, and you hear in vain, becauſe no application is made to your own hearts! None brings the truth, the command, the threatning to his own ſoul, ſaying, This is my portion, none ſo guilty as I am in this particular, and thus (as ſhe ſaid to the Prophet) *Thou haſt brought my ſinnes to my mind*; or as the woman of *Samaria* concerning Chriſt, *He had told her of all that ſhe had done:* Thus ſaith the applying conſcience, This Sermon brings my ſinnes to my mind, This Sermon tels me of the wickedneſſe at ſuch a time committed by me: It was the Prophets complaint of his hearers, *None ſaid, What have I done?* They did not make a particular application; Therefore till the grace of God quicken the conſcience, making thee to cry out, *What ſhall I do, I have ſinned?* Gods Word hath found me out; It is me the Law condemneth; It is me that the curſes belong to, as if I were mentioned and named, as if I had heard a voice from Heaven, ſaying, Thou *Thomas*, Thou *John*, here is thy ſin, here is thy doom; Till (I ſay) this be done, all thy knowledge in the general, all the Texts of Scripture in thy memory, they have no influence at all.

Secondly, Herein is the corruption of the conſcience naturally ſeen, *That though it doth apply, yet it is in ſo weak and cold a manner, that it hath loſt its activity and predominancy over the affections and the will of a man:* Inſomuch that though conſcience do ſpeak, do rebuke, do apply, yet a man careth not for it; The affections and the will are not kept in awe by it: Thus although conſcience in many doth not ſo much as ſtirre, it is ſtark dead, yet in many it doth ſometimes apply, bringing home the Word of God to the heart, ſo that he cannot but confeſſe, if he doth thus and thus he ſinneth, but then conſcience is too weak, affections and paſſions like *Amnon* to *Tamar* are too ſtrong, and conſtuprate her, whether ſhe will or no: Is not this the dreadfull condition of many, who frequent our Congregations, whoſe conſciences condemn them daily? Thou art ſuch a ſinner, thy wayes are damnable, but they ſlight and deſpiſe theſe applications of conſcience, as rude Scholars the authority of their Maſter; what care they for the Monitor in their breaſt? Like *Baldam* they will preſs forward to their wickedneſs, though conſcience ſtand like an Angel with a ſword in his hand to ſtop in the way. *Rom.* 1. 18. The Apoſtle ſpeaketh excellently to this purpoſe, *They detain the truth in unrighteouſneſſe*, they keep conſcience a priſoner, gladly would that do its duty, but they impriſon and ſhackle it; now this *weakneſſe* is come upon conſcience by original ſinne, otherwiſe *Samſon*-like, nothing could bind that, but it would command the will and affections, yea the whole man to obey it: Oh the pitifull eſtate then of ſuch men, who are ſinners againſt conſcience, prophane againſt conſcience, whoſe luſts are ſtronger then their conſcience! As it is with ſome poor priſoners, they go up and down with their Keeper; Thus do theſe men, they go from place to place, from company to company to commit their ſins, and conſcience as their keeper followeth them up and down, only they deſpiſe and contemn the dictates of it, which will be wofull in the later end.

Thirdly, Though conſcience may apply, *Yet as it doth it weakly and faintly, ſo alſo ſeldom, and not conſtantly, nor daily.* The Cock crew once or twice, before *Peter* remembred himſelf; Conſcience may apply once or twice, yet the noiſe of luſts drown the voice of it. Therefore unleſſe it ſpeak frequently, unleſs it be applying often, as the Prophet did three times to the dead child, there will not be any ſpiritual life procured: Thus you have the conſciences even of natural men in ſome fits, under the expectations of ſome great and eminent judgements: They finde the power of conſcience upon them, as *Pharaoh*, *Ahab* and *Felix*, who

who trembled under *Paul's* preaching, but then this is a flaſh only; it's like a ſudden clap of Thunder that terrifieth for the preſent, but when paſt is preſently forgotten: Thus in fears of death, under ſome powerfull Sermon, thy conſcience giveth a blow, a ſharp prick into thy heart, for the while thou art in ſome agony, in ſome terror, but becauſe conſcience doth it not often, never giving thee over, till it hath recovered thee, hence it is that thou returneſt to thy old ſtupidity again.

Fourthly, As conſcience naturally doth not its duty in applying, *So neither in witneſſing, in bearing teſtimony to our actions, which yet is one great end why conſcience is put into a man.* It is ordinarily ſaid, *Conſcientia eſt mille teſtes*; conſcience is a thouſand witneſſes, and ſo indeed when it doth bear teſtimony to a mans action, it's more then a thouſand, it's more then all the world; yea, it is not only *mille teſtes*, but *mille tortores*, a thouſand tormentors, but (alas) it's ſo defiled, that in many things, if not in all things, it faileth, and giveth (at leaſt) no true witneſs at all; For if there were not this pollution upon it, With what a loud voice would it cry to thee, ſaying, I know, and God knoweth, what are the ſinnes that thou daily liveſt in? What little regard this witneſs hath, appeareth, That if men can accompliſh their impieties, and none behold them, if there be no witneſſes to confirm it before men, they matter not at all, for the witneſs that conſcience, and God can bear againſt them: Oh this vileneſs of thy heart, that thou runneſt from the eyes of men, but not conſidereſt the eyes of God, and of thy own conſcience that behold thee! Though indeed thy conſcience is for the moſt part mute and ſpeechleſs, lets thee alone, do what thou wilt, it will not witneſs againſt thee, but is bribed rather, and ſpeaks for thee, and flattereth thee. Bewail then the ſinfulneſſe upon conſcience even in this very particular, that it doth not bear witneſſe to thy evil actions, or when it doth, it is ſo coldly, and languidly, that thou canſt hardly hear the voice of it, whereas, as the Prophet (which is like an external conſcience in the Church) is, *To lift up his voice like a Trumpet, to inform of tranſgreſſions, and not to ſpare*: Thus it ſhould be with conſcience in thee; And as there is a *Woe* to that people whoſe *Paſtor* is a *dumb dog*, no leſſe is it to thoſe whoſe conſcience alſo is a dumb dog; So that though the witneſſes and teſtimonies of conſcience againſt thy ſelf, and actions be troubleſom and vexatious, thou canſt not eat, or drink, or ſleep for them, yet this is more hopefull, and may be more preparatory to converſion, then when thy conſcience will ſay nothing, or is corruptly bribed, ſaying to thee in all thy actions, as *Abſolom* did to every one that came to him, *That his cauſe was good*; but above all theſe cold and ſoft whiſperings of conſcience, as if that were afraid of thee, more then thou of it, are notoriouſly diſcovered in the actings of ſecret ſinne; For if thy iniquities be committed ſecretly, though thou liveſt in ſecret uncleanneſs, in ſecret thieving and coſening in thy dealings, ſo that the world doth not know it, thou thinkeſt all is well with thee: Now how could this be, if conſcience did roundly bear witneſs to theſe ſecret ſinnes? This would as much ſhame, affect and torment thee, as if all the world did know what thou haſt done in private: Oh but this conſcience is muzzled! Or as was ſaid of *Demoſthenes*, when he would not plead for a Client, but pretended a Quinſie in his throat, he did *Argentanginam pati*; Thus thy conſcience hath ſwallowed a Camel into its throat, and ſo ſpareth thee, and lets it alone: Otherwiſe if conſcience did his office, thou who liveſt in ſecret ſins, wouldſt be more moleſted and diſquieted by its continual teſtimonies againſt thee, then if all the Congregation had been ſpectators of thy private wickedneſs; Therefore the pollution of the conſcience by original ſinne, is fully proclaimed by all the hidden works of diſhoneſty, by all the cloſe, ſecret ſinnes committed in the world; For were conſcience ready to teſtifie, it would follow thee as cloſe as the ſhadow to the body, as *Aſahel* did *Joab*: Oh then let ſuch clandeſtine ſinners be afraid! for though conſcience be

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now ſtupified, yet this will one day be the gnawing worme in thee that will never die.

SECT. IV.

The Corruption of Conſcience in accuſing and excuſing.

THe next particular is, *That in theſe actings of conſcience which are ſaid to be accuſation and excuſing, even herein will appear wonderfull pollution.* It is (as you heard) groſly defiled in application, and in bearing witneſſe; now we may hold it grievouſly wounded alſo in regard of theſe actings, *Rom.* 2. 15. The Apoſtle ſpeaking of conſcience, which is even in Heathens themſelves, he ſaith, *It beareth witneſſe with them,* and thereupon their thoughts are *accuſing* or *excuſing one another.* But if we do conſider, how naturally conſcience behaveth it ſelf in theſe workings, we ſhall have cauſe to be aſtoniſhed at all the evil which is come upon us; For in the duty of accuſing is it not wholly ſilent? Do not men runne into all exceſs of riot? Do they not imbrace any wickedneſs ſuggeſted? Yet where is that *Murmuratio* and *remorſus*, as they expreſs it? Where is that regreting, that ſmiting of conſcience which ought to be? Oh how buſie is the Devil (as when he poſſeſſed ſome bodies to make them dumb) ſo alſo to make thy conſcience dumb! It is judged by Divines to be an exceeding great mercy of God, that he hath left a conſcience in a man, for if that had not ſome actings, there would be no humane ſocieties, the world would be like a Chaos as it was at firſt, only conſcience is a bridle to men, and a curb to their impieties, but when this is ſo corrupted, that it cannot do its office; though ſinnes be committed, yet conſcience will not accuſe, will not condemn; What hope doth then remain for ſuch an one? Conſcience is called by *Bernard, Speculum animæ*, the ſouls Looking-glaſs, by beholding thy conſcience thou mayeſt ſee, what are thy ſinnes, what are thy duties, what is to be repented of, what is to be reformed: Oh that thoſe who look often into the glaſs for their bodily faces, (ſo as to ſpie every ſpot, and to mend an hair if it be not handſome) would more conſult with this ſpiritual glaſs, their conſcience would ſhew thoſe deformities, thoſe corruptions that they are not willing to take notice of; onely here is the difference, the material glaſs will faithfully repreſent what thou art, it will not flatter; If thou art polluted, deformed, it will diſcover thy face as it is, it will not flatter thee, but conſcience is a glaſs that may be corrupted to make thee appear fairer then thou art, but if clean and pure, then it will not favour thee; But as you ſee it was with *David*, when he had numbred his people, preſently his heart ſmote him, ſuch power it will alſo have over thee: This accuſation is called ſmiting, becauſe of the ſtrong impreſſion it maketh upon the ſoul; Conſcience is alſo called a Book, and the Scripture may intend this as part, *Revel.* 20. 12. where at the Day of Judgement it is ſaid, *Books ſhall be opened, and the dead were to be judged according to what is written in thoſe books*; One of theſe books that muſt be opened, and by which men ſhall be judged is conſcience, that is the debt-book, the Dooms-day-book; There is no ſinne committed, but there it is ſet down and regiſtred, and one day it will be found there, though now for the preſent thou takeſt no notice of it: As conſcience is a book, ſo as *Bernard* ſaid (*De Inferiori domo*) *All books are to reform this book, all other books that are written, yea the Bible it ſelf, they are to amend this book of conſcience.* This book thou art to read every day, yea conſcience is not only a book, but it's the Writer, the Recorder alſo; Conſcience is the ſouls Secretary or Regiſter, and faithfully ſets down every ſinne, *Item*, This day ſuch oaths, ſuch lies; *Item*, Such a drunken

drunken fit; *Item*, Such omiſſion of duties; Thus conſcience ſhould do its work; But oh how negligent and ſordid is conſcience herein! What foul acts may be committed, and yet not the leaſt ſting or gripe of conſcience? We have a remarkable inſtance of this in *Joſeph's* brethren, when they had ſo cruelly and bloudily dealt with their brother, throwing him in a pit, and as to humane conſiderations fully deſtroyed him, yet ſaith the Text, *They ſate down to eat and drink*; What preſently after ſuch an unnatural ſinne, to find no Scorpions in their breſts, as it were, but to ſit down and eat? *Geneſ.* 37. 25. as if no evil had been perpetrated; What an adamant or rock were theſe mens conſciences turned into? And is not this the ſtate of many men, and that after the commiſſion of ſuch ſins, which even nature may condemn for.

And as from the ſecond act, which is *excuſing*; here we have large matter to treat upon, Who can comprehend the length, and depth, and breadth of the evil of conſcience in this very thing? To excuſe, to clear, to juſtifie a mans ſelf: Did not conſcience thus in the Jews of old? Did not conſcience thus in the Phariſees? Doth not conſcience thus in the breaſts of all civil and moral men? Whence is it that they can ſay, *God, I thank thee I am not as this Publican, I am no drunkard or ſwearer*, and therefore bid their ſouls, *Take all reſt*? Is not this becauſe conſcience is turned into a Camelion, to be like every object that it ſtands by? Thus it is with their conſcience excuſing all they do, flattering a man, ſaying, His eſtate is good and ſecure, they are not ſuch ſinners as other men, whereas if conſcience were well enlightned and informed out of Gods Word, in ſtead of excuſing it would impartially accuſe and condemn.

Thirdly, Conſcience is polluted in a further acting which it hath, for when application, witneſſing and accuſing will not do, then it *terrifieth*, which you heard was ſmiting. Conſcience fals from words to blows, *Acts* 2. 37. It is there notably expreſſed, *They were pricked in heart*, κατενυγησαν, it was as if a dagger had been ſtabb'd into them, and thus it did work upon *Felix*, inſomuch that it made him tremble. Thus it did upon *Cain* and *Judas*; Now conſcience naturally is greatly polluted in this thing, for either it doth not at all give any blows, or if it do, it is with ſlaviſh ſervile and tormenting thoughts, that it maketh the ſinner runne from Chriſt, and doth indiſpoſe him for any mercy and comfort; But of this more in it's time.

Fourthly, Conſcience hath a further and ultimate work or acting in a man, and that is to *judge*. It is a *witneſſe*, an *accuſer* and a *judge* alſo. There is a Tribunal ſhould be erected in every mans heart, where conſcience is to ſit as Judge, and this Court of conſcience is daily to be kept. This is no more then when *Pſal.* 4. we are commanded *To commune with our own hearts, and be ſtill*; when we are commanded *To ſearch and try our wayes*, or 1 *Cor.* 11. *To judge our ſelves that we be not judged.* This is the great duty which not onely Heathens commended *Noſce teipſum*, and *Tecum habita*, and which another complaineth of the neglect thereof, *In ſe nemo tentat deſcendere*, but it is very frequently commanded in the Scripture, as the foundation and introduction into the ſtate of converſion, as a conſtant duty in perſons converted to prevent Apoſtaſie. But who is there that doth keep a daily Court thus in himſelf? That which *Pythagoras*, *Seneca*, and Heathens have admired, To examine our ſelves, What have I done to day? Wherein have I ſinned? In what have I exceeded? This Chriſtians, though inlightned by Gods Word, are horribly ſloathfull and careleſſe about: When is this examination, this ſcruteny ſet up? When are thy actions, thy thoughts called to the barre, and judgement given againſt them? Now this judgement of conſcience is ſeen about a two-fold object, Our Actions, and our Perſons; our Actions, they are to be judged, Whether they be agreeable with the Word of God, or no? Whatſoever thou undertakeſt, and art not perſwaded of in conſcience as lawfull, is a ſinne, *Rom.* 14. *Whatſoever is not of faith*

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is ſinne: Now examine thy actions, thou prophane man; ſee whether they will bear the Touchſtone or no: Doth thy conſcience tell thee, ſuch wayes are lawfull? Art thou out of faith thus perſwaded to do? Look over all thy thoughts, all thy words, thy actions, and weigh them in the balance of the Sanctuary; See whether they be chaff or wheat; Judge them before God cometh to judge them: As our Actions, ſo our Perſons, and the frame and conſtitution of our ſouls; and here conſcience is more unable to do its work, then in the former; For actions (at leaſt many of them) may be condemned by the light of nature, but when thou comeſt to ſearch thy heart, to judge that, here is much heavenly skill and prudence required: Did the hypocrite judge himſelf? Did the civil phariſaical man rightly judge himſelf, what a mighty change would you quickly ſee on thoſe, who now bleſſe themſelves in their good condition? Had *Judas* judged himſelf? Did hypocrites judge themſelves? Oh the amazement and aſtoniſhment they would be in to ſee themſelves ſo foul and rotten in the bottom, when they were perſwaded all had been well and happy with them! Let conſcience therefore ſet up her tribunal in thy heart, often call thy ſelf before thy ſelf, thy guilty ſelf before thy condemning ſelf, thy ſinfull ſelf before thy judging ſelf; for by reaſon of conſcience a man cometh to have two ſelves; God hath placed it in man, as an Umpire, or an Arbitrator, to judge the matter impartially between God, and thy own ſoul, ſo that it may ſay that which Chriſt denied of himſelf, God hath made me a Judge and a divider, to give to man what belongs to him, to God what belongs to God; but conſcience being polluted, is not able to diſcharge this office: Hence it is, that this Court ceaſeth, conſcience doth not keep any Aſſize at all; There is no judgement executed within this ſpiritual ſociety; Therefore let us groan under the weight of original ſinne in this reſpect alſo.

Fifthly, Herein conſcience is greatly defiled by original ſinne, *That it is afraid of light*, it is not willing to come to the Word, to be convinced, but deſireth rather to be in darkneſs, that ſo a man may ſinne the more quietly, and never be diſquieted. *John* 3. 19. Chriſt ſaith, *This is the condemnation, that light is come into the World, and men love darkneſſe rather then light.* As it is with the wicked man, *He hateth the light* (as our Saviour, *John* 3. 20.) *becauſe his Works are evil.* Truly thus it is, conſcience being naught and rotten, therefore it is unwilling to be brought to the light: Hence *John* 16. 7. It is the work of Gods Spirit *to convince the World of ſinne*; but this is that the natural conſcience cannot abide, it is unwilling to be ſearched and tried, to be ranſacked. This is the reaſon, why men are moſt pleaſed with a formal, drouſie, flattering Miniſtry, they rage at that which is powerfull, particular, heart-ſearching preaching; They do not love conſcience ſhould be touched upon, to have that ſay, *Thou art the man*, and all is, becauſe conſcience is afraid of any light or conviction to come upon it; for if that be enlightned, then thou canſt not with that delight and ſecurity commit thy ſinnes, as thou wouldſt do; Conſcience then would belike *Michaiah* to *Ahab*, Thou wilt not abide it, becauſe it alwayes propheſieth evil to thee, and therefore this one thing may diſcover the vileneſſe of every natural mans conſcience, in that it deſireth to be in the dark, and that which the Church ſaith to Chriſt, (*Awake not my Beloved till he pleaſe*;) They ſay to their conſcience, Let not that be awakened, it will take away my comfort, it will make me deſpair, and thus becauſe they wilfully keep a veil over their conſcience, it is no wonder if they die in their ſins.

Sixthly, Herein conſcience is naturally defiled, *That it is ſubject to many multiforme ſhapes and diſguiſes*, it doth appear under ſo many vizours, that it is hard to know when it is conſcience, or when it is ſomething elſe, farre enough from conſcience, yet ſuch is the guile and hypocriſie herein, that a man doth eaſily flatter himſelf with the name of conſcience, when indeed it is corruption

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in him. It is good to discover that which in a counterfeit conscience, that which appeareth to be *Samuel*, and in *Samuel's* cloaths, but is indeed a Devil.

SECT. V.

A Discovery of a counterfeit Conscience.

FIrst, It may not be *conscientia*, but *cupiditas*, not *conscience*, but even a *sinfull lust* may put thee upon many things, yet thou flattereſt thy ſelf with the ſacred title of conſcience, ſaying, it's thy conſcience, when if thou didſt examine thy ſelf, it would appear to be ſome corruption: A ſad miſtake and deluſion it is to have conſcience, (and ſo God himſelf) abuſed, but yet it is very often ſo; We ſee it in *Saul*, when he ſacrificed, and ſo was guilty of rebellion againſt God, yet he pretended conſcience, that he had done well, and all was to ſerve God thereby. *Abſolom* when he was contriving that unnatural rebellion againſt his Father, he pretendeth a *vow* he had made, and ſo he muſt out of conſcience perform that. *Judas* when he repined at the ointment poured out on Chriſts body pretended conſcience and charity; but it was luſt and covetouſneſſe moved him: Oh then take heed of treachery herein, leſt thou pretending conſcience it appear to be thy luſt only.

Secondly, It may be thy *Fancy and Imagination*, which perſwadeth thee, and not thy conſcience, man conſiſting of a body as well as a ſoul, his imagination and phantaſie hath great influence upon him, eſpecially when the body may be diſtempered, as you ſee in melancholly perſons, when humbled for ſinnes, and greatly afflicted, it is hard to diſcern when it is their fancy, and when it is conſcience that worketh in them. It is true, the prophane ones of the world, they judge all the trouble and wounds of conſcience for ſinne to be nothing, but melancholly and a meer fancy, becauſe they never found the word of God kindly working upon them, therefore they think there is no ſuch thing in the world, as a wounded ſpirit, but ſuch will one day find that troubles of conſcience are more then melancholly, that it is a worme alwayes gnawing, yea that this is indeed hell, for it is becauſe of a tormented conſcience, that hell is ſo terrible, yet though this be ſo, it cannot be denied, but that ſometimes in humbled perſons there may be conſcience and melancholly working together, for the Devil he loveth to move in troubled waters, and melancholly is called *Balneum Diaboli*, but this may be cured and removed by medicinal helps, whereas conſcience is only pacified and quieted by the blood of Chriſt.

Thirdly, *Cuſtome, education and prepoſſeſſed principles, theſe may work upon a man, as if they were conſcience.* Many men are affected in religious things, not out of any conſcience, but meerly by cuſtome; They have been uſed to ſuch things, brought up in ſuch a way of ſerving of God, and therefore they cry out, to have ſuch uſages ſtill, and all becauſe cuſtome hath prevailed over them; Theſe and ſuch like things may appear like conſcience in a man; ſo that our conſcience muſt be greatly polluted, when the very ſubject it ſelf is not known, when we cannot diſcern whether it be conſcience or corruption that doth inſtigate thee, when we cannot *Sentire illam, qua facit nos ſentire*, Conſcience that maketh us perceive other things that it ſelf is difficultly perceived. For that it is not conſcience, but ſome other corrupt principle that moveth a man, will eaſily appear in that it is mutable and changeable according to outward advantages, that which was thy conſcience one moneth, is not the next, becauſe there are outward changes: When *Shechem* would be circumciſed, it was not for conſcience, but for

Dinah's ſake whom he loved, When *Jeroboam* erected an Altar, it was not for conſcience ſake, but carnal policy; So that the mutability of thy ſoul, turning as advantages do, this argueth, it's not conſcience, but ſome other corrupt principle in thee, as when they cried *Hoſannah* to Chriſt, and afterwards *Crucifie him.*

SECT. VI.

The Pollution of Conſcience diſcovered in many more particulars.

ALthough much hath been ſaid to the diſcovering of every mans polluted conſcience by nature, yet becauſe conſcience is ſuch an *Abyſſus*, a deep Sea, wherein are creeping things innumerable, many depravations and defilements; our work ſhall be ſtill to make a further ſearching and diving into it: Whereas therefore the laſt particular mentioned of the natural pollution of conſcience, was in regard of the multiformity of it, and divers reſemblances of conſcience, which yet were not conſcience indeed, this bringeth in another particular defilement of ſome affinity with it; And that is,

Firſt, *Suppoſe that it be not* luſt *or* humour, *but conſcience indeed that putteth thee upon duties, and thoſe commanded, yet how hardly are they done for conſcience ſake.* It's not any luſt, but conſcience maketh many men pray, hear, and perform ſuch duties, yet it is not conſcience that is the motive, it is ſome other ſiniſter and unlawfull reaſon that inſinuateth it ſelf; ſo that the ſame duties may be done out of conſcience to God by ſome, and from corrupt ſinfull motives by others. The Apoſtle *Rom.* 13. 5. preſſing obedience to Magiſtrates (becauſe it might be thought that Chriſtian liberty freed them from any ſuch yoke) he urgeth it, *Not onely for fear, but for conſcience ſake:* So that if it had been onely fear to loſe their eſtates, to loſe their lives, and not out of conſcience to Gods Ordinance, though they did obey, yet it was ſinfull and ungodly in them, becauſe of their motive thereunto. This alſo the Apoſtle *Peter* ſpeaketh of, 1 *Pet.* 2. 19. whence he inſtanceth in συνειδησιν τῦ Θεῦ, *A conſcience of God,* (or as we render it) *A conſcience towards God,* as 1 *Pet.* 3. 21. συνειδησεως εις Θεὸν. It is not to be underſtood ſubjectively, as if God had a conſcience; for although God have infinite knowledge, and in that ſenſe may be ſaid to be conſcious with our hearts of all the evil we have done, yea, knoweth more ſin by us then we do by our ſelves, yet we cannot attribute conſcience to God, becauſe the notion of that is to denote the ſenſe and aw of ſome ſuperior, who beareth witnes of our evil actions, and is able to condemn for them; conſcience therfore is in Angels, becauſe they have a ſuperior, they are not to be a rule to themſelvs; and Chriſt alſo had an holy & undefiled conſcience, which yet becauſe of our ſins was greatly afflicted with the ſenſe of Gods wrath; but God having no Superiour, therefore he hath indeed infinite knowledge, but not conſcience; Hence when the Apoſtle cals it *conſcience of God,* that is *objectively,* a conſcience which doth reſpect the will and authority of God, that doth not look to men, to their applauſe and praiſe, but unto God: So that herein will appear an univerſal pollution naturally upon the conſciences of all men, that the good things they do, the evil things they abſtain from, is not from meer conſcience to God, but becauſe of humane and earthly conſiderations: How many come to our Congregations? How many frequent Ordinances? Is it becauſe of conſcience to God, they have a reverential fear of him, they dare not diſpleaſe him? No, but only the Laws of the Land, or ſome outward conſtraint maketh them do ſo, it's not pure conſcience: Thus alſo there are many devoted ſonnes of *Belial* to all prophaneneſſe, that would with all their hearts

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runne into all exceſſe of rioting, into drunkenneſſe and uncleanneſſe, but they dare not, they are kept off as a dog from the bone with a whip: All their deſire is towards it, but the penalty and juſtice which the Civil Magiſtrate will inflict upon him, this maketh him forbear, it's farre from any conſcience towards God, that doth reſtrain them: Oh then bewail the corruption of man in this kind! never in any duties carried out for conſcience ſake, never abſtaining from ſin for conſcience ſake, but becauſe of puniſhment and the judgment of others. Therefore in private, though God ſeeth thee as well as if it were at the Market-croſſe, they can runne into all leudneſſe: Oh if it were conſcience to God, thou wouldſt take heed of heart-ſinnes, as well as of bodily, thou wouldſt be afraid to ſinne in ſecret, as well as in publique, becauſe God is every where, and knoweth all things, and thou haſt a conſcience towards him! And no wonder if conſcience be thus predominantly polluted in natural men, for even in the godly themſelves, how often do they find proud, vain, ſelf-ſeeking thoughts inſinuate into them? So that it's not only out of conſcience to God they do their beſt duties: Do not ſome vain-glorious thoughts like ſo many thieves ſecretly creep into the heart, and are ready to rob thee of thy treaſure? It is true indeed, to the gracious heart theſe are a burden, and therefore with *Abraham*, they drive away theſe flies from the Sacrifice, yet they come again; They do *Repellendo tenere*, and *tenendo repellere*, as *Tertullian* in another caſe; they beat them back, and yet they hold them alſo: they ſtrive with them, and yet imbrace them: Thus many a ſinfull motion and vain thought, is like *Bernard*'s unclean ſuggeſtion, which he found, *Blande onerosa diſplicendo placent*, and *Placendo diſplicens*, kindly troubleſom, and coming in with a diſpleaſing pleaſure; Inſomuch that the godly themſelves find the weight of original corruption upon their conſciences in this reſpect, even till their laſt hour; They do not, they cannot find their conſciences ſo purely and ſincerely drawn out to God, in the duties they perform, as they do deſire. *Paul* indeed 2 *Cor.* 1, 12. ſaith, *Our rejoycing is this, the teſtimony of our conſcience, that in ſimplicity and godly ſincerity, not with fleſhly wiſdome, we had our converſation in the world.* And again, 2 *Cor.* 2. 17. *As of God in the ſight of God we ſpeak in Chriſt*; Here was conſcience and pure conſcience, as to any fundamental deficiency, yet not perfectly pure, for *Gal.* 5. he ſaith, *The fleſh luſteth againſt the Spirit*, ſo that whereſoever the Spirit is, there the fleſh in ſome meaſure luſteth againſt it: Oh then let even the moſt holy bewail original ſinne in their conſciences, even in this reſpect! That councel given by *Paul* to godly ſervants, *Coloſ* 3. 17, 18. That what they did, they ſhould do it *in ſingleneſſe of heart, fearing God*; They ſhould do *it heartily, as unto God, not unto men.* The ſame are all the people of God bound to do in their ſervice to God: Oh how unworthy is it in religious duties to have an eye to man! who will praiſe or diſpraiſe, if conſcience were the motive, thou wouldſt neither care for good or bad report; And this pure conſcientious working is eſpecially to be attended unto by ſuch who are in publick Office; The Civil Magiſtrate, if he puniſh an offender, not becauſe he deſerveth it, but from malice, or other ſiniſter reſpects; Though he cry out and pretend conſcience and juſtice a thouſand times over, yet God looketh upon him as an unjuſt Magiſtrate, though the thing he doth is juſt. Thus it is alſo in the Miniſters of the Goſpel, if they preach the Word diligently and conſtantly, but yet the principal motives, are either vain glory, or a mercenary reſpect unto the profit and temporal advantage more then the ſoules of people, and the glory of God, here alſo that is done, which conſcience requireth, but not upon conſcientious motives; we doe not theſe things as of God, in the ſight of God. But I muſt not be too long in this particular, although indeed we can never ſay enough herein, it is ſuch a cloſe inſinuating ſinne into all mens breaſts.

Secondly, *The natural conſcience is grievouſly polluted by original ſinne in regard of the limited and partial conviction, or illumination that it is apt to receive.* Conſcience will receive light but at a little cranny or hole, it will be convinced to doe ſome things, eſpecially if of no great conſequence, but the greater and more weighty things they are apt to neglect. This dough-baked conſcience, that is hot on one ſide, and cold on the other, is the temper of moſt men: How ſeemingly religious and zealous in ſome particulars? And then for duties of greater concernment they are like clods of earth; Our Saviour charged this partial conſcience upon the Phariſees, *Luke* 11.42. *They tithed mint and rue, but the things of mercy and judgement they neglected*; The Chief-prieſts alſo they were afraid of defiling themſelves by entring into the common-hall, and yet had no ſcruple about ſhedding the innocent bloud of our Lord Chriſt? And what is more ordinary then this? May ye not obſerve many perſons as much moved with rage upon the removal of any needleſſe or ſuperſtitious Ceremonies, as the *Athenians* were about their *Diana*, and yet for groſſe prophaneneſſe and all manner of exceſſive riot, they are never moved at that, they have no zeal for God's glory, though iniquity abound in every place? Doth not all this diſcover the hypocriſie and rottenneſſe of ſuch a conſcience? Take heed then thy conſcience is not like ſome creatures begotten of putride matter, that in their former part have life, but in their later have nothing but earth or ſlime; So, in ſome part thy conſcience is alive, and in other things it is dead: If thy conſcience tell thee, it's thy duty to pray, to hear, to keep up Family-duties, and yet withall ſuffereth thee to do unjuſt, unclean, and other diſhoneſt things of impiety; This is not right, it is not regenerated as yet: So on the other ſide, If conſcience bid thee, Be juſt and upright in all thy dealings, be mercifull and tender to fit objects of charity, and herein thou art ready, but thy conſcience doth not at all preſſe thee to the duties of the firſt Table, to ſanctifie the Sabbath, to keep up Family-duties, to walk contrary to the ſinfull courſe of the world, then it is plain that as yet thy conſcience is in the gall of bitterneſſe, it hath but ſome partial conviction, not a total and plenary one.

Thirdly, The conſcience of a natural man in this alſo is greatly polluted, *In that it is very ſevere and eaſily accuſing of other mens ſinnes, but it is blind about its own, it ſeeth no evil in it ſelf, while it can aggravate the ſinnes of others.* Thus conſcience, as in other reſpects, ſo in this alſo is like the eye, which can ſee all other things, but not it ſelf, *Matth.* 7.3. Such a corrupt conſcience likewiſe our Saviour chargeth upon the Phariſees, when he calleth them *Hypocrites*, and biddeth them, *Pull out the beam in their own, and then the mote in other mens.* The Apoſtle alſo *Rom.* 2.1. beginneth that Chapter, *Therefore thou art inexcuſable (O man) who judgeſt others, and doeſt the ſame things thy ſelf.* What is more ordinary then this, to be Eagle-eyed, to ſpie out the faults and ſinnes of others, and as blind as a mole about thy ſelf? *David* was very zealous againſt that injurious man *Nathan* repreſented in a Parable, and in the mean while did not think that he was the man, that this was his ſinne. *Judah* alſo was ſevere againſt *Tamar*, who had played the whore, till ſhe ſent him the ſtaff and bracelets, that he might ſee he was the man. Thus you ſee even godly men are greatly blinded about themſelves; no wonder then if the natural man be wholly in darkneſſe: Oh then pray, and again pray for light to ſhine into thy own heart! Let conſcience turn its eyes inward once more, know the worſt by thy ſelf. Think with *Paul*, *I am the greateſt of all ſinners*, with *Tertullian*, *Peccator ſum omnium naturarum*, a ſinner with the brand and mark of all ſins on me, at leaſt in motion and inclination, ſay, I ſee thoſe ſins in my ſelf, which the world doth not, none can judge and condemn me more then I can do my ſelf, but the contrary is in every mans natural conſcience, he thinketh himſelf better then others,

others, he bleſſeth himſelf in his good heart, and is a ſevere cenſurer of other mens ſinnes; Thus he hath thoſe *Lamiæ* of eyes, that he taketh up when he goeth abroad, and layeth aſide, when he cometh home.

Fourthly, The conſcience naturally is defiled, *Becauſe of the eaſe and ſecurity it hath, though if it were awakened, and could do its duty, it would not let thee have any reſt day or night.* And this is one of the main particulars wherein original ſinne diſcovers it ſelf in the conſcience; all life, all ſpiritual tenderneſſe and apprehenſion is taken away, that whereas conſcience is eſpecially ſeen in the reflex acts of the ſoul. To know our knowledge, to judge the actions of the mind and the heart, yea and to judge thoſe judgments; now we can no more do theſe things then very beaſts do, and by reaſon of this there is a great calmneſſe and quietneſſe upon the ſoul. *Dives*, who bad his ſoul, *Take itt eaſe*, found no gripes of conſcience: And thus it is the condition of all men, whereas conſcience would or ſhould pierce them thorow, and be like ſo many thorns, not in the ſide only, but all over the body; now it is fallen aſleep, and the man is at reſt in his ſins, though he be on the borders of hell. Thou mayeſt call this a good conſcience, and bleſſe thy ſelf, becauſe it doth not trouble thee, it doth not accuſe thee, whereas indeed it's a ſenſleſſe conſcience, like a dead member that will feel no pain, if it were on the contrary, then it would be a good conſcience, if it did accuſe, bear witneſſe and condemn thee, then it would be a good conſcience; for this is a Rule in *Caſuiſtical Divinity*, Conſcience may be *moleſtè mala*, and yet *honeſtè bona*; and then on the other ſide, it may be *peccatè bona*, and yet *honeſtè mala*, Conſcience in reſpect of its troubling and condemning may be evil, and yet in reſpect of its ſanctification good, being awakened by Gods Spirit; and on the other ſide, it may be good, as ſometimes we call it, that is quiet, not terrifying, yet in its conſtitution, be dead and unregenerate: Do not then flatter thy ſelf, that good conſcience thou boaſteſt of, is a bad and evil one, a dead, a ſenſleſſe one: Can that be good, which is not inlightned, is not regenerated? Oh how much better were thy conſcience, if it did ſmite thee, terrifie thee, make thee eat with trembling, and drink with trembling! This accuſing conſcience is farre better, and more preparatory to true peace, then that quiet ſecure conſcience of thine; ſo that thou art indeed to mourn over thy conſcience, as being dead within thee.

Laſtly, As was ſaid of the underſtanding ſpeculative, ſo alſo the ſame is true of it as practical, which is the conſcience, it is groſly defiled originally, *Both becauſe it hath loſt its ſubordination to God and his Word, the true rule of conſcience, and alſo its ſuperiority over the will and affections.* So that if we look both *ad ſupra*, and *ad infra*, it is greatly defiled; Towards God it doth not keep its ſubordination, but naturally fals into two extreams, for ſometimes it taketh other rules then the Scripture; as we ſee in Popery, How horribly is conſcience inſlaved by the meer commandments of men, where there is no Scripture? Or elſe on the other ſide, rejecting the Word wholly as a rule, as thoſe *Libertines*, who do preſſe it as a duty to be above conſcience, and that a man is perfect, when he can ſinne, and his conſcience never ſmite him for it: Many Volumes would not ſerve to enlarge ſufficiently upon conſcience its pollution, in both theſe extreams, and as for the affections and will, conſcience hath now loſt its power, it cannot rule theſe beaſts, it cannot command theſe waves: Hence you ſee ſo many live in ſins againſt conſcience, their luſts are ſtronger then their conſcience: They ſin, and they know they ſin, and yet are not afraid to commit them: How often in their addreſſes to ſin doth conſcience meet them, as *Abigail* to *David*, informing of the grief of heart, yea the torments of hell that will be hereafter, yet they will violently go forward: Thus conſcience in the croud of luſts is trodden down, as that lord was, when there was ſo much plenty.

SECT.

SECT. VII.

The Defilement of Conſcience when troubled and awakened.

HItherto we have been declaring the *defilement of conſcience naturally by original ſinne*, as it is *quiet, ſtupid*, and *ſenſeleſs*. The next thing to be done (wherein ſhall be concluded both this Text, and particular Subject of *conſciences*) is to diſcover, how greatly it is *polluted*, and that when *troubled*, or *awakened*. In this particular likewiſe it will appear devoid of true goodneſs, and any ſpiritual qualifications; conſcience troubled for ſinne without Evangelical principles, is like the raging ſea, whoſe waves are toſſed with tempeſts and ſtormes, vomiting forth nothing but froth and foam, And

1. Firſt, *Herein is the corruption of it manifeſted, that when it doth accuſe, when it doth trouble, it doth it prepoſterouſly, not ſeaſonably, and oppertunely*; For when is the fitteſt time for conſcience to interpoſe, to put forth its effectual operation, but *before the ſinne* is committed? To meet a man, as the Angel did *Balaam* with a *drawen ſword*, before he *curſe the people*: But this it ſeldome doth, onely when the ſinne is committed, when God is diſhonoured, when guilt is contracted, then it accuſeth, and that not ſo much as acting under God, to bring about true peace by repentance and faith, but as the Devils inſtrument to bring to deſpair, and ſo from one ſinne to plunge into a greater: Thus it was with *Judas*, how many powerfull and penetrating arguments did he meet with, to awaken his conſcience? He had thunder-claps enough to raiſe and awaken his conſcience, though dead, and yet for all that, it never ſmiteth him, it never accuſeth him, till he had committed that abominable and unnatural ſin: What predictions? What warnings had *Judas* to make him fly from this ſinne? our Saviour told his Diſciples, *One ſhould betray him*, yea particularly he deſcribeth *Judas*, he telleth him, *He was the man*; our Saviour forewarned him of the fearfull eſtate of that man, who ſhould betray him, *that it had been better he never had been born*; and if anger or threatning would not break him; Our Saviour uſed love to melt him, *He waſhed his feet*, as well as the feet of other Diſciples, but ſtill conſcience in *Judas* is like an Adamant, and when all this will not do any good, but *Judas* cometh with a band of ſouldiers, as the captain and head of them, he ſeeth ſome fall down for aſtoniſhment and amazement at the preſence of our Lord Chriſt, yet this neither doth ſtartle him, he hath not ſo much as any regretting and remurmurating thoughts, but goeth on deſperately to accompliſh his deſign, and now when all is done, when every thing his wicked heart deſired was brought to paſs, then his conſcience like a roaring Lyon, beginneth to awaken out of ſleep and to break its chaines in peices; Then he cryeth out, *I have ſinned in betraying of innocent blond*; Oh had conſcience ſuggeſted this before, when the motions to this ſinne were firſt kindled in his breaſt, had he then caſt them out of doores with indignation, this is to betray the innocent, this is to become guilty of bloud! The very thoughts, the very motions are damnable and abominable, And he bolted them out with hatred, as *Ammon* did his deſloured *Tamar*, then had conſcience been regular and alſo prevented his future confuſion. but it never pricketh, never condemneth, till the fact be paſt, and then when it did ſo, it was upon the Devils deſign, to bring him to final deſpair. This may be ſeen alſo in *David* a godly man, though the iſſue of conſcience its accuſation was more comfortable; when *David* out of vain and ambitious ends, deſired to *number the people*, though *Joab* withſtood it, *2 Sam.* 24. which might exceedingly have ſhamed, *David*, that a meer moral man ſhould ſee that ſinfullneſs, which he did not, yet he will proceed, and the people are numbered, but aſſoon as *David* had done

done it, then *his heart smote him*; when it was done; it smote him not, while it was a doing, the nine moneths were spent in numbring of the people; Why not before, then it had prevented the deaths of many thousands? But thus it is, conscience will not seasonably and opportunely bear witness against sinne Consider then the deceitfullness and falseness of thy conscience herein, all the while thou art contriving sinne, purposing, yea and acting of sinne, nothing doth trouble thee, but at last, when sinne is committed, then it ariseth with horror and terror; And do we not see this constant *pollution* of conscience in most dying persons, when summoned by God, and arraigned by death, when the sentence of death is upon them? Then their conscience flyeth in their faces, taketh them by the throat, oh send for the Minister, let him pray for me, let all that come to me, pray for me. Thus conscience is stirring now; oh but how much better were it, if in thy health time, if in thy strength and power, then conscience had been operative? To have heard thee then cry out, oh my sinnes! oh I am wounded at the heart! oh pray for me! then there had been better grounds to hope, thy conscience was awakened upon true and enduring considerations, such as would continue alwaies, living and dying, whereas such are but sick-suddain fits of conscience, and commonly turn into greater hardness of heart and obstinancy afterwards.

II. Secondly, Conscience troubled doth naturally discover its pollution, *By the slavish, servile, and tormenting feares which do accompany it*: So that whereas the proper work of conscience is, *By Scripture-light to direct to Christ*, so that the troubles thereof, should be like the *Angels* troubling of the *pool of Bethesda*, and then immediately to communicate healing; Now it is the clean contrary, These wounds do fester, and corrode more; The conscience by feeling guilt, runneth into more guilt; so that whereas we would think, and say, Now there are hopes, now conscience stirreth, now he begins to feel his sinnes, we see often the contrary, an obortive, or a monstrous birth after such travailes of the soul; and wherein doth it manifest it self more then by tormenting feares about God? So that if it were possible, the conscience troubled would make a man runne from the presence and sight of God never to be seen by him: Thus you see it was with *Adam*, when he had sinned, his conscience was awakened, he knew what he had done, and therefore was *afraid* at *Gods voice*, *and runne to hide himself*, such a slavish, servile temper doth follow the conscience, when wounded for sinne. Now all such tormenting feares are so many manifest reproaches unto the goodness of God, and his mercy revealed; The hard thoughts, the accusing imaginations, that there is no hope for thee, that thy sinnes are greater then thou canst bear, or that God will forgive: these dishonour the goodness of God, these oppose his grace and mercy, which he intendeth to exalt in the pardon of sinne. Insomuch that the Atheist, who denieth the Essence of God, is in this respect less hainous then thou, who denyest the good Essence of God, He denieth his *natural* goodness, thou, his *moral* goodness, as it were. Is not the great scope of God in the Word to advance this attribute of his *mercy*, especially in Christ he hath made it so illustrious, and amiable that it may ravish the heart of a poor humbled sinner, but a slavish conscience about sinne robs God of this glory? So that although it may be the Spirit of God by the Word, that convinceth thee of thy sinne, and affecteth thy conscience, yet the slavishness and servility of it, that is the rust and moth which breedeth in thy own nature, that is not of Gods Spirit.

III. Thirdly, The troubled conscience discovereth its natural pollution, *By the proneness and readiness in it, to receive all the impressions and impulses of the Devil.* That as in the secure conscience the Devil kept all quiet, and would by no means molest; So on the contrary, in the troubled conscience, there he endeavours

deavours to heighten the trouble, to increase the flame; and he that before tempted thee to presumption, that God was ready to pardon, that sinne would easily be forgiven, now he useth contrary engines, provoketh to despair, represents God as severe, and one, who will never forgive such transgressions, that there is no hope for him, that he is shut out of the Ark, and so must necessarily perish: Thus you see he wrought upon the troubled conscience of *Judas*, and of *Cain*, one goeth *trembling up and down*, and cannot cast off the *terrors* and *horrors* which were upon him; The other is so greatly *tormented* with *anguish of soul*, that he *hangeth himself*: In what whirlepooles of despair, In what self-murders, and other sad events hath a troubled conscience agitated and moved by the Devil cast many into? Now all this ariseth, because the wounded conscience being not as yet regenerated, doth hearken more unto the Devil, then unto Gods Spirit; The Spirit of God through the Word of the Gospel, speakes *peace* to the *broken in heart*, offereth *oil* to be poured into such *wounds*, holdeth out the *sceptre of grace*; but the troubled conscience *heareth* not this, *believeth* not this, but what the Devil, that soul-murderer, and Prince of darkness doth suggest, and dart into the thoughts, that is received and followed; Hence it is that so many have been under troubles of conscience, under terrors of spirit for sinnes for a season, but all this pain in travel was only to bring forth wind and emptiness, all hath either ended in tragical and unbelieving actions, or in a bold and more hardened obstinacy; and the great cause of this hath been the Devils moving in these troubled waters, he hath presently interposed to marre this vessel, while upon the wheel. Know then, that when thy conscience is awakened and grieved, then is the Devil very busie, then he tempteth, he suggesteth, but keep close to the Word, see what the Spirit of God calleth upon thee to do; get out of the crowd of those Satanical injections, and compose thy self in a serene and quiet manner, to receive the commands of God in his Word; for the Spirit of God that calleth to *believe*, to *come in*, and *make peace with God*, but the Devil he presseth a final departure from God.

IV. Fourthly, The *troubled conscience is internally polluted, By that ignorance and incapacity in knowing of what is the true christian-liberty purchased by Christ.* I speak not as yet of that main and chief liberty which is freedome from the curse of the law through the bloud of Christ, but in many doctrinal and practical things. The Apostle *Rom.* 14. speaketh much of the weak conscience, which hath not attained to that solid judgement, as to know its liberty and its freedome from Judaical rites, and all other Commandments of men about the worship of God. Indeed the notion of Christian-liberty may quickly be abused to prophane dissolutenesse, but yet the true Doctrine about that, was one of the greatest mercies brought to the Church in the first reformation; for there the consciences of all were grossely intangled and miserably inthralled: yea, their *Casuists*, who took upon them to resolve and direct conscience, they were the greatest tormentors of all, insomuch that they then seemed to be in a wilderness, or rather under an Ægyptian bondage, wherein were many lawes and Canons, many Doctrines and opinions that were as *Luther* expresseth it about one *homicidissima*: Now to this bondage the conscience of a man is more naturally prone, then unto any obedience to the true commands of God. Indeed the conscience of man naturally is miserably polluted about the knowledg of those tyes and obligations that are upon it, for sometimes it contracteth and limiteth them more then it ought: Hence it is that a man, yea a godly man may live in the omission of many duties, in the commission of many sinnes, and yet not know that he doth so, and all because we do not study the extent of the obligation of conscience, and from this it is that many good men have endeavoured to grow in more knowledge, to study the commands of God obliging of them, and

upon

upon enquiry have found cauſe to do thoſe things they never did before, and alſo they would not for a world walk in the ſame paths they once did. Thus *Melanthon* remembring his ſuperſtitition while a Papiſt, *Quoties cohorrui*, &c. *How often doth horror take hold on me, when I think with what boldneſs I went and fell down before Images, worſhipping of them?* This is one great pollution of conſcience, not to know its divine obligations that are upon it: But then on the other ſide, the conſcience *ſmitten* about ſinne, is many times prone to ſtretch its obligations beyond the due line, they judge ſinnes to be where there are none. They make duties where God hath not required, and all becauſe the troubled conſcience is like a troubled fountain, a man cannot ſee clearly the face, neither are we then able to judge of any thing truly. It is a rule in Philoſophy, *Quicquid per humidum videtur, majus apparet*; Every object through an humid, ormoiſt medium, appeareth greater then it is, thus alſo doth ſinne and duties through a grieved wounded conſcience: therefore for want of the true knowledge of our Chriſtian-liberty, there is a *ſcrupulous* conſcience, called ſo, becauſe as little ſtones in the ſhoe hinder the feet in going, ſo doth the ſcrupulouſneſs and timerated thoughts much annoy in a Chriſtian walking. Theſe commonly are without end, as one circle in the water begets another, or (as *Gerſon* reſembleth it,) like one Dog that barketh, ſetteth all the Dogs in the Town on barking, ſo doth one ſcruple beget another, and that many more: Now although a ſcrupulous conſcience may be for the main tender and good, yet the ſcrupulouſneſs of it ariſeth from the infirmity and weakneſs thereof, and maketh the ſoul paralytical in all its actions; Theſe ſcruples make a man very unſerviceable and to live very uncomfortably, and although God in great mercy doth many times exerciſe the truly godly ſadly with them, thereby to humble them, to keep them low, to ſay with *Agur* they have not the underſtanding of a man, to be kept hereby from groſs and foul ſinnes, yet they are to be prayed againſt, for theſe ſcruples are like the Ægyptian Frogs alwaies croaking, coming into the chamber, and in at every window, thereby diſturbing thee in thy duty. If thy conſcience were ſound and clear, the light thereof would quickly diſpell theſe miſts.

Again, From the blindneſs of a troubled conſcience, cometh alſo *the ſad and great doubtings upon the heart, whereby the ſoul of a man is diſtracted and divided*, pulled this way and haled that way, *Rom* 1.14. The Apoſtle ſpeaketh at large about a doubting conſcience, and ſheweth how *damnable* a thing it is to do any thing *doubting*, whether it be a ſinne or not. A *doubting* conſcience is more then a *ſcrupulous*, for Divines ſay a man may go againſt a ſcrupulous conſcience; becauſe the conſcience is for the main reſolved that ſuch a thing may lawfully be done, only he hath ſome feares and ſome jealouſies moving in him to the contrary. But a doubting conſcience is when Arguments are not clear, but a man ſtands as it were at the end of two waies, and knoweth not what to do: now if conſcience were well inlightned and informed out of Gods Word, it would not be ſubject to ſuch diſtracting doubts, but becauſe of its natural blindneſs, therefore it is at a ſtand ſo often. Hence

In the laſt place, it becomes from a ſcrupulous doubting to a *perplexed* conſcience, ſo *inſnared* that what way ſoever he taketh he cannot but ſinne, if he do ſuch a thing he ſinneth, and if he doth it not he ſinneth, as in *Paul*, who thought himſelf bound to ſet himſelf againſt Chriſtians, if he did perſecute them it is plain he did ſinne, if he did not he thought he ſinned. It is true, *Caſuiſts* ſay, *Non datur caſus perplexus*, there cannot be any caſe wherein there is a neceſſity of ſinning, becauſe a man is bound to remove the error upon his conſcience, but yet the ignorance and blindneſs of man doth bring him often into that perplexed eſtate.

There remain two chief particulars, wherein the pollution of a natural and troubled conſcience is obſervable. which are

In the ſixth place, *A proneneſs, to uſe all unlawfull meanes, and to apply falſe remedies for the removall of this trouble.*

Seventhly, *A direct and open oppoſition to what is the true evangelical way, appointed by God for to give true peace and tranquillity to ſuch a conſcience.* Before we deſcend to theſe particulars, It is good to take notice of ſome general Obſervations, which will greatly conduce to clear the particulars.

What a bleſſed Thing it is to come well out of the pain of a troubled Conſcience.

FIrſt, *That it is a moſt bleſſed and happy thing to come out of a troubled conſcience, in a good, ſafe, and ſoul-eſtabliſhing way.* For this womb of conſcience, when in pain and travail, is apt to make many miſcarriages, yea ſometimes it is ſo farre from having any joy, that a man-child is born (I mean the true fruit of holineſs produced) that there is a monſter brought forth in the ſtead thereof. Doth not experience and Scripture confirme this, that many have come out of their troubles of conſcience, with more obſtinacy and willfullneſs to ſinne again? That as the wind blowing upon coales of fire, which might ſeem to extinguiſh the fire, doth indeed encreaſe it: Thus theſe pangs, theſe gripes of conſcience which ſometimes they have felt, that made godly friends ſay, Now there is hope, bleſſed be God, that maketh them feel the burden of ſinne: Theſe hopefull workings (I ſay) do at laſt end in a ſenſleſs ſtupidity; *Pharaoh*, for a while, and ſo alſo *Belſhazzar* and *Felix trembled*; Conſcience in theſe did give ſome ſharp ſtings, but (alas) it came to no good uſe, ſo rare a thing is it, to come in a gracious manner out of theſe waves and ſtormes upon thy ſoul: Experience alſo doth give in full teſtimony to this; How many do we ſee that for ſome time, yea (it may be) yeares have had as it were an hell within them? They have eat their bread, and drunk their drink with trembling and aſtoniſhment; They have been even diſtracted with the terrors of the Lord; but if you obſerve the later end of ſuch, they have at laſt grown ſecure and ſtupid, as if the Spirit of God had never viſited them in ſuch a dreadfull manner: So that we may ſay to many, What is become of thoſe troubles thou didſt once groan under? Where are thoſe feares, thoſe cries, thoſe agonies, thou hadſt then? Where are thoſe zealous and fervent workings of heart which did ſo burn within thee once? Alas, after theſe meltings and thawings a greater froſt and cold hath come upon them; That as ſometimes frequent and conſtant aguiſh fits do at laſt end in a conſumption: Thus frequent troubles of conſcience upon ſome fits and ſeaſons, do ſometimes end in a plain *dedolency* and *ſtupidity of conſcience*, never to be troubled more. God hath left thee to be like an Adamant and ſtone, ſo that though thou ſinneſt never ſo groſly, yet now thy conſcience is ſeared, and thou canſt be bold and rejoycing in the midſt of thy impieties. Thus you ſee it's a great conſequence for any one labouring under the troubles of conſcience, diligently to conſider, how he cometh out of them, for now is the time of ſaving or damning of thee, now is the time thou art in the fire, either to be purged and refined, or to be conſumed: Oh pray; and get all thy godly friends to pray, that theſe troubles may be ſanctified, that they may be bleſſed to make a through change upon thee! Better never have had ſuch a wounded conſcience, ſuch a troubled heart, and then to returne to thy vomit again; for every ſinne committed by thee after theſe trou-

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bles hath an high and bloudy aggravation; Thou knoweſt how bitter ſinne is; Thou haſt taſted what gall and wormewood is in it; Thou haſt been in the very jawes of hell, haſt had ſome experience of what even the damned feel, and wilt thou go to ſuch ſinnes again? wilt thou put theſe Adders into thy breaſt again, that have almoſt ſtung thee even to deſpair? Therefore ſet a *Selah*, an accent (as it were) upon this particular, thou who haſt been a troubled ſinner, and ſee how thou comeſt to be freed from this ſpiritual pain.

A great Difference between a troubled Conſcience, and a regenerate Conſcience.

IN the ſecond place, You muſt know, *That there is a great difference between a troubled conſcience and a regenerated, or ſanctified conſcience.* The conſcience may be exceedingly troubled about ſinne, have no peace or reſt becauſe of ſinne, yet be in the ſtate of original pollution, yet be deſtitute of the Spirit of Chriſt: This miſtake is very frequent, many judging the troubles of conſcience they once had to be the time of their converſion to God, though ever ſince they have lived very negligently and careleſſy, without the ſtrict and lively conformity of their lives to the rule: whereas we ſee in *Cain*, in *Judas*, theſe had even earthquakes (as it were) upon their conſciences, They had more trouble then they could bear, yet none can ſay, they had a regenerated conſcience. It is true indeed, theſe troubles of conſcience may be introductory and preparatory to the work of converſion, but if ye ſtay in theſe, and think to have had theſe is enough, ye groſſly deceive your own ſoules, *Act.* 2. 37, 38. When *Peter* did in ſuch a particular, and powerfull manner ſet home upon the Jews, that grievous ſinne of killing the Lord Chriſt, it is ſaid, *They were pricked in heart*; Here their conſciences were awakened, here were nailes (as it were) faſtened by the Maſter of their Aſſembly into their ſoules; yet when they cry out, ſaying, *What ſhall we do? Peter* doth direct them to a further duty, which is, *to repent*; Thoſe troubles then, thoſe feares and agonies, were not enough, a further thing was requiſite for their converſion. Thou then who art troubled reſt not in theſe, think not this is all, but *Preſs forward for regeneration, without this, though theſe troubles did fill thy ſoul, as much as the Locuſts did Ægypt, yet thou wouldſt go from begun torments here, to conſummate torments hereafter.* It is true, a gracious regenerated conſcience may have its great troubles and agonies, be in unſpeakable diſquietings, but I ſpeak of ſuch who are yet only in innitiatory troubles, who are (as yet) but in the wilderneſs, journying towards *Canaan*; all theſe troubles do not inferre regeneration, but are therefore brought upon thee, that thou maiſt be provoked to inquire after this new creature.

What may be the Cauſes of the trouble of Conſcience, which yet are ſhort of true ſaving Motives.

IN the third place take notice, of what may be *the cauſe and motives* which may make thy conſcience awakened and troubled, which yet are not from true ſaving principles.

1. *The commiſſion of ſome groſs and hainous ſinne againſt conſcience; this may*

with much terror. The very natural light of conſciene in this particular is able to fill the ſoul with feares, *Rom.2. The Heathens had their conſciences accuſing of them.* We read of *Nero*, that after he had killed his mother *Agrippina*, he was ſo terrified in his conſcience, that he never dared to offer ſacrifices to the Gods, becauſe of the guilt upon him, yea, and as *Tertullian* (*lib. de anima cap.44.*) obſerveth from *Suetonius*, after this parricide, he who in his former times never uſed to dreame (it's noted of him as a rare and ſtrange thing) was conſtantly terrified in his dreames with ſad imaginations. Thus you ſee natural conſcience upon the committing of ſome groſs ſinne, hath power of it ſelf to recoil and with heavy terror to overwhelm a man. Some alſo do relate of *Conſtantine*, that having been the cauſe of the death of his eldeſt ſonne *Criſpus*, upon groundleſs ſuſpicions, was greatly tormented in his conſcience, not knowing what to do, and thereupon was adviſed to receive the Chriſtian Religion, in which alone there could be found an expiation for ſo foul an offence.

2. The trouble of conſcience may ariſe *from ſome heavy and grievous judgement that hath overtaken us.* Conſcience may lie aſleep many yeares; the ſinnes thou haſt committed long agoe may be almoſt forgotten, and yet ſome judgement and calamity, falling upon thee afterwards, may bring them to mind: Thus *Joſeph's* brethren, whoſe conſciences were ſo ſtupid (as you heard) that upon the throwing of their brother into the pit, they could ſit down as if nothing ailed them; many yeares after, when they were in anguiſh of mind by *Joſeph's* ſevere carriage towards them, *Gen.*42.21. Then they ſaid one to another, *We are very guilty concerning our brother, in that we ſaw the anguiſh of his ſoul, when he beſought us, and we would not hear, therefore is this diſtreſs come upon us*; ſo that ſome unexpected calamity may be to us, as the hand-writing on the wall to *Belſhazzar*, making conſcience to tremble within us.

3. *God as a juſt Judge can command theſe Hornets and Bees to ariſe in thy conſcience.* It is plain, *Cain*, when he ſet himſelfe to build Townes, thought to remove that trembling which was upon him, but he could not do it; how many have ſet themſelves with all the might they could to be delivered from this anguiſh of conſcience and could not? becauſe God is greater then our conſcience, if he command terror and trembling none can expell it. This troubled conſcience is threatned as a curſe to ſuch, who did break the Law of God, *Deut.*29.65,67. *The Lord ſhall give thee a trembling heart____and ſorrow of mind____In the morning thou ſhalt ſay, would God it were day____for the fear of thy heart.* Here we may obſerve, that God can, when he pleaſeth, ſtrike the heart of the moſt jolly and prophane ſinner with ſuch a trembling conſcience, that he ſhall not have reſt day or night; and when God, after much patience abuſed, doth ſmite the ſoul with ſuch horror and aſtoniſhment many times: This never tendeth to a gracious and Evangelical humiliation, but as in *Cain* and *Judas* is the beginning even of hell it ſelf in this life. So fearfull a thing is it to fall into the *hands of the living God*, when provoked, *Heb.*10.31. *For in ſuch* (as *ver.*27.) *there is a certain fearfull looking for the indignation and wrath of God, which will devour the adverſaries.*

4. *This troubled conſcience may, and doth often come by the Spirit of God convincing and reproving by the Word, eſpecially the law diſcovered in the exactneſs and condemning power of it.* Joh.16.8. *The Spirit of God doth reproove or convince the world of ſinne*; Now conviction belongs to the conſcience principally; and indeed this is the ordinary way for the converſion of any; Gods Spirit doth by the Law convince and awaken conſcience, making it unquiet and reſtleſs, finding no bottome to ſtand upon; it hath nothing but ſinne, no righteouſneſs to be juſtified by; the law condemneth, juſtice arraigneth,

and

and he is overwhelmed, not knowing what to doe; This is the worke of Gods Spirit, and of this some do expound that place, *Rom.* 8. 15. *Ye have not received the spirit of bondage again to fear, but of adoption*; It is the same spirit which is called the spirit of bondage, and of Adoption, onely it's called so from different operations; It's the spirit of bondage, while by the Law it humbleth us, filleth the conscience with fear and trembling; not that the sinfulnesse or slavishnesse of these fears, opposing the way of faith, are of the Spirit, but the tremblings themselves; and it is the Spirit of Adoption, when it rebuketh all tormenting fears, giving Evangelical principles of Faith, Love and Assurance; Now these fears thus wrought by the Spirit of God in the Ministry of the Word, though they be not alwaies necessary antecedents of conversion, yet are sometimes ordained by God, to be (as it were) a *John Baptist*, to make way for Christ.

Lastly, These troubles of conscience may arise *(through Gods permission) from the Devil*: For when God leaveth thee to Satan's kingdome; as it was the case of the *incestuous person*, to be *buffeted by him, tempted by him*, you see he did so farre prevail with him, that he was almost swallowed up with too much grief: Therefore when God will evangelically compose the conscience by faith in Christs bloud, he taketh off Satan again, and suffereth him not to cast his fiery darts into us any longer.

The false wayes that the wounded Conscience is prone to take.

THese things explained, Let us return to consider the pollution of natural conscience in the two particulars mentioned, whereof

The first is, *That the wounded conscience for sinne is very ready to use false remedies for its cure.* These stings he feeleth are intollerable, he cannot live and be thus, he taketh no pleasure in any thing he hath, but he cometh not to true peace, for either they go to *carnal and sinfull wayes of pleasure*, so to remove their troubles, or *to superstitious and uncommanded wayes of devotion, thinking thereby to be healed*: The former too many take, who when troubled for sinne, their hearts frequently smite them, they call this *Melancholly* and *Pusillanimity*; Tush, they will not give way to such checks of conscience, but they will go to their merry company, they will drink it away, they will rant it away, or else they will goe to their merry pastimes and sports: Thus as *Herod* sought to kill *Jesus* as soon as he was borne, so do these strive to suffocate and stifle the very beginnings and risings of conscience within them: *Oh wretched men prepared for hell torments!* Though now thou stoppest the mouth of conscience, yet hereafter it will be the gnawing worme; It's this troubled conscience that makes hell to be chiefly hell; It's not the flaming fire, it's not the torments of the body that are the chiefest of hels misery, but the griping and torturing of conscience to all eternity; This is the hell of hels. VI.

Others, when none of these means will rebuke the stormes and waves of their soul, but they think they must perish, then they set themselves upon some superstitious austere waies, as in Popery, to go on Pilgrimage, to enter into some Monastery, to undertake some bodily affliction and penalty, and by these means they think to get peace of conscience; but *Luther* found by experience the insufficiency of all these courses, *That all their Casuists were unwise Physicians, and that they gave gall to drinke in stead of honey.*

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VII. In the next place therefore, *This pollution of a troubled conſcience is ſeen, In it's oppoſition to Chriſt, to an Evangelical Righteouſneſſe, and the way of believing.* Conſcience is farre more polluted about Chriſt and receiving of him, then about the commands and obedience thereunto; for naturally there is ſomething in conſcience to do the things of the Law, but the Goſpel and the Doctrine about Chriſt is wholly ſupernatural and by revelation: Hence although it is clear, That the conſcience truly humbled for ſinne ought to believe in Chriſt for expiation thereof; Yet how long doth the broken heart continue ignorant of this duty? Their conſcience troubleth them, accuſeth them for other ſins, but not for this, of not particularly applying Chriſt to thy ſelf for comfort, whereas thou art bound in conſcience to believe in Chriſt, as well as repent of ſinne; I ſay, thou art bound in conſcincce, and if thou doeſt not by particular acts of faith receive Chriſt in thy arms, as *Simeon* did bodily, but then ſpiritually, thy conſcience is to trouble thee, and to accuſe thee for it; But how averſe and froward is the troubled conſcience in this particular? How hardly inſtructed evangelically? How unwilling to reſt upon Chriſt onely? Their conſcience that is very tender about other ſinnes, thinketh it no ſinne not to apply Chriſt, yea it diſputeth and argueth againſt it; but at laſt ſuch broken hearts know, that they are to make conſcience of the premiſſes, as well as the precepts, conſcience of faith as well as repentance, *Heb* 9. 14. The Apoſtle there teacheth us, *That it is the blood of Chriſt, which purgeth the conſcience.* Run not to any thing, but to the bloud of Chriſt; when thou art ſtung, behold this Serpent; Let thy conſcience be Evangelical, as well as Legal; The Goſpel is Gods Word, as well as the Law, and by that thy conſcience is obliged to lay hold on Chriſt for pardon.

CHAP.

CHAP. III.

Of the Pollution of the Memory.

SECT. I.

2 PET. I. 12.

Wherefore I will not be negligent to put you alwayes in remembrance of theſe things, though ye know them, and be eſtabliſhed in the preſent Truth.

THE original pollution of the *Mind and Conſcience* hath at large been declared; We proceed now to the *Memory*, which belongeth alſo to the intellectual part of a man: And as Philoſophy informeth us, *That it is the treaſurer which conſerveth the ſpecies*; ſo Divinity will inform us, *That it is an evil treaſure, or ſhop, wherein are ſtored up all kinds of evil.*

The Text mentioned will ſuppeditate fit matter for this Doctrine. And

First, We muſt diligently explain the words, wherein we may take notice,

1. Of the illative particle, or note of inference, [*Wherefore.*] He had exhorted them, *To give all diligence to make their calling and election ſure*, A neceſſary duty. We ſtrive to make our outward eſtate, and the evidences of that ſure; but make ſure of Heaven, make ſure of an intereſt in Chriſt; for this aſſurance will be a cordial to thee in thy greateſt extremities, it will make thee above the love of life, and the fear of death. This duty he encourageth unto by the conſequent benefit thereof, *Hereby an entrance ſhall be abundantly miniſtred unto you, into the everlaſting kingdome of Jeſus Chriſt*; And having laid this foundation, he brings in the inference in my Text, *Wherefore I will alwayes put you in remembrance of theſe things.* Theſe truths are ſo neceſſary, ſo excellent, that you are to have them alwayes in your mind; and withall, your memories though regenerate are ſo weak and ſinfull, that you need perpetual Monitors and prompters to poſſeſſe your ſouls with theſe things.

In the ſecond place, we have the Apoſtle *Peter*'s care, purpoſe and diligence expreſſed, οὐκ ἀμελήσω, *I will not be negligent*; The Vulgar Latine renders it, *Incipiam, I will begin. Eſtius* thinketh it did read μελλήσω for ἀμελήσω, but that word is never uſed, and therefore *Eſtius* doth from the Latine go to the Greek Copies, which is a practice contrary to the Tridentine Doctrine. The word ἀμελεῖν, is uſed for to *neglect*, to have no regard, to ſlight and make no matter of a thing, *Heb.* 2. 3. only when the Apoſtle expreſſeth his care negatively, *I will not*, we muſt remember that rule given by Interpreters, that Adverbs of denying do often expreſs the contrary with the greater Emphaſis, *I will not be negligent*, that is, *I will be very diligent and induſtrious.*

Third-

Thirdly, You have the *Object matter* about which this diligence is exerciſed, and that is ὑπομιμνήσκειν; The word ſignifieth *to bring to mind*, to *cauſe to remember*, ὑπόμνημα ſignifieth any ſhort writing, whereby any thing is brought to our mind: The word is uſed in other places, which will be improved in purſuing the Doctrine. This is enough for the preſent that the holy Apoſtle doth not diſdain to become a Monitor and Remembrancer unto them, being in this an inſtrument of the holy Ghoſt, whoſe work it is to bring things to our mind, which are forgotten.

Fourthly, You have the aggravation of this from the time, He will put them in remembrance *alwayes*; He will be the good Prophet that will lift up his voice and not ceaſe; They muſt not think his importunity and frequent admonitions needleſſe and uncivil; They need this duty alwayes from him, and therefore in ſeaſon and out of ſeaſon, he will ſuggeſt it to them.

Laſtly, There is a further aggravation from the qualification of thoſe he will thus remind, *Though ye know and be eſtabliſhed in the truth*; This is conſiderable, they had the true knowledge of theſe things, if they had been ignorant, if they had not yet underſtood theſe things none would wonder at this diligence, but though they know theſe things, yet he dare not omit this importunity. Again, though they did know, yet they might be wavering and ſtaggering, ready to apoſtatize from this they did know; No, they are ἐστηριγμένοι, *eſtabliſhed*, firmly ſetled and fixed, and yet their minds and memories need many divine helps to excite and ſtirre them up, yea this duty upon their memories is ſo great and neceſſary, that the Apoſtle further amplifieth himſelf herein, as if enough could not be ſaid about it; For at the next verſe, he giveth us a reaſon of this faithfulneſſe and diligence, δίκαιον ἡγοῦμαι, *I think it fit*, or *juſt* and *righteous*; It did belong to him as an Apoſtle, he could not do what was his duty, if he did fail herein, and that not for once, but continually, as long as he was in this Tabernacle, he calleth his body a Tabernacle, that is, *Nomen paſtorale*, and *militare*, it denoteth the ſhortneſs and brevity of his abode in the world, and then the great hardſhip and difficulty he was to conflict with; It implieth, he was but a ſtranger here, as all the godly are; and therefore whereas the *Cretians* called thoſe places they had on purpoſe to receive and lodge ſtrangers in κοιμητήρια, the ſame word did the Church uſe and apply to the Burial places of believers, ſignifying hereby, that they were pilgrims and ſtrangers: He uſeth alſo a ſignificant word for his death, ἔξοδος, which is applied to the people of *Iſrael*, when they came out of *Egypt*, a place of bondage, and the *iron furnace*, ſo is this world to the godly, therefore death is an ἔξοδος. Now in this expreſſion alſo is couched a reaſon, why he will not ceaſe to put them in mind of theſe truths, for *he ſhall not be long with them, he will work while he hath day*; he remembers that command of our Saviour, *Negotiamini, work, be diligent merchants to increaſe ſpiritual gain, while I come.*

Again, There is another latent reaſon of this duty in the word διεγείρειν, *to ſtirre up*; It is uſed of thoſe who awaken any out of ſleep, *Luke* 8. 24. So that this ſuppoſeth even the memories of the moſt godly to be, as it were, dull and ſleepy, very heavy and negligent about what they ought to be diligently exerciſed with. But yet the Apoſtle hath not ſaid all his mind herein, for *verſ* 15. he profeſſeth this care of his for the good of their memories ſhall extend even after his death, *I will endeavour that after my deceaſe, you may have theſe things alwayes in remembrance.* Now that would be done by theſe very Epiſtles, they would be as continual *memento's* to them. See then here the godly zeal and faithfull diligence of a godly Paſtor, it extends to the future as well as the preſent, he is afraid after his deceaſe, all he had preached ſhould be forgotten; And doth not experience ſadly confirm this? After the death of a godly Miniſter, How quickly are all his labours, all thoſe precious truths he had made known forgotten, as if they never

never had such a Preacher amongst them? However, if these soul-saving truths be forgotten, *Peter* will take care that the sinne should not lie at his door, he will be faithfull to do his duty. And *Chap.* 3. 1. take notice how again he taketh up this profession of his care and zeal to help their memories. He wrote both these Epistles *to stirre up their pure minds by way of remembrance.* Their pure minds εἰλικρινῆ, such as are discovered and tried (as it were) by the Sunne-beams, the least mote, any vain thoughts or sinfull motions are discovered and abandoned, yet though they have such pure minds, he writeth Epistle upon Epistle to stirre them up by remembrance; and as if all this were not enough to quicken up their memory, the Apostle *Jude* writing to the same persons doth almost write the same things *verbatim*, which the Apostle *Peter* had written in this second Epistle, and *vers.* 4. he proclaimeth this to be his end, *To put them in remembrance, though once they knew this*; It was for their memories sake by way of exhortation, not for their understandings by way of instruction. Now from all this we may gather,

That such is the weaknesse and sinfulnesse of the memory, and that even in the regenerate, that they need daily divine helps to provoke it to its duty. And whereas the sinfulnes of our memory may be two wayes, either *actually* by a wilfull forgetting of holy things, and a careless neglect of them; or *original*, whereby the memory through *Adam's* fall, as well as the other parts of the soul, are become all over unsanctified, and hath no sutableness or proportion to divine objects and holy duties. I shall speak of this later, though as expressing and emptying it self into actual and wilfull forgetfulnesse, for of this original and native pollution of the memory, must we understand this Text in a great measure, which the Apostle by frequent filing would get off, as so much rust, seeing he writeth to those that are sanctified, and as also he speaketh of this as a permanent and an abiding weaknesse in them; Now in the regenerate *all contracted habits of sinne, are expelled by vertue of the new birth*; And as for actual sinnes, they are *transient*, so that there remaineth no other defilement, but *original*, and the reliques or immediate products thereof: If then the most holy do need quickning helps to their memory, because of the dulnesse and slownesse in it about holy things; It is plain, the memory, as well as the other faculties of the soul, is depraved by original sinne; and if in the sanctified person the memory hath this partial and gradual sinfulnesse in the unregenerate, and natural man, it must be all over polluted and made unsavoury about any good thing. Observe,

That the memory of every man by nature is wholly polluted by original sinne. It cannot perform those offices and acts for these holy ends, as it was at first inabled to do in the state of integrity. It will be very usefull and profitable to anatomize the sinfulnesse of the memory, as we have done of the other intellectual powers, for it is from the pollution of this part that all wickednesse is committed. The Scripture makes this the character of all wicked men, *That they forget God*, Psal. 9. 17. implying, That if we did remember God, his Greatnesse, his Power, his holy Will, we should not fall into any sinne: Insomuch that we may in some sense say, All thy evil is committed, because of thy evil and sinfull memory, hadst thou remembred such and such threatnings, such and such places of Scripture, they would have preserved thee from this impiety.

SECT. II.

What we mean by Memory.

TWo things muſt be premiſed before we enter into the main matter:
Firſt, *What we mean by the memory.* *Ariſtotle* wrote a little Book about *Memory* and *Remembrance* (*De Memoriâ & Reminiſcentiâ.*) and from him many have taken up large and uſeleſſe Diſputes herein. It is not my purpoſe to teach you with theſe thorns, it is enough that there is acknowledged a *ſenſitive memory*, which is *common* to *men* with *beaſts*, and an *intellective*, though that be queſtioned, but againſt all reaſon, for the ſoul ſeparated doth remember, as appeareth in that Parable, where *Abraham* ſaid to *Dives, Sonne, remember thou haſt received the good things of this life*, Luk. 16. 25. Angels alſo muſt neceſſarily remember, becauſe all things are not preſent to them, therefore paſt things they cannot know, but by way of memory: God is ſaid in the Scripture often to remember, but that cannot be properly, becauſe to him all things paſt and future are as preſent, ſo that he cannot be ſaid to remember properly, no more then to fore-know onely ſuch expreſſions are uſed by condeſcenſion to our capacity. *Ariſtotle* diſtinguiſheth between *Memory* and *Remembrance*, ἀναμνησιν, and this (he ſaith, as farre as is yet obſerved) no creature can do but man. When therefore I ſhall ſpeak of the *Memory*, I ſhall underſtand it as it is *Remembrance*, and as it is *Intellectual*; for in man we may ſay his memory is in a great part the underſtanding, knowing things as they are paſt. Therefore *Auſtin*, and the Maſter of Sentences following him (though this be diſclaimed by many that came after) make three powers or faculties in the rational part of a man, his *Underſtanding*, his *Will* and *Memory*, which they call the *created Trinity*, and by it, (they ſay) is reſembled the bleſſed and *increated Trinity*; But I ſhall not diſpute this, for *I ſhall ſpeak of Memory as the ſame with the underſtanding onely in this particular, as it is carried out to things that are paſt, for that is the neceſſary object of Memory*, that it muſt be *paſt*, we do not remember a thing *preſent*, or a thing *future*.

SECT. III.

A two-fold weakneſſe of Memory.

IN the ſecond place, While we ſpeak of the weakneſſe of the *Memory* about good things, we muſt take notice of a two-fold weakneſſe, a *Natural weakneſſe*, and a *ſinfull weakneſſe*; a *Natural weakneſſe* is that which ariſeth from the *conſtitution of the body*, and *unfit temperature of the brain*, for though the actions of the underſtanding be immaterial, to know and to remember, yet they require the body as the Organ and the Inſtrument; So that as the moſt artificial Muſician cannot diſcover his skill upon an Inſtrument whoſe ſtrings are out of order, ſo neither can the underſtanding of a man put forth its noble actions, when the body is out of order; Hence we read that ſome diſeaſes, or other events have deprived men of their memory, ſo that they have forgot their own name. By this we ſee, *That the ſoul doth act dependently upon the body*, being the form informing of a man, and giving his being and operations to him. Now it's uſefull to know this diſtinction; for many good people, eſpecially when grown in years, do much complain that their memory is gone; They cannot carry away

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ſo much of a Sermon, or from good Books, as once they did, and this doth much grieve them, they look upon themſelves as drones, and not Bees, that carry home honey from every flower, but this may ſupport them, that this is a *naturall defect in the memory*, not a *ſinfull* one; For as *Ariſtotle* obſerveth (*Lib. de Memoriâ & Reminiſcentiâ.*) neither in children, or in old men, is there ſuch a capacity for memory, in children, becauſe of the too much moiſture; And therefore it is (ſaith he) as if a man ſhould imprint a Seal in the water, which becauſe of its fluid nature would receive no impreſſion, nor in old men is there ſuch a capacity of memory, becauſe of their drineſſe and ſiccity, as if a man ſhould imprint a ſeal upon a dry peice of wood, it would not receive any forme or character. If then in thy old age, thy memory faileth, know this is a natural imbecility, as ſickneſs and pain is not a ſinne. Others again they abuſe this diſtinction, for when they are urged to holy duties, called upon to remember what hath been preached, then they excuſe themſelvs with their bad memory, God help them they have an ill memory; but if thou haſt a memory for other things, jeſts and merry tales, or buſineſſes of profit, and no memory for holy things; This is thy ſinne, thou haſt no memory in theſe good things, becauſe thou haſt no heart, no delight about them, as is more to be ſhewed: Yea, I muſt adde, that though a natural weakneſſe in the memory be not a ſinne, yet it is the fruit of ſinne, and ſo ought deeply to humble thee, for thy memory would have had no ſuch defects and weakneſſes, if *Adam* had not fallen: As therefore diſeaſes and death, though they be not ſinne, yet are the effects of ſinne, and therefore we are to humble our ſelves under them, ſo thou art to do under thy imperfect memory, though ſickneſſe or old-age hath much impaired it.

SECT. IV.

OUr work is to diſcover the ſad and univerſal pollution of the *Memory*. And by the *Memory* we mean only the mind, as it extends its actions to things that are paſt; And thus the Scripture ſpeaketh, 2 *Pet.* 3. 1. *To ſtirre up your pure minds by remembrance.* Tit. 3. 1. *Put them in mind to be ſubject*, &c. Mind is there for memory: Thus *Auſtin* alſo maketh memory in a man, to be either the *ſoul*, or the power and faculty of the ſoul: Thus the Latine Etymologers make *Memini reminiſcere*, to come of *Mens*, yea *Minerva* made the goddeſſe of learning, is, *Quaſi Mineriva, à memini.* And common ſpeech amongſt us maketh mind and memory all one, as when we ſay, *It was quite out of my mind*, &c. So that both the Scripture and the judgement of the learned, yea and the uſe of the vulgar will allow us to ſpeak of the memory, as nothing elſe but *the mind conſidering of things as paſt.*

SECT. V.

The great Uſefulneſſe of the Memory.

BUt before we ſpeak to the diſcovery of this Memory, it is good to take notice of what uſe and conſequence it is, that ſo when we ſhall conſider the dignity and ſerviceableneſſe of the memory, we may then bewail the ſinfulneſſe thereof, for when that is made ſinfull, it is as if a fountain were poiſoned, of which all muſt drink: or as the air peſtilential, which all muſt receive in their noſtrils: if the memory be corrupted then all is corrupted; Hence (as you heard) all wicked men are ſaid *to forget God.* Memory is of ſo great uſe, as the Heathens made

a goddeſſe of it, yea they make it to be the mother of the Muſes of all Arts, of all Wiſdome and Prudence; No tongue can either expreſſe the ſerviceableneſſe of it, or the nature of it, not the ſerviceableneſſe of it; For if there were no memory, there could be no diſcourſe, no civil ſociety; if there were no memory, a man could not take heed of any danger, or prevent any miſchief; hence they attribute it to the forgetfulneſſe and ſtupidity of the Flie, that when it is flapt off from the meat, and was in danger of death, yet it will immediately flie to it again: Thus would man without memory plunge himſelf into all miſery; If there were no memory, there could be no learning, no humane ſciences, for memory is made the mother of them; Yea, if there were no memory, there would be no Religion, no Worſhip of God, or ſervice of him: Thus both the natural, civil and religious life of a man would be deſtroyed were there not a memory; So that we are infinitely bound to praiſe God for this power left in us, and as deeply to humble our ſelves, that it is ſo corrupted, that it cannot do its proper acts in a ſpiritual way at laſt, thereby to promote our happineſſe, our memory helpeth to damn us, not to ſave us.

SECT. VI.

Of the Nature of it.

AND as for the Nature of the memory, though *Ariſtotle* and others after him, have undertaken to ſay much about it, yet *Auſtin* doth much bewail the ignorance and weakneſſe of a man in this thing, (*l.* 10. *conf.*) calling it, the *unſearchable receſſes* and *vaſt concavities of the memory*, ſaying, "It is in vain for a man "to think to underſtand the nature of the Heavens, when he cannot know what "his memory is: Under this difficulty (he ſaith) he did labour and toil, and yet could not come to any ſure knowledge. This is certain, that the things we remember are not in our ſouls themſelves; when we remember ſuch a tree or ſtone, the tree or ſtone is not really in us: Hence (ſaith *Auſtin*) we may *Doloris lati reminiſci*, and *Lætitia dolentes reminiſci*, Remember with joy former ſorrow, or with ſorrow former joy: Yea (he ſaith) we may *Oblivionis reminiſci*, we may remember our forgetfulneſſe; Now if theſe things were really in us, it could not be but that ſorrow remembred would make us ſorrowfull, or forgetfulneſſe remembred make us forgetfull. The objects then remembred are in us by way of *Species* or *Images*, the *Phantaſmata* are there conſerved, and when by them we come to remember, then they are μνημονεύομενα; Hence (they ſay) that ſometimes a man thinketh he remembreth, when he doth not, yea he cannot tell whether he remembreth ſuch a thing or no, becauſe (ſay they) the *Phantaſma* is thus abſolutely preſented, and not as μνημόνευμα; Even as a man may look upon a picture, either abſolutely, as having ſuch lineaments and colour, or relatively, as an Image, whereby we come to remember ſuch an one. But theſe Philoſophical notions about *Phantaſmata* and *Species* are ſo obſcure, that it is better with *Auſtin*, to acknowledge our ignorance of this noble and admirable power in the ſoul, whereby it doth remember things; whatſoever it be, though given us as an admirable and uſefull gift, yet now it is groſly polluted, and is the conſerver of all evil and vanity.

SECT.

SECT. VII.

Demonſtrations of the Pollution of the Memory.

THat the memory is thus polluted will appear,
1. By ſeveral diſcoveries thereof. And
2. By the particulars wherein.

In the former way, herein we have a full demonſtration of the depraved nature of our memory; *In that We need the Spirit of God to ſanctifie and help it*; So that one work or office of the Spirit of God is to be a remembrancer unto us about holy things; It's the gift of Gods Spirit to give thee a good memory, to make thee able to remember holy things: This is clearly and unqueſtionably affirmed, *John* 14. 26. *The comforter which is the holy Ghoſt, I will ſend in my name, and he will teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you.* Here we ſee the Spirit of God hath a twofold office or work to do: I.

1. To teach us holy things: We are blind and unbelieving, not knowing ſpiritual objects, till Gods Spirit doth teach us; But this is not all, ſuppoſe we be taught and inſtructed, is all done then? Do we need the Spirit of God no more? Yea. Therefore

2. The Spirit of God putteth it ſelf forth in a further work, which is to bring the things thus taught to our remembrance. As then the mind in reſpect of underſtanding and knowing cannot do any thing about what is ſpiritual without the Spirit of God, ſo neither can the mind about remembring: Certainly if the memory of it ſelf could do theſe things, the Spirit of God would be in vain: If the Moon and Starres could give ſo much light as to make a day, the Sun would be in vain: Hence the children of God do evidently find and feel the work of Gods Spirit upon their memories, as well as their underſtandings, for in their temptations, how ready to be overwhelmed? how ready to be ſwallowed up with ſuch thoughts? and then the Spirit of God doth ſeaſonably re-mind the ſoul of ſuch *Promiſes*, of ſuch comfortable *Arguments*; So alſo upon the temptation to any ſinne, the Spirit of God doth interpoſe and prevent it by making them to remember ſuch a *threatning*, ſuch a place of Scripture, and this ſtoppeth them from the evil they were ready to do, for they are the Diſciples themſelves, though ſanctified and made ſo eminent to whom this Spirit of remembrancing is promiſed as uſefull and neceſſary; If then the Spirits preſence and aſſiſtance be thus neceſſary even to a regenerate mans memory, this argueth the natural defilement and impotency of it to any good thing, for where nature is able, there the Spirit of God is not neceſſarily required.

A ſecond Diſcovery of the pollution of the memory may be *from the end of the Scripture, why God would have it written, ſo as to be a perpetual monument to his Church.* Among other ends this is one, to be a *memorial* to us, to put us in continual mind of the duties required of us: Thus the Apoſtle *Peter* indeavoureth to make believers alwaies remembring of the Goſpel by thoſe Epiſtles he did write to them. It is true, the Orthodox do juſtly refuſe that of *Bellarmine*, who will make the Scripture to be onely *utile communitorium*, as if that were the chief end, why the Scriptures were written, *viz.* to ſerve for our memory only, and not to be a rule of our faith, for he himſelf doth acknowledge it to be a partial rule: But the principal and chief end, why the Scriptures are delivered to the Church is to be a Canon and Rule to it, ſo that the Church must not believe, worſhip or live, otherwiſe then the Scripture commands: This is not a partial but a total Rule, neither may any thing be added to it, or detracted from II.

from it. But yet we grant alſo, That the Scripture may have other ſecondary and ſubſervient ends, whereof this is not the meaneſt, to be uſefull to our memory; And certainly, one great cauſe of ſo much evil committed by thee, is forgetfulneſſe of the Scripture; The Apoſtle *James*, Chap. 1. 25. doth notably inſtance to this purpoſe, for he compareth a *forgetfull hearer of the Word*, to one that *looketh in the glaſſe, and going away ſtraightway forgetteth what manner of man he was*; If therefore we did abide and continue looking in this glaſſe, take notice what we are by the direction of the Word, how quickly would we reform? He that doth make a practical uſe of remembring the Scripture, ſo as to regulate and order his life accordingly can never miſcarry. To have the word of God in thy memory againſt ſuch and ſuch a temptation, would prevent all the evil thou falleſt into, *John* 15: 20. when our Saviour would encourage his Diſciples againſt the hatred of the world, he ſaith, *Remember the Word that I ſaid unto you, the ſervant is not greater then his maſter*; Remember this truth, and that will make thee ſuffer more willingly: So *John* 16. 4. *Theſe things have I told you, that when the time ſhall come, ye may remember that I told you of them*; To remember Scripture in the ſeaſon, to have the Word of God in thy mind, when a temptation like *Joſeph's* Miſtreſs is ſoliciting of thee, this will cauſe, that no deadly thing ſhall hurt thee; for the word of God is a *two-edged ſword*, it's an *hammer*, it's *fire*, it's the *ſword of the Spirit*, by it both the Devil, and all temptations are ſubdued, Chriſt overcame the Devil by Scripture. Now if that be not in thy memory, then it cannot be any waies ſerviceable to thee in the time of need. Exerciſe your memories therefore in the Scripture, and that not for memories ſake, much leſſe for oſtentation, to ſhew what a good memory you have above others, but for a practical and holy uſe; Treaſure up ſuch a place againſt thy drunkenneſſe, thy whoredoms; Treaſure up ſuch a place againſt pride, earthlineſſe and covetous deſires; What a precious and excellent memory is that which is like a mine of gold, or an Apothecaries ſhop, that can from the Scripture preſently fetch what Antidotes againſt ſinne, or cordials to revive that he pleaſeth? And truly our memory ſhould be filled up only with Scripture conſiderations. This is the cabinet and choice cloſet of thy ſoul; If a man ſhould take his cabinet that was for jewels and precious ſtones, and fill it only with mud and dirt, would it not be exceeding great folly? No leſſe is it, when thy memory is full of ſtories and merry tales, and in the mean while remembereſt not what God ſaith in his Word, which would be ſo uſefull to thee for thy ſouls good, acknowledge then the goodneſſe of God to thee in providing the Scriptures as an help to thy memory, and withall know that ſeeing the Spirit thought it neceſſary to commit them to writing, hereby is fully declared the pollution and ſinfulneſſe of thy memory; For in Heaven, when the memory will be fully ſanctified and perfected, then there will be no more uſe of the Bible, we ſhall not then need to read the Scriptures to quicken up our minds, for all imperfection will then be done away.

III. Thirdly, The ſinfulneſſe and weakneſſe of the memory is manifeſted not only by the end of the Scriptures in general, but alſo *ſeveral parts of the Word of God are peculiarly ſo ordered, that they might be the more eaſily conſerved in our memory*. Thus when any great deliverances were vouchſafed to the Church, thoſe mercies were made into Pſalms and Songs, that for the meters ſake, and the pleaſantneſs of the matter, all might have them in remembrance: This method did ſignifie how dull and ſtupid our memories are, and how apt to forget the benefits and mercies of God, and therefore our memories are to be helped therein: Thus the 119 [illegible]*alm*, is put into an alphabetical order, thereby to further our memory abou[illegible], yea there are two Pſalms, *Pſal.* 8. 1. and *Pſal.* 70. 1. which have this Title, *To bring to remembrance*; And the matter of thoſe two *Pſalms* containeth a complaint under afflictions and earneſt importunity with God for deliverance.

verance. The Spirit of God by inſtruments made them to be compoſed for this end, that afflicted and troubled ſoules ſhould have them in remembrance; and indeed we may ſay of every Chapter, as well as of thoſe *Pſalmes*, *A Chapter to bring to remembrance*; yea, of many Veries, *A Verſe to bring to remembrance*; And becauſe the memory is ſo ſlow and dull about holy things, you may read of a peculiar command to the *Jews* in this caſe; and although the ſame obligation doth not belong to us, yet it teacheth us all, what forgetfullneſs and oblivion is ready to ſeize upon us about holy things, *Numb.* 15.39,40. God doth there command *Moſes*, to ſpeak to the children of *Iſrael*, that they make *fringes in the borders of their garments throughout their generations*. It was a perpetual Ordinance; And why muſt this be done, *To remember all the Commandments of God*: This was Gods ſpecial command? The Church under the Goſpel may not in imitation hereof preſcribe Ceremonies, or appoint Images to ſtirre up the dull memory of man. The Popiſh-Church commendeth their Crucifixes and their Images upon this account, becauſe ſo helpfull to the memory, being the Lay-mens Books; But (though the memory be greatly polluted, yet) it belongs not to man, but to God as part of his regality, to appoint what he pleaſeth, to ſtirre up and excite the memory in holy things; God hath appointed other things, the Word, and Miniſtery, and Sacraments for our memory (as is to be ſhewed,) and therefore this is a devotion which God will reject, becauſe not having his ſuperſcription upon it.

IV. Fourthly, That the memory of man is naturally polluted is plain, *By the Miniſtry appointed in the Church of God by Chriſt himſelf, for one end of that is, to bring us to remembrance.* Thus you heard the Apoſtle *Peter* ſpeaking, he thought it meet δίκαιον, juſt and righteous while he was in the fleſh, *to put them alwayes in remembrance of theſe things*: ſo *Jude* alſo: Thus *Paul* injoyneth *Timothy*, 2 Tim.2.14. *Of theſe things put them in remembrance*: ſo 1 *Tim.*4.6. *If thou put the brethren in remembrance of theſe things, thou ſhalt be a good Miniſter of Jeſus Chriſt.* He is not a good or faithfull Miniſter of Chriſt, tha is not diligent to put you in mind of Scripture-things: The Miniſtery is not only to inſtruct the ignorant, to convert the prophane, but alſo to put int mind thoſe that do know, and are converted. They are like *Peter's* Cock, upon his crowing, *Peter* was brought to remembrance, *and he went out, and wept bitterly.* Every Sermon we preach ſhould bring thy ſinnes and thy duties to remembrance. The Spirit of God (you heard) had this office to bring things to your remembrance, and the Miniſtery is the inſtrument by which he doth it. *Alexander* would have a monitor to be alwayes prompting this *memento te eſſe hominem*; And the *Romans*, when riding in glorious triumph, would have ſome to remember them of their mortality. But Chriſt hath provided a more conſtant help for thee, to have ſpiritual watchmen and remembrancers, who are never to ceaſe minding of thee; Say not then, what ſhould I go to hear a Sermon for, I know already as much as can be ſaid? For though that be falſe, yet if it were granted, you muſt know, the Miniſtery is for your memory as well as judgement, and who needeth not to have that often quickned to its duty?

V. Fifthly, *In that Chriſt hath appointed Sacraments in the Church, which among other ends are to quicken up and excite our memory; it is plain, that they are polluted, that we are prone to forget all the benefits of God, though never ſo precious*; Sacraments have for their generical nature a ſign; They are *ſigns*; and that not only *obſignative*, and in ſome ſenſe *exhibitive*, but alſo *commemorative*; hence in the very Inſtitution of the Lords-Supper, we have this injunction, *Do this in remembrance of me*, 1 Cor.11.24. Not that the commemoration of Chriſts death with thankfullneſs and joy, is the total and adequate end

end of the Lords-Supper, as the *Socinians* affirme, making us to receive no new ſpecial influences of Gods grace thereby upon our ſoules, or any renewed exhibitive Communion of Chriſt with his benefits to us, but meerly a commemoration of what benefit is paſt: As (ſay they) *the Iſraelites, when they celebrated that publick mercy of deliverance out of Egypt, had not thereby a new deliverance, but only there was a celebration of the old*: Thus they would have it in the Sacrament of the Lords-Supper. But the principall and chief end of the Lords-Supper, is to conveigh further degrees of grace and comfort to the true receivers, yet we acknowledge it alſo a ſpeciall and great end in the Sacrament to be commemorative, and that Chriſt hereby would have our memories quickned about that infinite love ſhewed to us in dying for us. Now what can be more demonſtrating the naughtineſs and ſinfullneſs of the memory then this very thing? For, who would not think that Chriſts voluntary giving up of himſelf to ſuch an accurſed and ignominious death for us, would alwayes be in our minds? Such ſignal and tranſcendent expreſſions of love would be with us riſing, and waking, and going to bed, That though the Devil and the world did never ſo importunately crowd in with their ſuggeſtions, yet this ſhould alwayes be uppermoſt in our hearts and affections; but Chriſt by this very inſtitution, doth hereby manifeſt, what dull and ſtupid memories we have, and that about the greateſt mercies that we are capable of: Would it not be ſtrange if a malefactor ſhould forget his pardon, or *Rahab* forget the *ſcarlet thread in the window*, that was to be the preſervative of her life? yet our forgetfullneſs is greater, when we do not remember our Saviour, and his ſufferings for us. And for the other Sacrament of Baptiſm; how greatly is our obligation by it forgotten? how groſly we do forget that covenant with God, and the dedication of us unto God, renouncing the Devil and his luſts? That was appointed to be a commemorative ſign; But how ſinfull is our memory? for we do (as it were) need another ſign to put us in mind of that, and ſo *in infinitum*, what little power hath the memory of theſe Sacraments upon us? Yea, how little do they come in our mind, thereby to improve our duties and conſolations?

V. Laſtly, That our memories are naturally ſinfull will appear, *If we conſider, how it was with Adam in the ſtate of integrity, he was made right*, Eccl. 7. which doth extend to the ſpiritual perfection of all the parts of his ſoul; As his mind was indowed with all neceſſary light and knowledge, ſo his memory alſo with all ſtrength and vigor; ſo that forgetfullneſs of any thing that was his duty, was no more incident unto him, then any other ſinne; It was not, becauſe naturally he had a bad or a forgetfull memory, that made him break the Law of God; for if God had created him ſound and perfect, in all other parts of his ſoul, only left him to a weak and frail memory, he could not have been happy, either in temporal or ſpiritual conſiderations: As his ſoul was thus perfected, ſo his body was in a ſound and well tempered conſtitution, having no redundancy of humors thereby to hinder the operations of the ſoul by memory, he was not ſubject to diſeaſes or old age, or any thing elſe, that doth empair the memory of man, but now our ſun is become a dunghill, and our gold droſs: As original ſinne hath peſtilentially infected all parts of the ſoul, ſo the memory hath not eſcaped this pollution; for where it is naturally able, there it is ſpiritually impotent; when it might remember, if improved and put upon, there is it negligent, and careleſs: how many ſay, They cannot remember any good thing delivered to them? preſs them about the Scripture, and the good truths of God preached to them, and they will juſtify themſelves by pleading the badneſs of their memory, whereas it is for want of a good heart, and a good will; if thy affections were ardent and burning about theſe things, thy memory would be more retentive of good things

things then they are. Beſides, little do you know, what your memory would do, if you did put it upon frequent exerciſe, few know what their memories could do, if exerciſed about holy things, becauſe few are induſtrious and active to put it on work. *Auſtin* (*lib.* 4to *de origine anima.*) relateth of his friend *Simplicius*, how he was deſired to repeat verſes out of *Virgil* backwards and forwards, and alſo the Proſe of *Tully*, with an inverſed order, and this he did to their great admiration, yet *Auſtin* ſaith, That *Simplicius* did ſolemnly proteſt, that he never did ſo before, neither had he ever tried, whether his memory were able for ſuch an exerciſe or no. By this example we ſee, that none know what their memories would do, if they did more carefully and diligently put them upon it. But grant that the memory be naturally impotent, though this you heard be not formally a ſinne, yet it is the fruit of it, and ſo matter of humiliation. Learned men ſay, That what fit conſtitution and temperature is required in the brain for a ſound and ſolid judgement, the contrary is for a good and ſtrong memory, and therefore (they ſay) it is, that a ſtrong judgement, and a ſtrong memory ſeldom go together; As (ſaith *Eraſmus*) the beaſt *Lynx* hath a moſt acute ſight, but is a moſt ſtupid and forgetfull creature: Now if this be ſo, then this ariſeth from *Adam*'s fall, for no doubt *Adam* had both a perfect judgement, and a perfect memory, and it cometh through original ſinne, that the body is ſo diſtempered, that what helpeth for one faculty of the ſoul, impedeth and hindreth the other. The Summe of this particular is, *That wherein our memories do now come ſhort of that, which Adam's memory while perfect was able to do, that is either expreſly and formally a ſinne, or the immediate iſſue and puniſhment of ſinne.*

SECT. VIII.

Wherein the memory of man is polluted.

THis ſure foundation then being laid, Let us proceed to ſhew, *Wherein the memory of man is ſo greatly polluted*; And that will appear,

Firſt, Very remarkably, *If you conſider all the ſeveral objects which by the Scripture we are daily to have in our memory, and we are naturally in a conſtant and daily forgetfulneſſe of them.* Onely it is good to take notice of a diſtinction which *Voſſius* (*De Origine Idolat. lib.* 1. *cap.* 11.) obſerveth out of *Bonaventure*, "That there is a two-fold forgetfulneſſe, 1. When the very *Species* or "Images of things are quite obliterated and deleted, this may be called a *natu-*"*ral* forgetfulneſſe. 2. When though the *Species* be reteined, and we do re-"member, yet through careleſneſſe and negligence, we do not attend to that du-"ty, which ſhould flow from our memory, and this may be called a *moral* for-"getfulneſſe: And indeed we have too much experience of this later kind of forgetfulneſſe, for how many are there that do remember Sermons, that do carry in their minds ſeveral Texts of Scripture, and that againſt thoſe very ſinnes they do commit daily? Now in the Scripture-language this is forgetfulneſſe, ſuch are ſaid not to remember, becauſe they do not what they ought to do upon their memory. In both theſe conſiderations I ſhall ſpeak of the pollution of the memory.

The firſt and moſt ſignal object of our memory, which the Scripture ſpeaketh of, is *God himſelf*; God is not only the object of our faith, and of our love, of our minds and wils, but alſo of our memory; We ſhould alwaies keep up the remembrance of God in our thoughts, and this would be a moſt potent Antidote againſt all kind of ſinne; Therefore is all evil committed, becauſe we do not

Superiour objects. 1. God.

remember God at that time, *Deut.* 8. 18. *Moſes* doth there command the people of *Iſrael* to take heed of truſting in their own righteouſneſſe and goodneſſe, or of attributing their wealth and riches to their own power. But (ſaith he) *thou ſhalt remember the Lord thy God*, implying, That the Sunne and the night can no more ſtand together, then the remembring of God, and carnal confidence can; the ambitious man, the voluptuous man, remembring God, would find it to be like thunder and lightning upon the ſoul; This would immediately ſtop him in his waies of iniquities: Thus 2 *Sam.* 14 11. that ſuborned woman of *Tekoah* in her diſguiſed Parable to *David*, complaining of ſome that would riſe up againſt her, to deſtroy her ſonne, ſhe deſireth the King to ſtop the revengers wrath by this Argument, *Let the King remember the Lord thy God*: Thus when thou art ſollicited, inticed to any evil way, Remember thou God, the infinite God, the juſt God, the omniſcient God, the dreadfull and terrible God in all his wayes of anger. *Nehemiah* alſo maketh uſe of this Argument to quicken up the Jews againſt ſinfull fear and cowardiſe in Gods work, *Nehem.* 4. 14. *I ſaid to the Nobles and Rulers of the people, be ye not afraid of them, but remember the Lord which is great and terrible.* This God complaineth of, *Iſa.* 57. 11. *Thou haſt not remembred me, nor laid it to thy heart*, and therefore were they ſo propenſe to all their abominations. Theſe Texts may ſuffice to inform, that our memories ought conſtantly to be fixed upon God, and no ſooner do we let him out of our mind, but immediately ſome ſinne or other is committed. But how unſpeakably is the memory of every man naturally polluted herein? When is God in their thoughts? Amongſt thoſe millions and millions of objects which thou doſt remember, when is the great God, the juſt God, the holy God thought on? May you not ſee it by the bold impiety and undaunted wickedneſſe of all unregenerate men, that they remember not God? Yea the godly themſelves finde in part this pollution upon their memory. Whence ariſe thoſe carnal feares, thoſe dejected thoughts, Is it not becauſe you forget the greatneſſe and goodneſſe of God? Bewail thy memory-ſinfulneſſe, as well as other ſins.

2. As the Scripture preſcribes the object of our memory (*viz.*) God himſelf, ſo it doth inſtance in *one time more then at another*; Though at all times God is to be remembred, yet in one time of our age, though there be greateſt cauſe, yet our luſts and deſire after other things do greatly hebetate our memory; We have the injunction from *Solomon* himſelf, *Eccl* 12. 1. *Remember now thy Creator in the dayes of thy youth*; Here you ſee who is to be remembred, & when he is to be remembred, God is to be remembred, and that in the time of our youth, But do not the ſtrong effects of original ſin heightned alſo by actual ſins diſcover herein moſt palpable impiety in young perſons, they remember their luſts, their pleaſures in the dayes of their youth, and God is never in all their thoughts: Oh where may we find a young *Timothy*, that was *acquainted with the Scriptures from his infancy!* Where an *Obadiah*, *That feared God from the youth?* Do not moſt young perſons live ſo negligently about holy things, as if they were allowed to be diſſolute, as if the things of Heaven and eternity did not belong to them, as if *Solomon* had ſaid the contrary, Do not remember God in the dayes of thy youth, be not ſo ſtrict and preciſe, but follow thy paſtimes and pleaſures? Thus the very memory of God and holy things is a burden to young perſons; They think *Solomon* ſpake farre better, *Chap.* 11. 9. when he ſaith, *Rejoyce, O young man in thy youth, let thy heart cheer thee, and walk in the wayes of thy heart, remove ſorrow and evil away*; They like this well; This is good, but there is a ſting in that which followeth, *Know thou that for all theſe things God will bring thee to judgement*; This will quickly damp all thy youthfull jollities. Let then young perſons eſpecially bewail the ſinfulneſſe and forgetfulneſſe of their memory herein; This is the beſt and moſt flouriſhing time for your memory, now it is put upon

on to learn either Mechanical Trades, or the Liberal Arts, your memories are moſt drawn out in inferiour things, but take the advantage to imploy it more about holy things; You hear old perſons complain, they have loſt their memory, they grow forgetfull, therefore fix your memories upon good things while you may.

3. *The Scripture commends the Word of God likewiſe as the object of our memory.* *Timothy* had learnt the *Scripture from his Infancy:* The word of God was for this end (amongſt others, as you heard) committed to writing, that ſo we might the more readily have it in our memories, *Mal.* 4. 4. the Prophet commands them to *remember the Law of Moſes with the ſtatutes and judgments*, yea they were to have ſuch a ready and familiar knowledge of the Word of God, that when they were *riſing* or *walking*, they were to be ſpeaking of them, *Deut.* 6. 7, 8, 9. we may there ſee what care is taken that the Law of God ſhould be alwayes in their mind; but do we not evidently behold the curſed and wretched pollution of mans memory in this particular; Why is it that little children will remember any *Songs* ſooner then the principles of Religion? Why is it that many perſons who are not able to remember any thing of the Scripture, or the Sermons they have heard, yet can remember *Ballads* and *Songs*, they can remember their youthfull pranks, and talk of them with delight, but they cannot give any account of the good truths that in their younger years were preached to them? When do ye hear ſuch ſay, Such a Sermon wounded me at heart, it ſticketh ſtill upon me, I ſhall never forget it? Now is not the ſinfulneſſe of the memory greatly to be bewailed in this particular? If it were holy and ſanctified it would take more delight and joy to remember Scripture-truths then any thing elſe, whereas now thy memory is like a ſieve that lets the corn and weighty grain fall through, but the light refuſe ſtuff that it retaineth: Thus what is ſolid and would do thy ſoul good, that quickly paſſeth away: Oh that we could not ſay, our Sermons paſſe away as a *tale* that is told, for thoſe you do remember, and you will carry a long while in your mind, empty, frothy things thoſe abide long with you! Would you not judge it madneſſe in the Husbandman, if he ſhould pluck up and hinder the growth of his corn, and let cockle and tare, with other weeds flouriſh? Thus thou doſt about thy memory, throw away the flours and keep the weeds, whereas thy memory ſhould be like the holieſt of holies, nothing but what is ſelect and ſanctified ſhould enter therein. 3. The Scripture.

4. That I may not be too long in theſe inſtances, *The Works of God, whether in his mercy, or in his Wrath, they are to be the object of our memory.* Thus the Scripture ſpeaketh often of *remembring his marvellous works.* Matth. 16. 19. Chriſt reproveth his Diſciples, becauſe they did not *remember the miracle of the loaves*; All the great mercies to his Church, all the ſevere judgements of God upon thoſe that hate him, ſhould be kept in conſtant remembrance from generation to generation: But who ſeeth not the ſinfulneſſe of our memory in this particular? What liar remembreth *Ananias* and *Saphira's* judgement? What unclean perſon *Zimri* and *Cosbi?* What drunkard *Belſhazzar's* hand-writing on the wall? 4. The works of God.

SECT. IX.

Inferiour Objects of Memory.

WE are diſcovering the particulars, *Wherein the memory of man is ſo greatly polluted*; we have inſtanced in the *Object* of it, which is *God*, and the things immediately relating to God; Theſe things we conſtantly forget, though God gave us a memory chiefly for theſe things. In the next place, there are *Objects in the inferiour region* (as it were) which the Scripture commendeth to our memory, and about that alſo we ſhall finde our *minds* never exerciſed therein. That I may not be infinite, I ſhall ſelect ſome few of thoſe *Inferiour Objects*. And

1. Sinne paſt. First, *It is a duty often urged in Scripture, To exerciſe our memory about our ſins paſt, to bring them to mind, and accordingly to humble our ſelves and repent.* But is not every mans memory naturally polluted herein? How many ſinnes are there committed many years ago? How many youth ſinnes which thou never haſt a bitter remembrance of? It is not wormwood and gall to thee to think of thy former vanities: Thus the memory well exerciſed is the introduction to repentance. A man can never repent that doth not firſt remember; Can he humble himſelf for that which he hath forgotten? *Ezek.* 16. 61, 63. God there makes a gracious Covenant and promiſe of pardon and forgiveneſſe to the *Iſraelites*; and then he ſheweth, that this fire of his love ſhall melt and thaw their hearts, though like iron, they ſhall be aſhamed and confounded, but how is all this done? by remembring. *Then thou ſhalt remember thy waies, and be aſhamed.* ſo that it is impoſſible to ſet upon the work of repentance and converſion to God, unleſſe firſt thy memory be excited up, unleſſe thou look upon thy former life, and remember this have I done, and thus I have lived, ſuch ſinnes and follies come into my mind, yea in true repentance thy ſinnes will alwayes be in thy memory, when eating, or drinking, or walking, thou wilt be thinking, Oh the wretch that I have been! Oh the beaſt and fool that I was in ſuch and ſuch impieties! Thus *Job* and *David* remembred the ſinnes of their youth, *Pſa.* 51. 3. *David* acknowledging that murder and adultery which he had committed a year before, yet he ſaith, *My ſinne is ever before me.* Thus you ſee in repentance, the memory is wonderfully quickned, bringeth thoſe ſinnes to mind that have been committed many years ago, and therefore you have the expreſſion, 1 *King.* 8. 47. of a people repenting, *If they ſhall bring back to their heart*, ſo it is in the original, we render it, *If they ſhall bethink themſelves*; By this we ſee, that in true converſion there is a bringing back again of our ſinnes to our hearts, that whereas we had forgot this and that ſinne which might be charged upon us; Now we begin to arraign our ſelves, and bring in a ſevere indictment againſt our own ſouls, for ſuch and ſuch tranſgreſſions: Oh then, mourn bitterly for thy evil and wicked memory herein! How many ſinnes, how many iniquities even like the ſand on the ſea-ſhore might come into thy mind and amaze thee, giving thee no reſt, till thou hadſt obtained the pardon of them? But thou art ſo farre from this, that rather thou ſtriveſt and laboureſt to put them out of thy memory; If thy ſinnes come to thy mind, preſently thou diverteſt thy thoughts, turneſt thy memory to other things; and thus as the noiſe of the Cart-wheel, becauſe nearer to us, maketh us not hear the noiſe of thunder at that time, ſo other things more delightſome and pleaſing, being next in our memory, we wholly forget what might turn to our ſalvation: Hence it is that natural men love no good conference, no reproof, no powerfull preaching that may bring their ſinnes to remembrance, but ſay as the woman to *Eliſha*, 1 *King.* 17. 18. *What have I to do with thee, O thou man of God? Art thou come unto me to call my*

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ſinne to remembrance? So that herein our deſperate pollution is ſeen, that we bring not our ſinnes to our remembrance, yea we voluntarily forget them, uſe all the means we can, that we may never have them in our minds.

2. Examples of others.

Secondly, *The bad or good examples of others we ſhould remember, and accordingly imitate or avoid them:* All the examples of wicked and godly men, ſhould be ſo many Monuments, ſo many Memorials to us: The Inſcription upon *Senacherib* his Tomb was, εἰς ἐμὲ ὀπίσω ἐυσεβὴς ἔσω, *Whoſoever looks on me, let him be godly, by remembring the wrath of God upon me for my evil wayes.* Our Saviour (*Luke* 17. 32.) commands us to *Remember Lot's wife*; In her we have ſuch an inſtance of Gods wrath, that it ought never to be forgotten, and therefore, ſaith *Auſtin*, turned into a pillar of ſalt, that ſhe might ſeaſon us; God had delivered her out of *Sodom* from the fire and brimſtone ready to have conſumed her, and withall he chargeth her not to look back, but ſhe either out of curioſity, or out of a worldly affection and deſire to her goods that were left behind looketh back, upon which God doth immediately puniſh her in this wonderfull and unheard manner; Now our Saviour applieth this to every one who taketh upon him the profeſſion of Chriſt, leaveth off his former converſation, but afterwards returneth to it again: And is not this the condition of too many, that do not onely with *Lot's* wife look back to *Sodome*, but even go back into *Sodome* again? How terrible will the later end of ſuch be? Remember this dreadfull inſtance, you who for a while give over your prophaneneſſe and impiety, but afterwards fall to it again, ſuch are not fit for the Kingdom of Heaven: Thus alſo we ſhould take notice of all the good examples we meet with in the holy Scripture, what good men there were, how they lived, and how God bleſſed them; Our memories ſhould be a good treaſury, whereby we ſhould be abundantly furniſhed to do the good and avoid the evil, *Lege Hiſtoriam ne fias Hiſtoria*, but rather remember Hiſtories and examples, leſt God make thee an example: Thus *Heb.* 13. 7. they are commanded to *remember ſuch who had been guides to them, and to follow their faith, conſidering the end of their converſation*; How holy, bleſſed and comfortable it was, the godly Miniſters and holy Paſtors God hath given to his Church, you ſhould diligently remember, taking notice how God was with them in their Doctrine, in their lives, in their deaths; This would much prevent that Apoſtaſie of many into errors, and following after heretical perſons; Do but remember how wonderfully God was in the ſpirits and lives of many holy Paſtors in the Church, who did bear witneſs againſt ſuch errors, as many now are led aſide with: Who would not deſire to live the lives, and die the deaths of ſuch holy gracious men?

3. The former work of Gods Spirit upon us.

Thirdly, Another object of our memory commended in Scripture is, *The former works of Gods Spirit which happily have been upon us, but we have decayed and revolted.* This were alone neceſſary for many a man, and eſpecially in theſe times; Remember what love thou didſt once bear to the Ordinances; Remember what delight and ſweetneſs thou didſt once find in them, but now thou haſt caſt them off. Thus the Apoſtle remindeth the *Galatians*, Gal. 4. 15. *Where is the bleſſedneſs you once ſpake of?* Once they did ſo rejoyce in *Paul's* Miniſtry, accounted it a bleſſing of an eminent nature, but now began to ſlight it. There are alſo many who have formerly been zealous and active for good things, they manifeſted their good deſires about the things of God to all the world, but now they are become like ſo many clods of earth, they have forſaken the better part, which with *Mary* once they did chuſe, and are either turned diſſolute or earthly, crawling upon the ground like ſo many worms: Thus theſe flouriſhing trees are quite withered, having neither fruit or leaves: Thus the Church of *Epheſus*, guilty of partial Apoſtaſie, *Revel.* 2. 5. is injoyned *To remember from whence ſhe is fallen*; and this counſel is to be given to many perſons, Remember it was otherwiſe

otherwiſe with thee once; Remember it was not ſo with thee, as it is now; The time hath been thy heart hath been much affected with the word of God preached; The time hath been thou hadſt family-duties, and daredſt not to neglect the family-worſhip of God; But now, What is become of all this Religion, *You that began in the Spirit, do you not end in the fleſh?* Eſpecially your memories are often to be ſtirred up and quickned, who have been under many fears and dangers, who have been at the point of death: Oh what thoughts, what reſolutions have you made againſt ſinne! What bitter thoughts and apprehenſions had you about your former evil wayes? But (alas) how quickly are all thoſe agonies of ſoul forgotten? In this your memories are very much polluted, that all your vows, all your promiſes to God, all your fears and terrors are forgotten: Thou that art now imbracing of thy luſts, entertaining thy *Dalilah's* again, Oh remember what thou didſt think of theſe things, when thou didſt look upon thy ſelf as a dying man! Oh remember what woes and wounds were upon conſcience! What confident expreſſions, if ever God did recover thee again, if ever thou wert delivered again, all the world ſhould ſee thy repentance and Reformation? Theſe things thou ſhouldeſt remember, and ſhame thy ſelfe, yea be confounded and never able to open thy mouth to excuſe thy ſelf.

4. Our end, and the day of Judgement.

Fourthly, The Scripture doth propound to our memory, as a ſpecial object, never to ſlip out of it, *The conſideration of our later end, the day of death, the day of Judgement, theſe things are to be conſtantly in our memory.* The neglect of this is made by the Prophet *Jeremiah* a bitter inſtance in his *Lamentations* concerning the people of *Iſrael*, Lam. 1. 9. *She remembred not her later end, therefore ſhe came down wonderfully*; Here the forgetting of her later end is made the cauſe of all thoſe ſtrange and wonderfull judgements which come upon them: Thus *Iſa.* 47. 7. *Babylon* is there arraigned for her pride and arrogancy, *And ſhe did not lay the judgements of God to heart, neither did ſhe remember the later end of it*; And how pathetically is Gods deſire expreſſed, *Deut.* 32. 29. *Oh that they were wiſe, that they underſtood this, that they would conſider their later end*; Here you ſee the ſumme of all godlineſs is expreſſed, in conſidering our later end: No wonder then if men who forget their death, and the day of Judgement be violently carried on to all exceſs of riot; For what ſhould ſtop or ſtay them in their paths? Whereas didſt thou remember, (as *Solomon* adviſeth his young man) *That for all this thou muſt die, thou muſt be brought to judgement*; This would bind him (as it were) hand and foot; Quicken then up thy memory, whatſoever thou forgetteſt, do not forget that thou art a mortal dying man, that the day of judgement is coming upon thee, which thou canſt not avoid; The memory of this would make thee flie from every enticing ſinne, as *Joſeph* did from his miſtreſs.

5. The afflictions of others.

Laſtly, The Scripture requireth, *That we ſhould remember the deſolations and troubles that are upon others, eſpecially the Church of God.* So that although it be never ſo well with us, though God give us our hearts deſire, yet the remembrance of the afflictions and ſtraits of others ſhould make us mourn and pray for them; Thus *Col.* 4. 18. *Paul* calleth upon them *to remember his bonds*: So *Heb.* 13. 3. *Remember them that are in bonds as bound with them*: What an hard and great duty is this, yet if thou art not a dead member in the body; if ſpiritual life be in thee, thou wilt remember the ſad condition, the afflicted eſtate of many of Gods children, when thou enjoyeſt all thy ſoul longeth for. It was thus with good *Nehemiah*, he was in the Princes Palace, he wanted nothing for his own advantage, yet he mourned and was ſad from day to day, becauſe he *remembred how it was with Jeruſalem*: See how impoſſible a thing almoſt *David* maketh it to forget *Jeruſalem*, Pſal. 137. 5. *If I forget thee, O Jeruſalem, let my right hand forget her cunning*; *If I remember thee not, let my tongue cleave to the*

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roofe of my mouth; If I preferre not Jerusalem above my chief joy; here is a gracious worthy ſpirit; ſee what *David* reſolveth ſhall be in his memory more then the chiefeſt good in this world; he will forget his own friends, his own joyes, yea his own ſelf, ſooner then the Churches good: now may not even a godly man bewail his forgetfullneſs herein? Thou mindeſt thy own eſtate, thy own family, ſeekeſt thy own ſelf, but how little is thy memory about the affaires of the Church? Thou doſt not remember how many afflicted *Joſeph's*, how many impoveriſhed, *Lazar's* there may be in the Church of God? how many exiles and baniſhed perſons; how many deſirous to take up the crums that fall from thy table; Did we remember the afflictions and ſtraights of others, it would put us more upon prayer for them, and it would alſo make us walk more thankfully and humbly for our mercies then we do? And thus you ſee, though the memory be a vaſt treaſure, though it hath infinite receſſes and capacious receptacles, yet the Scripture hath preſcribed matter enough to fill every corner (as it were) and if the memory were thus frighted, if it were ſuch a good ſtore-houſe, how happy would it be? whereas naturally it's like a *cage of unclean birds, and a den of thieves.* I proceed therefore to ſhew (as it was to *Ezekiel* about the *Jewes*) ſtill more abomination in this memory of ours.

SECT. X.

The Memory is polluted in reſpect of its inward vitioſity adhering to it.

II. SEcondly, *As the memory is thus defiled about its proper objects, ſo there is much inward vitioſity adhering to it*; And this we may take notice of, as a main one, The *dullneſs, ſluggiſhneſs,* and *ſtupidity of it,* eſpecially as to heavenly things: who can give any other reaſon, why good things, holy things, ſhould not be remembered as well as evil and ſinfull things, but only the native pollution of the memory? And from hence it is, that there is ſuch a lethargy (as it were) upon the memory; for if *Peter*, 2 Pet. 3. 1, writing to thoſe who were *ſanctified*, and that had *pure minds*, yet he thought it meet to *ſtirre them up*, a metaphor (as you heard) from men aſleep, who need to be awakened; how much more doth the memory of a natural man need ſtirring and exciting? There is then a wonderfull ſtupidity and ſleepineſs (as it were) upon the memory, it is even ruſty (as it were) and unfit for any uſe; men do not exerciſe and put their memories upon practice, little do they know what they could remember, if they did mind it, and exerciſe themſelves to remember what is good; Thou complaineſt of a bad memory, of a ſlippery memory, No, it is thy *lazineſs*, it's thy *bad heart*, it's thy want of diligence; Thy memory would be as good, and as active for holy things, as it is for earthly things, if you did put it in practice more, but the memory being naturally dull and ſtupid, thou letteſt it alone, thou never improveſt it, never awakeneſt it, and ſo through thy forgetfullneſs thou comeſt eternally to periſh; This lethargy upon thy memory, though a ſad diſeaſe, yet might be cured, if thou wert real and induſtrious about it, much praying, and much practiſing of it in holy things, would make it as expedite, and as ready about good things, as ever it was in any evil things.

III. In not attaining its ends. In the third place, *The memory is naturally unſanctified in this particular, that wherein it can or doth remember, there it produceth not ſuteable operations, nor doth it obtain its end.* The end of remembring what is *good*, is to *love it*, to

to *practiſe it*, and to *imitate it*; The end of remembring *evil*, is to *loath it* bitterly, to *repent* of it, and to *fly from it*: Now herein our memory is groſly polluted, that it never obtaineth this bleſſed and holy end, *whereas if our memories were never ſo admirable, as that of Symonides*, or *Appolonius Thyaneus*, when he was about an hundred yeares old, *yet if our memory be not effectual, and operative, to make us more holy and heavenly, this is a ſinfull and defiled memory*: And for this reaſon it is, that wicked men are ſaid to *forget God*, becauſe though they do remember him, yet they do not performe thoſe duties, to which their memory ſhould be ſubſervient. For as the end of knowledge, is action, ſo the end of memory alſo is to be doing; and as it is ſaid, *If ye know theſe things, happy are ye, if ye do them*; ſo when ye remember theſe things, it's a bleſſed thing to put them in practiſe. But how often do we ſee by experience, that where the memory is naturally very good, there morally it is very bad and ſinfull? Do you not meet with many that can remember the Scripture, remember Sermons, yet never remember the practice of them? whereas God hath given us memory, for the ſame end he hath given us a knowledge, which is to direct and help us in our operations. That as in beaſts, they have a ſenſitive memory in them to preſerve their natural being, *The Oxe remembreth his Maſters crib*; *the bird remembreth her ſeaſons*, and all this for natural preſervation; The *Bee* remembereth the place of her hive; The *Ant* her neſt, (though ſome Philoſophers, becauſe of the great ſiccity of the conſtitution of thoſe creatures, attribute it to a natural inſtinct, rather then memory:) ſo this ſhould be much more true in men, therefore doth God beſtow on us an intellectual memory, that thereby he might ſpiritually preſerve himſelf, making uſe of that which is advantagious to his ſoul, and avoiding all that which is deſtructive. As then we are not to know only that we may know, or to know thereby, making oſtentation that others may take notice of it; ſo neither are we to remember, that we may remember only, or to brag of our memory, that others may wonder to ſee what a ſtrong and retentive memory we have, but that thereby we may be more promoted, and advanced in heavenly things: Let all ſuch tremble under this conſideration, who have very quick and ſure memories about the Scripture and the Sermons they hear, yet are very ungodly in their lives, and walk in a contrary way to all that they do remember. This argueth thy memory is not a ſanctified memory, that it carrieth not on the work of grace in thee; for which end only it ought to be imployed. It is obſerved that two ſorts of men need a good memory; Firſt, The lyar, *Oportet mendacem eſſe memorem*, now every profeſſing Chriſtian living wickedly, is a lyar, for *with words he acknowledgeth him, but in workes he denieth him*; inſomuch that thou who lyeſt thus to God, ſhouldſt remember thy profeſſions and obligations, the ſecond ſort is, of greateſt accomptants, ſuch who have great ſummes to caſt up, and to be accountable for, theſe alſo had need of great memories, and ſuch is every man: Oh the vaſt and numberleſs particulars of which he is one day to give an account to God! Oh what a proficient in holineſs might thou have been, if all the good things thou remembreſt were in a practical manner improved, if thou couldſt give a good account to God of thy memory, for that you are to do, as well as of the improvement of other parts of the ſoul! As God at the day of judgement will have an account of every talent he hath given thee, of thy underſtanding, of thy will, how theſe have been employed, ſo likewiſe of thy memory; What is that good, that holineſs, thy memory hath put thee upon? and this alſo you who are young ones and ſervants, living in godly Families, are diligently to attend to, for you think this is enough, if you can remember a Sermon, or Catechiſtical heads, ſo as to give an account to your Governors; if you can ſatisfie them, you think this is enough, but thou art greatly deceived

ceived, for therefore art thou to remember, that thou maiſt do accordingly, Thou art never to forget this or that truth, that ſo it may be ready at hand to direct thee in all thy wayes: and this is indeed a divine act of memory. There are thoſe who teach the art of memory, and give rules to perfect a man therein, but divine and holy operation, is the end of the Chriſtian art of our memory.

Fourthly, The pollution of our memory is ſeen, *In that it is made ſubſervient to the corrupt frame and inclination of our hearts.* We remember what our hearts are ſet upon, what our affections are earneſt for, whereas our memory ſhould precede and go before them, for the *intellective memory* is the ſame with the *mind* and *underſtanding* of a man; for although to remember be not properly an act of knowledge, yet this *intellective memory* we make the ſame with the *mind* of a man, as it extends to things that are paſt. The memory then is to make way for the heart and the affections, to be directive to them, whereas now for the moſt part it is made a ſlave to the corrupt heart; for if the underſtanding in it all's hegemonical, and primary actions hath loſt its power, how much more is this true in the memory? For the moſt part therefore the badneſs of the heart makes a bad memory, and a good heart a good memory; men complain they cannot remember, when indeed they will not remember; their hearts are ſo poſſeſſed and inſlaved to earthly things, that they remember nothing but what tendeth thereunto: This is the ground of that ſaying, *Omnia quæ curant ſenes meminerunt*, Old men remember all things, their hearts are ſet upon, all things, they do earneſtly regard; They can remember their bonds, the place where their money lieth, becauſe their hearts are fixed upon theſe things, but no holy or good things can lodge in their memories: The rule is, *Frigus eſt mater oblivionis*, Coldneſs is the mother of oblivion, as is partly ſeen in old men; and thus it is even in old and young, their hearts are cold, earthly, lumpiſh, even like ſtones about holy things, and therefore it is no wonder if they remember them no better; ſo that we may generally conclude, That the cauſe of all thy blockiſhneſs and forgetfullneſs about divine things, is thy ſinfull and corrupt heart. If that were better thy memory would be better. We have a notable place, *Jer.* 2. 32. *Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me daies without number.* Can a bride forget her attire and ornament? it is impoſſible, becauſe her delight and affections are upon it, but (ſaith God) *My people have forgotten me, daies without number.* Why ſo? becauſe I am not that to them, which ornaments are to a bride (ſaith God) if they delight in me, rejoyce in me, if they did account me their glory, then they would never forget me: By this you ſee, that therefore we forget God, and his wayes, becauſe our hearts are not in love with him; Can he that is powerfully conquered by love of a freind forget his freind? Doth he not alwaies remember him? Is not a freind *alter ego*? Is not the lovers ſoul more where it loveth then where it animateth? Thus it would be alſo with us in reference unto God; therefore we have bad memories, becauſe bad hearts: It is true, ſome naturall cauſes may either deprive us wholly of, or greatly enervate the memory: Thus *Meſſalla* that famous Orator, judged to be more elaborate then *Tully*, two yeares before his death, forgot all things, even his own name. *Hermogenes* alſo that famous *Rhetorician*, who wrote thoſe Rhetorical inſtitutions which are read with admiration of all, and this he did when he was but eighteen yeares old, and ſome ſix yeares after grew meerly ſtupid, and ſenſleſs, without any evident cauſe of whom it was ſaid, that he was; *Inter pueros ſenex, & inter ſenes puer.* *Thucidides* (as *Voſſius* reporteth. (*Orat. inſtitut. lib.* 6.) ſpeaketh of ſuch an horrible peſtilence, that thoſe who did recover of it, grew ſo forgetfull, that they did not know their freinds, neither remembred what

kind of life or profeſſion they once followed; So that natural cauſes may much weaken the memory; but if we ſpeak in a moral ſenſe, then nothing doth ſo much corrupt the memory about holy things, as a ſinfull and polluted heart.

V. Fifthly, *The pollution of the memory is ſeen, In that it is not now ſubject in the exerciſe of it to our Will and power.* We cannot remember when we would, and when it doth moſt concern us, whereas in the ſtate of integrity, *Adam* had ſuch an univerſal Dominion over all the powers of his ſoul, that they acted at what time, and in what meaſure he pleaſed: Thus his affections were ſubject to him in reſpect of their riſe, progreſs and degree; and ſo for his memory, he had all things in his mind, as he would: Some indeed queſtion, Whether *Adam* did then *Intelligere per Phantaſmata?* But that ſeemeth inſeparable from the nature of man, while upon the earth, and living an animal life, though without ſinne. No doubt his ſoul being the form of the whole man, did act dependently upon the inſtrumentality of the body, though ſuch was the admirable conſtitution of his body, that nothing could make the operations thereof irregular. *Adam* then had nothing which could either *Phyſically* or *Morally* hinder the memory, but all was under his voluntary command, whereas ſuch an impotency is upon us, that if we would give a world, we cannot remember the things we would; Hence we are forced to compel our ſelves, by one thing after another, to bring to our minds what is forgotten, for in remembring there is ſome dependance of one thing upon another; as rings, if tied together, are more eaſily taken hold of, then when they lie ſingly and looſly. And this *Auſtin* (*lib.* 10. *confeſ.*) maketh to be the Etimology of the word *Cogito, Cogito à cogo*, as *Agito ab ago, Factito à facio*, as if to cogitate were to force and compell things into our minds. Let us then mourn and humble our ſelves under this great pollution of nature, that thoſe things which are of ſuch infinite conſequence, which are as much as our ſalvation and eternal happineſs are worth, yet we do not, we cannot remember.

VI. Hence in the ſixth place, *The memory being not under our command, it falleth out, that things come into our minds, when we would not have them, yea when it is a ſinne to receive them.* How often in holy duties, in religious performances, do we remember things, which happily we could not do, when the fit ſeaſon and opportunity was for them? Do not many worldly buſineſſes come into our minds, when we are in heavenly approaches to God, that as *Job* 1. when *the ſonnes of God came and appeared before God, then Satan came alſo and ſtood with them?* Thus when thou art buſie to remember all thoſe Scripture-arguments, which ſhould humble thee in Gods preſence, which ſhould exalt and lift up thy ſoul to God, How many *heterogeneous* and diſtracting thoughts do croud in alſo, ſo that this worldly buſineſs, and that earthly imploiment cometh into thy remembrance? Inſomuch that the people of God, though their memories are ſanctified, and ſo cleanſed in much meaſure from original filth in the dominion of it, yet do much groan under this importunate and unſeaſonable remembring of things; for hereby our duties have not that united force and power, as they ſhould have, neither is God ſo glorified in our addreſſes to him, as he ought to be, *Pſal.* 86. 11. *David* there prayeth, *That God would unite his heart to fear his Name*; And the Apoſtle, 1 *Cor.* 7. doth therefore ſpeak ſo warily and tenderly in the caſe of marriage, *That they might ſerve the Lord without diſtraction*; And no doubt dividing and diverting thoughts are as troubleſome to the godly heart in holy duties, as the croaking frogs were to *Pharaoh*, when they came up into his chamber: Say then with indignation to all thoſe intruding and violent thoughts, which make thee not *hoc agere*, inſtant in the duty thou art about, ſtand aloof off, and be gone; Bolt the door upon them, as *Ammon* on *Thamar*; *What doth Saul among the Prophets?* How cometh theſe uclean things into the holieſt of holies? Let the fear of God be like the Porter or Watchman, to keep

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out all things that would then come into thy memory, *Liberet me Deus* (ſaid he) *ab homine unius tantum negotii*, when thy heart minds only one thing, when it is God only thy ſoul is fixed upon, and thou art not diverted otherwiſe, ſuch duties are effectual and prevail much. Thus you have at large heard the many waies, wherein this noble and uſefull part of the ſoul is groſly polluted, what a Sepulchre (as it were) it is, wherein are contained nothing but loathſome and abominable things. Come we then to make ſome Uſe of it. And

Uſe 1. Is the memory thus defiled about holy and divine objects? Is it ſo forgetfull of what is good? Then we ſee it is no matter of wonder, if the moſt people, who ſit under the continual means of grace do abide, and continue in their wicked waies, as much as if never any Prophet had been amongſt them; For they go away from all Sermons, remembring no more then the ſtones in the wall; They are the Apoſtles *forgetfull hearers*, Jam. 1. and ſo preſently let all things ſlip out of their minds; This forgetfulneſs (of which you hear ſo much) is the mother of all that diſobedience and wickedneſs many live in. The Apoſtle giveth a good exhortation, *Heb.* 2. 1. *We ought to give the more earneſt heed to the things which we have heard, leſt at any time we ſhould let them ſlip out of our mind*; We muſt give earneſt heed: All your thoughts, and care, and ſtudy ſhould be, how to keep the good truths of God in your mind, and that alwayes, leſt that every thing thou heareſt ſhould faſten upon thee, even till thou comeſt to the grave. The Greek word alſo παραρυῶμεν is emphatical; The Margin maketh it from veſſels that leak; Others from wet and bloached paper, upon which we cannot write any thing. Let us then look to our memories more then we have done, pray for the ſanctification of them, ſeeing by the evil thereof the Miniſtry is made ineffectual. And becauſe the memory is thus weak, we ſee the neceſſity and uſefulneſſe of a two-fold cuſtom, of writing of Sermons, and of repeating them afterwards in the Family; of writing (for whatſoever ſome pretend to the contrary, yet) it is a ſpecial means to make a thing be more fixed in our memory; and this was the reaſon why God would have the King of *Iſrael*, *write the book of the Law*, and that *with his own hand*, becauſe hereby he would *remember* it more tenaciouſly. And as for repeating of Sermons (beſides that it is part of the Sanctification of the Sabbath) it doth greatly help to make the Word ingraffed into us; So that thoſe Families where there is no repeating of the Word preached, do plainly diſcover, that they regard not the retaining of it in their hearts, and ſo are not afraid to be found in the number of *forgetfull hearers*.

Uſe 2. If the memory be thus defiled, then this alſo ſheweth the neceſſity of parents duty, in the conſtant inſtruction and teaching of their children in the principles of Religion; children have not underſtanding to ſerve God with, and therefore their memory, which is eaſily quickned in them, muſt be the more drawn out, that ſo they may ſerve God as they are able: It's good ſeaſoning theſe veſſels betimes with wholſome liquor.

CHAP. IV.

Of the Pollution of the Will *of man by Original Sinne.*

SECT. I.

JOHN 1. 13.

Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

THe original pollution of the *Understanding*, *Conscience* and *Memory*, hath been largely and fully discovered; We now proceed to the other part or power of the rational soul, which is the *Will*; That is in the soul like the *primum mobile* in the Heavens, that doth carry all the inferiour orbs away in its own motion, or like the fire among the elements that doth assimulate every thing else to it self. This is the whole of a man; A man is not what he knoweth, or what he remembreth, but what he *willeth*; The *understanding* is but as a *Counsellour*; The *Will* is as the *Queen* sitting upon its Throne, exercising its dominion over the other parts of the soul; The *Will* is the proper subject and seat of all our sinne, and if there could be a *Summum malum*, as there is a *Summum bonum*, this would be in the *Will*. Seeing therefore that our *Will* is the master-power of the soul, and is to that, what the heart is to the body, the principle of all motion and action, the more we find this will, thorowly infected with sinne, the greater will our misery appear: Neither mayest thou fear that the doctrinal discovery of that poisoned fountain in thee, and the representation of thy foulness and loathsomness upon thee may discourage thee, but hereby thou wilt be brought to loath thy self, and admire the riches of grace in Christ, which shall pardon and glorifie such a noisome wretch as thou art by nature. Indeed *Lorinus* (*Comment. in* 17. *chap. Act.*) relateth of *Ptolomy*, King of *Ægypt*, that he banished one *Hegesius* a Philosopher and eloquent Orator, because he did so pathetically and sensibly Declaim upon the miseries of mans life, that many were thereby cast into such grief, that they made away themselves; but our end in discovering of this universal Leprosie of sinne upon us by nature, is to bring us into an holy despair of our selves, a renouncing of our righteousness, that so Christ may be *all in all*.

Come we then to make inquiry into the original pollution of our *Will*, which is a subject of very large territories; The Disputes about it are voluminous, but I shall be as brief, as the nature of this truth will permit, and whereas concerning the *Will*, we may consider the *nature of it* absolutely, in its proper works and operations,

operations, or *relatively* in its *ſtate*, as free or enſlaved. I ſhall treat of both, becauſe herein original ſinne hath put forth it ſelf more then in any other parts of the ſoul. And

Firſt, I ſhall begin with the *Will abſolutely* conſidered, as it is the great and mighty part of the ſoul, and that from this Text, which becauſe of the different thoughts of learned Interpreters, doth deſerve a diligent explication. And

For the Coherence of it, you may take notice of the ſad and bitter event deſcribed by the Evangeliſt, of Chriſts coming as light into the world; *Though he came to his own*, and that as a *Phyſician* to the ſick, as a *Saviour* to ſuch who were loſt, *yet his own received him not*. Now leſt it might be thought this rejection of Chriſt was univerſal, he addeth, *Some did receive him*, and withall declareth the unſpeakable benefit and priviledge vouchſafed to ſuch. So that in the words we may take notice,

1. Of the *Subject*, who are thus honoured and highly bleſſed by Chriſt, *Such as received him*, and what this is, is explained, *viz. Such who believe on his Name*. In this is comprehended all our Evangelical Duty, and that both inwardly and outwardly, onely faith is expreſſed, becauſe this is virtually all. This is the ſeed and the root, the ſoul and life, the ſalt that ſeaſoneth the whole man.

2. We have the *Priviledge* or *Benefit*, which is ſaid to ἐξουσία, the right or dignity of being the ſonnes of God, for ſo the word ἐξουσια, is to be underſtood, and therefore Popiſh Diſputes about the power of *free-will* in holy things from this place, is wholly impertinent, onely the difficulty is,

Queſt. *How they who believe in Chriſt can be ſaid to have this priviledge given them of Sonſhip, ſeeing that they could not believe, unleſſe they were firſt born of God, and ſo the ſons of God?*

Anſw. Some therefore do underſtand this Sonſhip in reſpect of that future glory, which in Scripture is ſometimes called Adoption, and 1 *John* 3. 1. *Then it will* properly *appear that we are the ſonnes of God*; But we may well enough underſtand it of our Adoption and Sonſhip even in this life, and this is ſaid to be obtained by faith, becauſe in our ſenſe and feeling there muſt be believing, before we come to know this priviledge doth belong to us; or elſe though faith and Sonſhip be together in time, yet in order of nature one precedeth the other.

Thus we have the *Subject* and the *Priviledge*; But in the next place, we have the Deſcription of the *efficient cauſe*, for it was not their own power and free-will that made them believe; Therefore the *efficient cauſe* is ſet down, firſt, *Negatively*, and then *Poſitively*; *Negatively*, by removing thoſe falſe cauſes that men might imagine; and we have a three-fold enumeration of them, *Not of blood, not of the will of the fleſh, nor of the will of man*. Divers Interpreters go divers wayes, though much to the ſame ſenſe: Some think the Evangeliſt by *blood* doth not in the general mean natural generation, and then afterwards diſtribute it into two particulars, *not of the will of the fleſh*, that is of the woman; *Nor of the will of man*, that is not of the man. Others (ſuppoſing the general) interpret the diſtribution thus; *Not of the will of the fleſh*, that is not *naturally*; *Nor by the will of man*, that is, not by *humane adoption*, for ſo ſome are made legal-ſonnes amongſt men. Others, they think all theſe enumerations are but to ſignifie one thing, and therefore the oppoſition to all is *God*; But we may not think the holy Ghoſt doth ſo induſtriouſly reckon up theſe ſeveral wayes, but that ſome ſpecial thing is intended by every one; Although, as *Eraſmus* obſerveth, the emphatical Article is not in the original. By *blood* therefore we underſtand any *dignity or excellency of birth*, it's *bloods* in the plural number, either by an Enallage, and ſo an Hebraiſm, as *Maldonate*; Or elſe becauſe of the long ſucceſſion

ceſſion by birth: And this may well oppoſe the carnal opinion reigning both with *Jew* and *Gentile*, for all know how the *Jew* boaſted in his birth, becauſe he was the ſeed of *Abraham*, therefore he thought the favour of God neceſſarily annected to him; And for the *Gentile*, What a vanity and ſinfull humour is in perſons to be proud of their birth, that they come of noble parents? For, although this be an outward civil dignity amongſt men, yet it maketh nothing at all to their ſpiritual dignity, yea many times hindereth it, according to that obſervation, *Heroum filii noxæ*, Regeneration then doth not come according to ſuch civil and political reſpects.

2. *Not of the will of the fleſh*] that is, not of the *natural will* and choice of man, he hath no power or ability in him ſo much as to will a better condition then he is in.

Laſtly, *Not of the will of man*] that is, not by the *will of man*, though perfected and adorned with many acquired perfections; Not by the will of a *Plato*, or an *Ariſtotle*, or a *Seneca*; So that here is a two-fold will denied from efficacy in grace, the *will* conſidered in its *natural* abilities, or in its *acquired* abilities: Thus 2 *Pet.* 1. 21. *The prophecie in old time* is ſaid, *Not to come by the will of man, but the will of God*; The will of man is there ſuppoſed to be in ſome raiſed and eminent ability above what it naturally hath, and therefore oppoſed to the will of God in a more peculiar and extraordinary manner putting forth it ſelf. Thus we have all falſe cauſes removed, and the true one affirmed, which is God himſelf.

So that this Text doth plainly triumph over all the proud opinions of *Pelagians*, *Socinians*, *Arminians* and *Papiſts*, who either give whole or part of the work of converſion to the will of man; For the Evangeliſt is very diligent to exclude the will from any efficiency herein, under any reſpect whatſoever. Obſerve,

The will of every man is naturally ſo polluted, that it cannot produce or cauſe our regeneration. It is not by the *will of the fleſh*, or by the *will of man*, that we are born again.

SECT. II.

Propoſitions concerning the Nature of the Will.

BEfore we come to lanch into this ocean of wormwood and gall (for the polluted will, polluteth all other things) Let us ſay ſomething to the nature of the will, not enlarging our ſelves, either as Philoſophers or Divines do in this point, but ſelect only what is fit for our purpoſe.

Firſt, Therefore conſider, *That God hath appointed and ordered in nature, that every apprehenſive power ſhould have an appetitive power proportionable thereunto.* The apprehenſive being like the eye to diſcern and diſcover the object; The appetitive like the hand to imbrace it: Thus the Angels, as they have an underſtanding to know things, ſo they have a will to deſire them; In beaſts there is a ſenſitive apprehenſion by imagination, and a ſenſitive appetite accordingly. Now becauſe man in his ſoul is like an Angel, and in his body communicateth with beaſts, therefore he hath both a two-fold apprehenſion, *intellectual* and *ſenſitive*, *underſtanding* and *imagination*; and alſo a two-fold appetite, a *rational* one, which is the *will*, and a *ſenſitive* one, which is the *ſenſitive appetite* in a man, wherein the paſſions and affections are ſeated; *The will then is in a man his rational appetite, following the propoſition and manifeſtation of the underſtanding*: For if a man did know what was good, or what is evil, and no appetite to imbrace

imbrace the one, or avoid the other, he would be no better than a ſtone or a ſtatue for all his reaſon. We ſee then why God hath placed ſuch a power in the ſoul, as the will is; It is that the good which the underſtanding manifeſteth may be imbraced and entertained, and the evil it doth diſcover may be ſhunned. Whether this will be diſtinct really from the ſoul it ſelf, and from the underſtanding is a Philoſophical Diſpute, and will not tend to your edification.

Secondly, *Though it be the appetite in a man, yet it is a rational appetite, it is ſubjected in the rational ſoul.* There is a three-fold appetite,

1. *Natural*, which is in the motion of inanimate things, as in the ſtone to deſcend downwards, this is called an appetite, though properly it is not ſo, becauſe it doth not follow knowledge, but is conſequent upon the forme immediately.

2. There is the *ſenſitive appetite*, which moveth upon the knowledge of ſenſe, and this is both in beaſts, and alſo in men, yea naturally we live and deſire, even all the motions of the ſoul are according to ſenſe, and ſo in this reſpect man is become like the bruit beaſt: But of this afterwards.

3. There is the *rational appetite*, and that is called the will, and this is in man onely; a beaſt hath not properly any will, no more then he hath underſtanding, ſo that the will of a man is a noble and high faculty in him, appointed to follow reaſon, and to be regulated by it in all things; and therefore *Auſtin* ſaith, *Voluntas tantum eſt in bonis*; The will is only in good things; If a man love evil or deſire evil, this is not *voluntas* (ſaith he) but *cupiditas*; It doth not deſerve the name of the will, but of luſt, but common ſpeech is otherwiſe, there is a bad will, a corrupted will as well as a good will, only when we ſay, the will is a rational appetite, that muſt not be underſtood *formaliter*, but *participativè*, as they ſay, that is, the will doth not know, doth not reaſon, but is directed thereby, therefore it is called *cæca potentia*, a blind power, and if you ſay, it is blind, How then can it ſee the good propoſed? I anſwer, it followeth the good propoſed, not becauſe it knoweth it, but becauſe of its eſſential ſubordination to the underſtanding; Hence it is that to have a *good will*, it is ſo requiſite to have a *ſound mind*. Ignorant and blind minds are alwayes accompanied with corrupt and polluted wils; There cannot be a ſanctified will, where there is not an enlightned mind; This ſhould make the ignorant and ſtupid to tremble in their eſtate they live in: This ſhould make you prize knowledge above gold and pearls, as alſo to wait upon the Miniſtry with diligence, ſeeing that by knowledge the will cometh to be made holy.

Fourthly, *We are the more to inform our ſelves about its depravation, by how much the more noble and excellent it is.* It is hotly diſputed between the two factions of *Thomiſts* and *Scotiſts*, which is the more excellent faculty, the *underſtanding* or the *will*; The *Thomiſts* are for the *underſtanding*; the *Scotiſts* for the *will*, but theſe two cannot abſolutely and in every reſpect be commended before each other, only in reſpect of power and efficacy, the *will* is more eminent, for the underſtanding it ſelf in reſpect of its exerciſe is ſubject to the dominion of the will, and the will alſo is properly the original and fountain of all good or evil in a man; for though the underſtanding hath actual ſinfulneſſe, and the affections, yet this is becauſe of the will either directly or indirectly; ſo that to an actual deliberate ſinne there is required ſome kind of voluntarineſſe, either expreſly or interpretatively, either *in ſe*, or *in cauſâ*; *Original ſinne* (you heard) was voluntary in ſome ſenſe, although we need not judge of that by *Ariſtotle's* rules, who was ignorant of any ſuch thing. Therefore *Julian* the *Pelagian* triumphed in his *Ariſtotelical* Philoſophy againſt original ſinne, deſpiſing his Eccleſiaſtical Judges, as not knowing *Ariſtotle's* Categories; as if (ſaith *Auſtin*) he deſired a Synod of *Peripatiticks* rather than Judges in the Church; but though original ſinne, with the indeliberate motions thereof, have not the actual perſonal will

of a man, yet all other ſinnes have, ſo that the pollution of the will, is in effect the pollution of the whole man. Hence

In the fifth place, There is this difference between the underſtanding and the will in relation to its objects, The underſtanding doth receive the ſpecies of the objects to it ſelf, not the objects themſelves; and therefore when we know or underſtand evil as an object, this doth not defile the underſtanding, but is a perfection of it. Thus God knoweth all the evil committed in the world, yet his knowledge is not polluted thereby, *Scire malum, non eſt malum*, but the will that goeth out to the objects as they are in themſelves, and thereby loving of them, is what the object is. Thus if we *will* ſinne it is ſinne, and not if we *know* ſin, becauſe the will goeth out to a ſinfull object as it is in it ſelf, ſo that above all keepings we are to keep the will, for what that is placed upon, it preſently becomes like it; If thou loveſt the world, or earth, thou art earth, thou art of the world: Hence all the while ſinne is kept out from the will, though it be in thy mind, though it be by ſuggeſtion to thee, yet becauſe there is no conſent, it is not thy ſinne but thy miſery. I ſpeak not of the *motus principatus*, which are antecedent to our will, but of ſuggeſtions only offered from without, but when the will yeeldeth, when that conſents, it becometh thy evil immediately, as poiſon while it is in the remote parts of the body may not kill, but when it ſtriketh to the heart, then it is mortall. Thus ſinne in temptation, ſinne in ſuggeſtion doth not deſtroy till the will receive it, ſo great a matter is it to look to this power of the ſoul. For

In the ſixth place, *Becauſe of this rule and dominion the will hath, therefore it is called the univerſall appetite of the whole man.* We ſee all the other powers of the ſoul have their peculiar and proper inclination, The eye to ſee, the ear to hear, the underſtand to know, but the will is to will the good for the whole perſon, therefore it is not limited to one good object, more then another, but *bonum in communi*, the good in general is the object of it, ſo that the will is the univerſall appetite and inclination of the whole man; now if this great wheel that moveth all, be irregular and out of order, what good can be expected in the leſs wheeles, if the foundation be deſtroyed, how can the building be eſtabliſhed: Let then your attention, your thoughts and affections be greatly quickned, while we anatomize all the evil of the will. This is the moſt grievous and moſt dreadfull inſtance of all the pollution original ſinne infecteth us with.

In the 7th place, When we ſpeak of the pollution of the will, *The Word* [*will*] *may be taken ambiguouſly*; for ſometimes thereby is denoted, *the power to will*, ſometimes again the very *act of willing*, and ſomtimes *the object that we do will*, is often called *our Will*: Thus when the Scripture ſpeaketh of Gods will, it doth ſometimes mean the *object willed*, and this is often called *Gods Will*, ſometimes the *act of willing*, thus (*if God will*) and ſometimes that *power* whereby he doth *will*, not that there is, *Potentia volendi* properly in God, for all power is, *Perfectibilis per actum*, whereas every thing in God, is *actus purus*, only we ſpeak ſo of God, according to our capacity. Some indeed have queſtioned, Whether we may properly attribute the word [*will*] to God; or metaphorically only? but ſeeing that *ſimply to will*, is, *Perfectio ſimpliciter ſimplex*, an abſolute and moſt ſimple perfection, therefore it is not to be denied to God; for as the *Pſalmiſt* ſaith, *He that maketh man know, ſhall not he know?* Thus he that maketh man *will*, ſhall not he *will*? only *will* is not in God, as it is in man, for mans will is carried out to a good deſired, or not enjoyed. In our will there is, *convenientia* and *indigentia*; Firſt, A convenience, or ſuteableneſs between the *faculty* and the *object*, and therefore we *will* it: And then there is an *indigency* or *want* of it; Now Gods *will* being the ſame with his *Eſſence*, is *abſolutely perfect* and *ſufficient*, but the *created will* in man is otherwiſe, and this will ſince mans fall,

fall, whether taken for the *power to will*, or the *act of willing*, or the *object willed*, is altogether a *corrupt* and a *diseased will*, there is nothing found or good in it; Although our purpose is to speak of the will as a power in the soul, yet prone to put it self immediately into actings.

In the eighth place, *The will having this great dominion over the whole soul, and being the universal appetite of a man, therefore it is that in it is seated obedience or disobedience to God.* Obedience or disobedience to God is not properly, at least not primarily, or radically, in any part but in the will. It is true, all the other parts of the soul in regeneration are made holy and sanctified, and thereby in their way conformable to the will of God, yet obedience and disobedience are primarily acts of the will; so that as the will is qualified, so is a man said to be obedient to God: A good will is the good tree, that maketh the fruit good, and a bad will is the bad tree that maketh the fruit bad. As then all the evil or good of a tree cometh from the root, so doth all the evil or good of a man come from his will; For till this be sanctified, till this be renewed, nothing can be good in a man; Therefore if you examine, what is the cause of all the impiety, and all the wickedness that most commit, it is because their wills are corrupt, their wils are rebellious; Their minds, their consciences many times, tell the m they ought to do otherwise, only their wils are stubborn and contumacious, *Joh.*5.40. *Ye will not come unto me that ye may have life:* So in the Parable, *Mat.*21.29. when the sonne was commanded to go, and work in the vineyard, he saith, *I will not.* It is then the will of man, that is the desperate and implacable enemy to all the things of God, men may delude themselves with reasons and fair glosses, but it is their will, and only their unsanctified will, that maketh them continue in such opposition to God; now the will is therefore the root of all obedience, or disobedience in a man, because that is like the *Centurion* in a mans soul, whatsoever it biddeth this, or that power of the soul do, it doth; what it bids the mind think, it thinketh; what it bids love to love, it loveth; what it bids the hand move to, it moveth to; for there are two acts of the will wherein it demonstrateth its dominion, The *Elicite acts*, and the *Imperate*; *Elicite* are those which the will doth immediately produce, as election, intention, consent, *&c.* and herein it hath full power, yet so, as that it's in subordination to God; The *Imperate* acts, are those which are produced by other parts of a man, yet from the command of the will, so when we move our hands or our feet, these are imperate acts of the will; Thus when we turn our mind from one object, and place it upon another, this is an imperate act of the will: The affections also they are in some measure under the command of the will, but not so absolutely as the body and the motions thereof are. By which you see that all things in a man are reduced to his will, and therefore the more active and universal this is, the greater is the defilement thereof.

In the ninth place, *The will in regard of its constitution at first, hath for its object that which is good*; And in the state of integrity it was always a *true real good*, but in this state of revolt from God, the will cannot indeed be carried out to any thing but what is good, *only it's but an apparent good, a disguised good, it is a true and real evil.* As the object of the understanding is truth, and it cannot give its assent to that which doth appear to be false, so the object of the will is good; neither can the will have any motion or tendency to any object, which hath not the colour (at least) of some good. As the Devil appeared in *Samuel*'s cloathes, and so was believed to be *Samuel*; Thus doth all the evil in the world, which doth at any time seduce and draw the will aside, it hath the mantle and covering of good; It being impossible that the will should desire evil, as it is evil. It is true, some deny, that *Bonum* is the *objectum adequatum*, and *generale* of the *will*; but they say, *good* is the *object* of the

will, as it is *prosequutiva*, *prosecuting* and *desiring*; but *malum* is the *object of the will*, as it is *persequutiva* and *aversiva*, as it doth *repel* and *dislike*, so *evil* is the *object of the will*; For *displicency* and *hatred* are *acts of the will*, and the *objects* of these is *evil*. But we speak of the *will* now, as it is a rational desiring appetite, satisfying it self with love of some object, and if this be not good, either real or apparent, the will can no more tend to it, then the eye to musick, or the ear to colours; onely by original sinne, herein ariseth our unspeakable misery, that the good which the will doth now imbrace, is onely a counterfeit specious guilded good, no true real good; They are but seeming goods, and real evils; Like the Glow-worm that shineth in the night, and is nothing but an earthly worm; Like a rotten Post or Tree, that in the night seemeth to be glorious, but in the day we know what it is: Thus if we could take off the visor, the painting from those objects, we place our wils upon, we shall see nothing but damnable guilt, and real abominable evils, which will at last damne our souls, *Per falsa mala itur ad vera bona, per falsa bona itur ad vera mala*; by that which is speciously good, we come indeed to that which is truely evil; and by that which is apparently evil, we come to what is substantially good.

Lastly, In the will (according to those that are exercised in School-Divinity) *We are to conceive in it sutable and proportionable affections, to those we call passions in the sensitive part.* Thus in the will (as it is a rational appetite) there are *love, joy, desire, fear and hatred.* This is plain, because in *Angels* there are such affections; so also in the soul separated, there is *love* and *joy*, earnest *desire* for the coming of Christ, and its reunion to the body; by which it appeareth evidently, that besides those passions in a man, which work by a corporal transmutation, there are these *spiritual* and *immaterial* affections, or rather *actions*, and *operations* of the *will*; So that the will loveth, the will rejoyceth, the will desireth, *&c.* This is the more to be attended unto, because hereby this pollution of original sinne, will appear the more extensive and diffusive; The love of the will, the desire of the will, the joy of the will are become abominable.

SECT. III.

¶. 1.

The Corruption of the Will *in all its several Operations.*

THese Doctrinal introductions thus subtracted, Let us proceed to open this noisom Sepulchre, this dead and defiled *will*, which hath been spiritually dead, not as *Lazarus* four dayes, but ever since *Adam's* fall, and therefore must needs be stinking and unsavoury to a spiritual discerning. And let us

First, *Take notice of its defilement in all its several operations, which the will abominably useth*; And we find them out of the Schoolmen thus marshalled; The *will* (say they) may be carried out to good *simply*, and *absolutely* as good, and then it is only a bare *volition*, which is either *inefficacious* and *conditional*, called *velleity* or *efficacious* and *absolute*, then it is *volition* in the generall; or else it may be carried out to good *relatively*, as it is *finis*, an end, and then either this end is *enjoyed* and possessed, which maketh the act of the will, called *fruition*, or else

it is *desired* and purposed to be obtained, which maketh another act of the will called *intention*.

In the next place, The *will* may be considered, as it operates about *the means* to its intended end. And

1. There is a *yeelding unto* and *imbracing* of such a mean propounded to that end; and this *act* in the *Will* is called *consent*, for the understanding that doth properly *assent*, and the will *consent*. This act of the will to consent unto a thing is of great importance in *Casuistical Divinity*, for there may be suggestions and fiery injections of diabolical temptations, but if the will doth not consent, as you see Christs holy will did not in his combate with the Devil, they do not become our sins. Of this consent more in its time.

2. If there be several means conducible to such an end, then cometh another act of the will, called *Election*, or a choosing of one thing rather than another, that which consultation is in the understanding, *Election* is in the *will*.

Lastly, When the *Will* hath thus intended the end, and chosen efficaciously its means, then is there the last act of the will, which is called *usus* the use or the application of all the other powers of the soul, to bring this end about. It useth the understanding, it useth the affections, it useth the whole body to accomplish it.

Thus you see what are the several operations of the will; It is now necessary to take all these singly by themselves, to shew how grosly the *will* is disordered, and by that you will be convinced, that the corruption of the will, is indeed the corruption of the whole man, which made *Austin* frequently define sinne by a *mala voluntas*, and that which is good by a *bona voluntas*, because of the dominion the will hath in the whole man.

¶. 2.

The Corruption of the Will *in its general Act, which is called* Volition.

First therefore, Let us begin with the general act, which is called *Volition*, the bare willing of a thing, which you heard, was either *conditional* and *imperfect*, or *efficacious*; for the former kind, How much corruption is there in the will, and that both about sin, and also about good? About sinne, What secret wishes and wouldings are there in a man naturally, that sinne were not sinne, *Utinam hoc non esset peccare*, said he, that thy pleasures were not sinnes, that thy unlawfull profits were not sinnes, there is this secret corruption in the will, whereby it would have the nature of things changed, vice to be virtue, and virtue to be vice. Some indeed dispute, Whether there be any such actings of the will as may be called *velleities*, and not *volitions*? But experience teacheth there are, so the Apostle, *Rom* 9. 3. *I could wish my self accursed*, there is an *incompleat act of the will*; When the *Psalmist* saith, *The fool hath said in his heart there is no God*, Psa. 14. 4. that is in his wish, in his incompleat will; for absolutely a man cannot will that which is impossible; If then we do but observe the motions of the will in this respect, we shall find the number of these sinnes, to be like the sand upon the sea shore: Oh the many secret ungodly wishes that do by swarms rise up in thy will, which though thou takest no notice of, yet God doth and will accordingly judge thee!

As thus the will is sinfull in one way by its incompleat acts, so also when it cometh to what is good, when it should in a powerful, lively and efficacious manner be carried out to it, it is very remiss and languid; insomuch that they are but velleities,

they are the ſluggards wiſhes, that deſireth and yet ſtarveth himſelf, becauſe he never putteth out his hands to work; Is not this half and faint willing of the things that are good, the root and cauſe of moſt mens deſtruction? Preach to them, preſſe them about repentance, about converſion to God, and they promiſe you they will do it, and God give us his grace to do it, and no more is done; whereas thou ſhouldſt will what is good with all thy might and ſtrength, above gold and ſilver, above life it ſelf: Theſe wiſhers and woulders in Religion never make true converts. But of this more in its time.

¶. 3.

The Corruption of the Will *in its Abſolute and Efficacious* Willing *of a thing.*

COme we then to the next act of the *Will*, which is an *abſolute and efficacious willing of a thing*, and here no tongue of men and Angels can expreſſe the depravation of it; For if we do conſider the *true proper and adequate object of the Will, it is God only*; He is the ſupreme and univerſal good, having in him after an eminent manner all good whatſoever; So that no object can fill the capacity of the will but God only. The good things of the creature can no more fill up the will, then the air can the ſtomack of an hungry man; but if we conſider how it ſtandeth with our will, as it is now corrupted, of all objects *it is moſt averſe to God*; Hence the Scripture deſcribeth every wicked man by this, *That he hateth God*, not under the notion as he is *good*, but as he is *holy*, as he is a *juſt Judge*, who will puniſh every wicked tranſgreſſor; Know then, and bewail this unſpeakable defilement upon thy will, that it is moſt averſe to its proper object, no ſtone doth more naturally deſcend to the center, then thy will ſhould tend to God, *Amor meus pondus meum, illuc feror, quocunque feror*, A mans love is his weight; now if thy love be ſpiritual, that weigheth thee to God, but if thy will be carnal, that preſſeth thee to carnal objects.

2. Thy will is corrupted in reſpect of its *object*, becauſe all the creatures are to be willed by thee, no otherwiſe then they tend to God, or lead thee to him, whereas naturally we will the creatures, for the creatures ſake, and ſo make it in ſtead of a God to us: As the Sunne being the *primum viſibile*, all things are to be ſeen by the light thereof; ſo God being the *primum amabile*, the firſt and chiefeſt thing to be beloved, all things are to be loved with a participation from it: But who may not groan under our corruption herein? Every creature we deſire, we are apt to terminate our ſelves upon that, and to go no further; Do we will health, parts and the comforts of this life, in reference to the glory of God? So that herein we may ſee the depth of our corruption: It was not thus with *Adam* in his integrity; There is not a creature, that thy will is pitcht upon, but thy ſoul commits fornication with it; Leave not the meditation of this point, till thy heart in an holy manner break within thee.

¶. 4.

¶. 4.

The Corruption of the Will *in its Act of* Fruition.

THe next Act is that which is called *Fruition*; An operation (you heard) of the will, when it doth *poſſeſs* a thing, as its *ultimate end*, reſting in it, as a center, and deſiring no further; For as the ſtone cannot of it ſelf hang in the air, but muſt deſcend to the earth, and there it reſteth: So the will of man moveth up and down in a reſtleſs manner, like *Noah*'s Dove, till it find out an object wherein it doth acquieſce with fulneſs of content. Now there is no object that we may thus *frui*, enjoy ultimately, and for it ſelf's ſake, but God onely. That diſtinction of *frui* and *uti*, to enjoy and uſe only, which *Auſtin* firſt excogitated, the Schoolmen are large upon; To enjoy a thing, is to have it for its ſelf ſake, referring it to no further end, for the Rule is, *Appetitus finis, is infixitus, The ſoul never hath enough of that which it ultimately deſireth, but yet deſireth nothing elſe but that.* As in Philoſophy it is ſaid, *Materia ſemper appetit formam*, the *Matter doth conſtantly deſire new forms in ſublunary things*; Hence is that frequent alteration, tranſmutation and generation, but in the *heavenly* bodies, the matter (they ſay) is ſatiated, deſireth no other, becauſe of the great activity and perfection of that form; Thus it is in moral things, the heart of a man, while carried out to any earthly thing, cannot meet with its complement and fulneſs of bleſſedneſs, and therefore like the Horſleech ſtill cryeth, *Give, give, Sen caret optatis, ſeu fruitur miſer eſt.* It is a *Sheol* that is alwayes craving, onely when terminated upon God, becauſe he is *bonum quo nihil melius*, there cannot be any good deſirable, which is not tranſcendently in him; therefore the ſanctified will doth enjoy him onely: Thus *David, Whom have I in heaven but thee, and none in earth in compariſon of thee*; In Heaven *David* had none but God, not Angels nor Arch-angels, Heaven would not be Heaven, if God were not enjoyed. Indeed Divines do commonly call the enjoyment of God in Heaven *fruition*, and that is immediate, compleat and perfect fruition, but yet even in this life, believers partake of God, have communion with him, and do enjoy him. It is indeed by faith, not yet by viſion, but the object of faith is as real and operative in the ſoul, though not to ſuch a full degree, as the object ſeen Thus you ſee, that according to the true order and conſtitution of things, God onely is to be enjoyed, he onely is to be loved, and deſired for his own ſake, and all things elſe in reference to him. But oh the breadth, the depth and length of our natural defilement therein! What ſpiritual Geometry can meaſure the dimenſions hereof? For doth not every natural man enjoy ſomething or other, which is as a God to him? Why is *Covetouſneſs* called *Idolatry?* Why are ſome ſaid to have their *belly a God?* Is not all this, becauſe they love theſe things, and enjoy theſe things for their own ſelfe's ſake? Whereas we ought only to uſe them, as inſtruments of Gods glory, and advantages of grace, not to abide or dwell in them; They are to be taken as Phyſick, which is not received for its ſelfe's ſake, but becauſe of health; So that were it not for health, a man would never uſe it: Thus it ought to be with us, in all the comforts we have in this world, to uſe them no further then they are ſubſervient to our ſpiritual condition; we are *ex officio diſcendere*, not *cupiditate ruere*, ſuch a crucified and circumciſed heart the Apoſtle exhorteth to, 1 *Cor.* 7. *The time is ſhort, thoſe that marry muſt be as if they married not, thoſe that rejoyce, as if they rejoyced not.* If a man deſire a garment, he would not have all the cloath in the Countrey, but as much as ſerveth for his garment; So neither are we to deſire wealth, riches, honours, any comfort without end, but as much as will conduce for

for Heaven. The travailer will not burden himſelf, no not with gold and ſilver, who hath a long journey to go; Oh then call off thy will again and again? Say, Why art thou faſtned here? Why ſtayeſt thou here? Look further, look higher, This is not God; As the Angel did on a ſuddain ſo raviſh *John*, that he was ready to worſhip him, but the Angel forbad him, ſaying, *I am thy fellow-ſervant, Worſhip thou God*; So theſe creatures had they a voice would ſpeak, when thou art at any time raviſhed with the excellency of them, do not love us, love God; do not delight in us, delight thou in God, we are but thy fellow-creatures, yea not ſo much, but inferiour and more ignoble then man. *Janſenius* (*Lib. 2. de ſtatu naturæ lapſæ.*) following his *Auſtin*, will not allow us any love to any thing but God; we may uſe it (ſay they) but not love it; yea he rejects that aſſertion, we may love the creatures, but moderately; this is (ſaith he) as if we ſhould ſay, there is a moderate covetouſneſs, a moderate pride; and we muſt grant, that the Scripture doth many times ſpeak of the love of the creature, as abſolutely and intrinſecally a ſinne. Thus, *Love not the World, nor the things of the World*, 1 Joh. 2. 15. He doth not ſay, Uſe not the world, but love not the world; and thus, *The love of money is the root of all evil*, not the having of it or uſing of it. But this ſeemeth to be too rigid and ſtoical; and it is indeed a meer Queſtion *De nomine*; for, take love in the ſenſe they do, for the *willing* of a thing, *for its own ſelfe's ſake*, thus it is *intrinſecally a ſinne* to love any creature, it is ſpiritual Idolatry, and a breach of the firſt command, but then the Scripture doth allow us to love the creatures, ſo we do not love them more then God. Thus *Husbands* are commanded *to love their Wives*, and we are to *love our Neighbours as our ſelves*; So that to love the creatures is our duty, we ſhould ſinne, if we did not, onely the *exceſſe* and *inordinacy is ſinfull*, and this we are guilty of, when we *enjoy* any thing but God. Now though none will acknowledge themſelves guilty of this ſinne, yet every natural man doth *enjoy* ſome creature or other, his will is faſtened upon ſomething that is not God: It is true, this ſinne is very ſecret and ſubtile, the godly themſelves have much ado to find it out in their own hearts; the will of a man is ſuch an unſearchable *Abiſſe* of all evil, but do not thou crawl on the ground like a worme any longer, *Set thy affections on things above*. It is indeed a Queſtion worthy much enquiring into, *How a man ſhall know whether he doth enjoy a creature or uſe it onely, When it is a* Sarah, *When an* Hagar *onely?* And here the godly themſelves are often in great uncertainties; The root of things lieth hid under ground; The firſt Letter commonly which beginneth a Book hath ſo many gaudy flouriſhes about it, that it is hard to know what it is: Thus alſo it is in our hearts and converſations; what is the *Summum bonum*, the great wheel that moveth all, the ultimate reſt of our ſoul, it is very difficult to find out; but it is not my work now to dive into this, it is enough that we know, *The Will of every man is naturally ſo polluted, that it enjoyeth a creature inſtead of God*, it cannot will, love, and imbrace him as the chiefeſt good. Proceed we then to the next *act of the Will* about the end, and that not as poſſeſſed and enjoyned, but to be obtained and acquired, and that by ſome means, which we call *Intention*, and we ſhall find the will horribly corrupted in this reſpect alſo.

¶. 5.

¶. 5.

The Pollution of the Will *in its Act of* Intention.

THe word *Intention* is a Metaphor from the *Archer*, who aiming at a mark, uſeth his greateſt skill and endeavour to hit. The Scripture ſpeaks of the *Benjamites*, as famous in this way; Now every thing that man doth as a rational agent is to have ſome *end*, ſome mark and aim, and what that is, the Scripture doth direct unto, *Gods glory* is the aim, *What ever ye do, do all to the glory of God*, 1 *Cor.* 10. 31. So then we ſee, what is to be the object of our intention, what we are to aim at in all that we do; Whence alſo we muſt be directed and guided therein (*viz.*) by the Word of God. This being concluded on, we ſee that the will in every ſinne it commits, doth fail and erre in its intention, therefore is all ſinne called ἁμαρτία, an *aberration* from the ſcope. Every action that is not done for God, is like an arrow ſhot beſides the mark, that ſhooting is loſt, it was to no purpoſe, and it cannot be recovered again. All rational agents intend an end, and if that be not obtained, there is a miſcarriage; So that as in natural things, when there is ſome errour, a monſter is brought forth: Thus it is in voluntary and moral things; Every ſinne is a monſter, and thou oughteſt to be more aſtoniſhed and trembling under every ſinne, then a woman would be in ſeeing a monſter come from her; So that in every ſinne the will is corrupted in its intention; But yet more particularly let us conſider, how the intention of the will is deprived, and that in theſe wayes;

First, *When the chief end is not intended, but ſecondary ends, intermedious ends*; Yea when thoſe things which ſhould be but means are intended as ends, when we make a wilderneſſe a *Canaan*, a Tabernacle, the Temple, the Inne, a Dwelling-place. A ſecondary end which a man is to intend is the ſalvation of his own ſoul, the principal and moſt noble is the glory of God. It is true, God hath ſo inſeparably conjoyned his glory, and mans ſalvation together, that one cannot be divided from the other: Therefore it is too rigid of ſome, who preſs this as a duty upon Chriſtians, to be willing to be damned for Gods glory; That we are to will our deſtruction, ſo that God may be glorified thereby, for we are to ſeek for immortality and glory; It would be a ſinne to will our damnation, only this is a ſubordinate end, Gods glory is the principal: Neither is a Chriſtian anxiouſly to perplex himſelf with this Queſtion, *Whether they love God glory or their own ſalvation beſt?* Some timorated conſciences, and tender ſpirits have been apt to judge themſelves hypocrites in this thing, thinking they ſerve God only for Heavens ſake, for their own ends and ſafety, not for Gods glory, which yet is a greater good, and more to be preferred then the ſalvation of the whole world; better all men be damned, then God not be glorified. But it is not good for a Chriſtian to put ſuch Queſtions to his ſoul; Neither was that a wiſe wiſh of one, who deſired there were neither Heaven or Hell, that ſo he might know whether he ſerved God purely for himſelf or no. Though theſe things are to be granted, yet on the other we muſt alſo yeeld, That the glory of God is the ultimate end, and our ſalvation in ſubordination thereunto; Not that they are to be divided or oppoſed, for *Subordinata non pugnant*, onely one is leſſe principal, and the other more principal; But how corrupt is the *will intention herein? How many will Heaven as a place of Salvation, but not as a place of Gods glory; they deſire Salvation as it freeth from Hell torments; but not as it is a perfect ſanctification of the whole man for the enjoyment of God?* Here thy intention is ſinfull and incompleat, when thou intendeſt Heaven and happineſs, thou art to deſire *all* of it, not *ſome part* of it.

n B

Again,

Again, Our *intention* is much more corrupted in making the *meanes* to be the *end*; we make a perfect period and ſtop at a Comma, or a Colon; and truly this is the general and univerſal corruption of every mans natural intention; he ſhooteth his arrow too ſhort, he intends no further, then an happy pleaſant and merry life in this world; one intends honours, another intends wealth, another intends pleaſures: There is no natural man can intend any higher good then ſome creature or other; That as the bruit beaſts have a kind of improper intention, as they have of reaſon, whereby they are carried out to thoſe things only that are obvious to ſenſe: Thus it is with man in his naturall eſtate, deſtitute of regeneration; a worme can as ſoon fly like a Lark towards Heaven, as this man intend any thing that is ſpiritually good: for the natural man hath neither a mind or an heart for ſuch holy things, and ſo is like an Archer that hath neither eyes or hands, and thereby can never reach the mark.

Secondly, *The intention of the will is corrupted in its error and miſtake about its object, it ſhooteth at a wrong mark.* It's really and indeed evil which he intendeth, though it be apparently good, it is in truth poiſon, though it be guilded; It is true, the rule is, *Nemo intendens malum operatur*; No man intendeth evil as evil, but it is propounded under the notion of good, and that even in thoſe who ſinne againſt the light, and dictates of their own conſcience: But yet the Scripture ſpeaketh conſtantly of wicked men, as thoſe that *love evil*, and *will evil*, and *hate good*, becauſe it is *evil*, which their wills are carried out unto, though it hath the outward bait and colour of what is *good*. Herein then we have cauſe with bitterneſs of heart to bewail our ſinfull intentions, thou doſt but coſen and delude thy own ſelf, Though thou haſt many gloſſes, many colours and pretences to deceive thy ſelf with, yet that which in deed and truth doth allure and bewitch thy ſoul is evil in the appearance, (as it were) of ſome real good: a ſtrumpet, in Matrones cloaths.

Thirdly, *The intention of the will is herein alſo greatly defiled, that when it doth any holy and ſpiritual duties, the true motive and proper reaſon of their intention is not regarded, but falſe and carnal ones. Finis operis*, and *Finis operantis* are not the ſame, as they ought to be. This is the wickedneſs of man, ſo great that no heads, though fountaines of waters, can weep enough becauſe of it: The Phariſees they were very conſtant and buſie in prayers, in giving of alms, but what was their intention all the while? It was to be ſeen of man; and therefore in the juſt judgement of God, they had that reward. This intention of the will, is thought by ſome to be the *eye* our Saviour ſpeaketh of, *If thine be darke, the whole body is darke*, Matth.6.22. *Iehu* did many things in a glorious manner, as if none were ſo zealous as he, but like the Kite, though he ſoared high yet ſtill his eye was to ſee what prey lay on the ground, that he might devour it; it was a kingdome not Gods glory he intended. Thus *Iudas* intended a bag, and riches, in all that ſeeming love and ſervice he profeſſed to Chriſt: Oh take heed of the intention of thy will in every holy duty! This maketh, or marreth all.

To what hath been ſaid may be further added,

Firſt, That [we foolishly labour to juſtify our bad and ſinfull actions by *our good intentions*, as if they were able to turne evil into good, and black into white: Is not this a continuall plea among natural people, that though what they do be unlawfull, yet they mean no hurt in it, they have good hearts and good intentions? Hence it is, that when they have done evil in the eyes of God, then they ſtudy to defend themſelves by ſome intended good or other: Thus *Iudas*, when he muttered about the *ointment*, powred on our Saviour, yet he pretends to good intentions, *That the ointment might*

have

have been ſold and given to the poor. *Saul*, when he had rebelliouſly ſpared the beſt of the Cattel, yet he carrieth it, as if his intention had been to keep them for a *Sacrifice to the Lord:* Yea, the Phariſees in all their malicious and deviliſh deſigns againſt Chriſt, would be thought, that their high and pure intentions for the glory of God, did carry them forward in all they did. By ſuch inſtances we ſee how prone every man is to put a good intention upon a bad action, and thereby think to waſh himſelf clean from all guilt; but it is againſt the principles of Divinity, that a good intention ſhould juſtifie that which is a bad action: It is true, a bad intention will corrupt a good action; ſo vain-glory, or to do any religious duty to be ſeen of men; This is a worme which will devour the beſt roſe; This is a dead Flie in a box of ointment: But it doth not hold true on the contrary, That a good *intention* will change the nature of an evil action; The reaſon whereof is that known Rule, *Malum eſt è quolibet defectu, bonum non eſt, niſi ex integris cauſis:* Even as in a Picture, one defect is enough to make it uncomely, but the beauty of it is not, unleſs every thing be concurrent; So in muſick, any one jarre is enough to ſpoil the harmony; but to make ſweet muſick, there muſt be the conſent of all: Do not therefore flie to thy good heart, to thy good meanings, thou intendeſt no hurt, for if thy action cannot be warranted by the Word, if it have not a good and lawfull ſuperſcription upon it, this will never endure the fiery trial: The Apoſtle maketh all ſuch concluſions full of horrour and blaſphemy (as it were) that argue, *Let us do evil that good may come of it*, Rom. 3. 8. *Auſtin* ſaid, *It was not lawfull to lie, though it were to ſave a world.* Conſider then the ſinfulneſſe of thy will, and be more affected with it, then hitherto thou haſt been: When thou art overtaken with any ſinne, Doeſt thou not excuſe thy ſelfe with a good intention? Doeſt thou not plead ſome good or other thou aimeſt at in all ſuch unlawfull wayes? But though man cannot judge thee, yet the All-ſeeing eye of God doth pierce into all thy intentions, and he knoweth thee better then thou knoweſt thy ſelf.

Secondly, The intention of the *Will* is greatly corrupted in this particular alſo, *That it will adde to the Worſhip of God, and accumulate precepts and means of grace* (as they think) *in his ſervice, and all this while think a good intention will bear them out.* If you ask, Why the Church of God hath not alwayes been contented with the ſimplicity of the Goſpel, why ſhe hath not wholly kept her ſelf to divine Inſtitutions? You will find this corrupt intention of the will to be the cauſe thereof. A good intention brought in moſt of the ſuperſtitious and uninſtituted Ceremonies that ever have been in the ſeveral ages of the Church, *Mat.* 15. 9. *In vain do ye worſhip me, teaching for Doctrines the commandments of men*; The *Phariſees* thought by their commands and Doctrines to teach men the fear and the worſhip of God: This corrupt intention hath eaten out the very life and power of godlineſs; men taking upon them a more excellent ſtay (as they think) then the Scripture hath revealed, to teach reverence and devotion; From whence are thoſe frequent commands to the people of *Iſrael, That they muſt not go after the imagination of their own hearts; That they muſt not do what is good in their own eyes*; That they muſt *not adde to*, or *take from the Word of God*; By theſe ſtraight and cloſe injunctions, we ſee that no intention whatſoever (though never ſo ſeemingly pious and reverential) will warrant a man to appoint any worſhip of God from his own head. *Uzzah* had a good intention, when he endeavoured to ſtay the Ark from falling; but God was ſo diſpleaſed thereat, that he ſtruck him dead immediately; now the reaſon was, becauſe Gods order was not kept about the Ark; *Uzzah's* intention did not preſerve him from Gods diſpleaſure; ſo neither will their devout intention juſtifie ſuch who do ſuperadde to Gods worſhip. Some obſerve that expreſſion of *Eve's*, *Gen.* 3. 3. where ſhe ſaith, *That God had ſaid, they ſhould not eat of it,*

nor touch it, leſt they die; We do not read that God forbad them to touch, yet (it's thought) this was added by *Eve* for caution ſake, as if ſhe were ſo carefull to keep Gods command about eating, that ſhe addeth, they muſt not ſo much as touch it; From whence *Ambroſe* gathereth, *Nihil vel boni causâ addendum eſt precepto:* But oh how buſie and active have many at all times been in the Church to bring in new worſhip, new inſtitutions, of which there is no footſtep in Gods Word, as if they were more carefull of Gods honour and glory, then he himſelf is! But though with men this ſinne be accounted ſmall, ſaying, They cannot worſhip God too much, they cannot be exceſſive in ſerving of him, yet this is an high ſinne in the Scripture account; It being one of Gods royalties, to preſcribe what ſhall be his Worſhip: Shall a ſervant take upon him to make Rules in his Maſters houſe? Let men that dote upon ſuperſtition, and are inamoured with cuſtoms of devotion, that have no command from Scripture, lay this very ſeriouſly to heart: Oh how terrible will it be, when thy Devotion and Religion will appear abomination! God asking thee, *Who hath required this thing at thy hands?* The Ape is therefore the more deformed, becauſe ſo like a man, and yet is not a man: Thus all that worſhip, which hath the greateſt appearance of humility, zeal and mortification, which yet hath not its original from God, is the more loathſome to ſuch as are of a ſpiritual taſt and judgement in heavenly things, ſerving of God, not in the way they chuſe, but in the manner he hath commanded. And thus much for the act of *Intention*.

¶. 6.

The Pollution of the Will *in its Acts of* Election *or* Chuſing.

WE ſhall in the next place, conſider thoſe that relate to the *means which lead to the end*; and I ſhall firſt begin with *Election or Chuſing*, becauſe in that is contained either life or death; For as the *Election* of God, or his meer *chuſing* of *ſome to eternal life*, is the fountain of all the good, which ſuch perſons partake of, all their ſprings are in it; So the *election* or *choice* of man is the womb, wherein all happineſs or miſery is conceived: If a man have right *intentions* and *true ends*, yet if he *chuſe* falſe, ſinfull and ungodly means, he can never come to that end; It is as if a man ſhould intend his home, or dwelling-place, which is in the North, and he chuſe that road or way, which leadeth into the South. It is acknowledged by all, That in every man there is an innate appetite to the chiefeſt good; but as naturally all men do erre about the knowledge of it, what it is, ſo alſo about the means, how to attain it. But let us open this viper, and ſee what a poiſonous brood is in it. As

Firſt, Herein is the ſinfulneſs of the wils choiſe manifeſted, *That it electeth and imbraceth ſuch things as are pleaſing to fleſh and blood, that are ſuitable to ſenſe, although there be never ſo many ſnares and temptations, thereby to endanger the ſoul.* As it was with *Lot*, Gen. 13. 10,11. when *he beheld all the plain of Jordan to be Well Watered*, and that it was *like the garden of God, he choſe all that countrey, and departed from Abraham*; But in what ſad dangers did this unwiſe choice of his caſt him into? And thus it is with every man naturally, he chuſeth ſuch conditions, ſuch wayes, as are full of pleaſure, profit and advantages, in the mean while not conſidering how quickly this honey is turned into choler, that rugged and difficult wayes had been better then ſuch ſweet and pleaſant wayes: Whereas then Moral Philoſophy maketh a three-fold good, *Utile*, *Jucundum* and *Honeſtum*, *Profitable*, *Pleaſant* and *Honeſt*, or *Virtuous*, and the later is properly and fully the object of the will, that is ſo depraved, that it chuſeth only what

what is advantagious or pleaſant. Experience doth abundantly confirm this, for what man naturally till regenerated doth chuſe any thing, but as it is connatural to, and commenſurated with that depraved appetite within: *David* being enlivened with a ſupernatural life, ſee what a choiſe he declareth that he had made, *Pſal.* 119. 30, 173. In both thoſe verſes he profeſſeth, *He had choſen the Commandments of God:* Hence the *Wiſeman*, who knew what was fitteſt to be choſen, ſaith. *Prov.* 16. 16. *That wiſdome and underſtanding* (which is nothing but grace) *is to be choſen rather then gold or ſilver:* If then the will were truly ſanctified, it would not chuſe a thing, becauſe it is delightſome and profitable, but becauſe it's holy and commanded by God, *Iſa.* 7. 15. it is made the deſcription of a child, *That he knoweth not to refuſe the evil, and chuſe the good:* Thus the child (and a fool) he will chuſe his bauble before gold or ſilver; ſuch folly and ſimplicity is upon us; The will is ſo perverted that it will chuſe any thing rather then that which is indeed and ſolidly good.

Secondly, The election of the will is groſly depraved, *In that it chooſeth uncertain things before certain*; not only pleaſant and profitable things before holy and honeſt, but uncertain and fading things, before that which is eternal and will continue ever; And wherein can the wils ſinfulneſs be proclaimed more then in this? Is it not a rule commended by all wiſe men, *Tene certum & demitte incertum*, Hold that which is certain, and let go that which is uncertain? All men have ſuch a will in worldly things, they would chuſe a certain eſtate, rather then what is meer arbitrary, and may be loſt the next day; but if we bring theſe men unto ſpiritual objects, and temporal objects, lay one in the one ſide, and the other on the other ſide, yet they will chuſe the temporals, and let go the ſpirituals; Though the temporals are tranſitory and fleeing away, whereas ſpiritual things would be eternal, they would continue thine for ever: Oh fooliſh and unwiſe men who make ſuch a choice! And yet this is the ſtate of every unregenerate man, What doth he ſay? Give me the good things of this world, though I loſe Heaven and eternal Glory; Let me have a dayes pleaſure, a moments profit, though I have an eternity of loſs and torments: Conſider then with thy ſelf, what a fooliſh choiſe thy will doth make all the day long; Thou chuſeſt that which will leave thee, which is here to day, and like the graſs to morrow is thrown into the Oven, and in the mean while there is that good which will abide, though Heaven and Earth ſhould fall, and this thou art willing to paſs by: Was not *Dives* called a fool upon this account? *This night thy ſoul ſhall be taken away, and then whoſe ſhall all theſe things be?* The ſinfulneſſe of thy will herein, will never be enough lamented, till with *Dives* thy eyes be opened in Hell, and then thou behold what a choice thou haſt made. Chriſt giveth *Mary* this commendation, *That ſhe had choſen the better part* (Luke 10. 42.) *and that ſhould never be taken from her.* Oh that this alſo could be ſaid of thee truly, thou haſt choſen the good part! Though the wicked and ungodly of the world think it is the worſe part, and they would never take it, yet it is the good part, and that becauſe it will never be taken from thee: Thy grace, thy good workes will never leave thee, but they will goe to the grave with thee, to Heaven with thee.

Thirdly, This ſinfulneſs of thy *Will* in chuſing, is ſeen, when thou hadſt rather *ſinne* then become *afflicted*; and yet this is naturally adhering to every one, he will rather chuſe to wound conſcience, to goe againſt light rather than be brought into trouble: Doth not every man naturally judge this the beſt, and ſo chuſe it? Hence he never mattereth what God requireth, what may damn his ſoul hereafter, only he is reſolved he will not put himſelf upon any hardſhip for Chriſt, but will launch no further in this deep then he can ſafely retire back again: Every man would naturally get an Ark to ſave himſelf in, when any publick waters do overflow; ſo they eſcape danger, they regard not Gods glory, or the

Churches good; *Job*'s friends did faſten this upon him, but falſly, *Job* 36.21. *Take heed, regard not iniquity, for this haſt thou choſen rather then affliction*; They thought *Job* deſired to ſinne, and would chuſe that rather then to be afflicted by God, though *Job* being ſanctified was free from this charge; yet it is too true of every man by nature: Oh what power of grace is neceſſary to make a man chuſe to do his duty, rather then have all the advantages of the world! It was *Anſelm*'s expreſſion, *That if ſinne were on one ſide, and hell flames on the other, he would chuſe rather to go through them rather then ſinne*: Even *Ariſtotle* could ſay, *A virtuous man would die rather then do any diſhoneſt thing*: But the Scripture giveth an admirable commendation of *Moſes*, worthy all our imitation, *Heb.* 11.25. *Chuſing rather to ſuffer for Chriſt, then the pleaſures of Ægypt*; *Moſes* that might have had all the pleaſures and honours of *Ægypt*, yet becauſe he could not have them without ſinne, he rather chuſeth the poor and deſpiſed eſtate that his brethren were in. So that *Moſes* doth in this caſe ſomething like *Hiram*, 1 *King*. 9.13. to whom *Solomon* gave many Cities, but *Hiram* did not like them, and called that place *Cabul*, that is, *diſpleaſing* or *dirty*: Thus *Moſes* called *Pharaoh*'s Court, and all his honours *Cabul* in reſpect of Chriſts favour and his love. Did not all the holy Martyrs likewiſe do the ſame things? Were not many of them offered life, liberty, yea great places of honour, if they would renounce Chriſt, if they would forſake his way? But they did not ſtand deliberating and doubting, what they ſhould do, they immediately chuſe to be impriſoned, burnt at the ſtake, rather then not confeſs Chriſt and his way; but the *will* naturally cannot make ſuch a choice.

¶. 7.

The Wils *loſs of that Aptitude and readineſs it ſhould have to follow the deliberation and adviſe of the Underſtanding.*

THe ſinfulneſſe of the *will* in its noble and famous operation of *Election* or *chuſing* hath been in a great meaſure conſidered, I ſhall adde two particulars more, and what is further to be taken notice of in this point, will ſeaſonably come in, when we are to treat of the *will* in its freedome, or rather ſervitude.

The firſt of theſe two to be mentioned is, *The loſſe of that aptitude and readineſſe it ſhould have to follow the deliberation and prudent adviſe of the underſtanding*. For this is the privitive Inſtitution and nature of the ſoul in its operations; The underſtanding when the end is pitched upon doth conſult and deliberate in a prudential way about the means which may conduce to that end, and when prudence doth direct about thoſe things which are to be done, then the will is to imbrace and elect that *medium* rather then any other, which reaſon doth thus wiſely ſuggeſt; Thus it ought to be, but now the will being wholly corrupt doth not chuſe according to the dictates of prudence, but the ſuggeſtions of ſenſe, and the carnal affections within us; So that naturally a man chuſeth an object, not becauſe reaſon or prudence ſaith, This is good, this is according to Gods will, but becauſe ſenſe or affection ſaith, this is pleaſant and delightfull. This ſad pervertingof the order of the will in its operations, if rightly conſidered, would throw us upon the ground, and make us with great amazement and aſtoniſhment cry out of our ſelves; For what can be more abſurd and grievous then the will, which is ſo eſſentially ſubordinated in its chuſing to the guidance of the underſtanding, ſhould now be ſo debaſed, that like *Samſon* without eyes, it is made to grind in every mill, that any carnal affection ſhall command; we may ſee the good method and rule the will ſhould walk by in its

its choice, by that which *Moſes* ſaid, *Deut.* 30. 15. 19. *See, I have ſet before thee this day life and death, good and evil. I call heaven and earth to record this day againſt you, that I have ſet before you life and death, curſing and bleſſing: therefore chooſe life.* Obſerve what ſhould direct us in chooſing, *viz.* That which the ſervants of God deliver from the Word, and ſo that which the mind of a man enlightned from thence doth declare to us, and for defect herein it is that we chooſe evil and death, for how often doth the Miniſter of the Goſpel, yea thy own conſcience it may be within thee, obteſt and adjure thy will, as here in the Text *Moſes* did the people of *Iſrael*. I call heaven and earth to witneſs, ſaith conſcience, that I have ſhewed thee the good thou wert to do, I have terrified and threatned thee with hell, and that vengeance of God which will follow thee upon the commiſſion of ſuch ſinnes: Therefore look to thy election, ſee again and again what it is that thou chooſeſt. But though all this be done, yet the will will chooſe what affections ſay, what ſenſe ſuggeſteth, dealing herein like *Reboboam*, who would not hearken to the advice and direction of the ancient grave and wiſe counſellors, (*plus valet umbra ſenis, quam gladius juvenis*, as the expreſſion is in the civil law) but he gave his ear to the yong men that flattered him, and were brought up with him, which proved to his deſtruction. Thus the will in its choice it maketh, liſteneth not to what the mind doth with deliberation and prudence direct to, but what the inferior appetite doth move unto, that it followeth: And this is the foundation of all thoſe ſad and unſucceſsfull choiceswe make in the world, this layeth work for that bitter repentance and confuſion of ſoul which many fall into afterward; Oh that I had never chooſen this way! Oh that I had never uſed ſuch meanes! Oh me never wiſe! Oh fooliſh, and wretched man that I am? Eſpecially this bitter bewailing and howling about what we have choſen, will be diſcovered in hell, what will thoſe eternal yellings and everlaſting roarings of ſoul be, but to cry out, Oh that I had never choſen to commit ſuch ſinnes! Oh that I had never choſen ſuch companions to acquaint with! Thus the fooliſh and ſinnefull choice thou makeſt in this life, will be the oil as it were poured into thoſe flames of fire in hell, to make them burne ſeven times hotter.

Secondly, The other particular wherein this corrupt frame of the will in election is ſeen, is, *That in the meanes it doth chooſe, it never conſidereth how juſt, and lawfull, and warrantable, the meanes are, but how uſefull*; and therefore, though God be offended, though his Law be broken, yet he will chooſe to do ſuch things, whereas we muſt know that God hath not only required the goodneſs of an end, but alſo the lawfulneſs, and goodneſs of the meanes, and the ſanctified will, dareth not uſe an unlawfull *medium* to bring about the moſt deſired good that is; but the carnal heart, taketh up that rule of the Atheiſtical Politian, *Quod utile eſt, illud juſtum eſt*, That which is profitable, that is juſt and righteous: That famous act of the *Athenians*, being provoked to it by *Ariſtides* the Juſt, may ſhame many Chriſtians, when *Themiſtocles* had a ſtratagem in his head againſt their enemies, telling the people, he had a matter of great weight in his mind, but it was not fit to be communicated to the people, The people required him to impart it to *Ariſtides*, who being acquainted with it, declareth it to the people, That *Themiſtocle's* counſell was *utile*, but *injuſtum*, profitable but unjuſt; by which meanes the people would not purſue it. Here was ſome reſtraint upon men by the very principles of a natural conſcience, but if the will be left to it ſelf, and God neither ſanctifying or reſtrayning it; it looketh only to the goodneſs and profitableneſs in means never to the lawfulneſs of them. Some have diſputed, *Whether it be not lawfull to perſwade to uſe a leſs evil that a greater may be avoided?* They inſtance in *Lot* offering his daughters to the *Sodomites* to be abuſed by them, rather then commit

commit a more horrid impiety, by abuſing themſelves with mankind (as they thought thoſe ſtrangers to be) but the Scripture rule is evident and undeniable, *We muſt not do evil that good may come of it*, Rom.3.8. Neither doth a leſs evil ceaſe to be an evil, though compared with a greater; and therefore as in a *Syllogiſme*, if one of the premiſes be falſe, there cannot be inferred a true concluſion, *à falſo nil niſi falſum*, ſo alſo, *à malo nil niſi malum*, from an evil meanes there can never come, but that which is evil, though indeed God may by his omnipotent Power work good out of evil; know then that it cometh from the pollution of thy will, that thou dareſt make choice of meanes, not becauſe juſt or righteous, but becauſe profitable for that end thou deſireſt.

¶. 8.

The Pollution of the Will *in its Acts of* Conſent.

WE proceed to another act of the Will, as it is exerciſed about the meanes which is called *Conſent*; for though in order of nature, this doth preceed election, yet becauſe I intend not to ſay much about it at this time, becauſe more will be ſpoken to it, when I ſhall treat of the immediate effects of original ſinne; I therefore bring it in, in this place. And for to diſcover the ſinfulneſs hereof, we muſt know, That the will hath a two-fold operation or motion in this reſpect, for there are *motus primo primi*, the immediate and firſt ſtirrings of the will antecedently to any deliberation or conſent; The natural man being wholly carnal cannot feel theſe, no more then a blind man can diſcern the motes in the air, when the Sunne-beames do enlighten it; but the godly man, as appeareth *Rom.7.* he findeth ſuch motions and inſurrections of ſinne within him, and that againſt his will. Now although it be true, when there are ſuch motions of the will, but reſiſted and gainſayed, they are not ſuch ſinnes as ſhall be imputed unto us; and thus far *Bernards*, expreſſion is to be received, *Non nocet ſenſus rei deeſt conſenſus*, yet they are in themſelves truely and properly ſinnes. The Papiſts and Proteſtants are at great difference in this point. The *Romaniſts* denying all ſuch indeliberate motions antecedent to our conſent to be properly ſinnes, but the Reformed do poſitively conclude they are, and that becauſe the Apoſtle, *Rom.7.* calleth them *often ſinnes*, and *ſinnes that are againſt the law*, and which ought to be *mortified*. It is true, we further adde, when the ſanctified ſoul doth withſtand them, cry out to God for aid againſt them; as the maid in danger to be defloured, if ſhe called out for her help, the Law of God did then free her; ſo God alſo will through Chriſt forgive ſuch ſinfull motions of thy ſoul, which appear in thy heart, whether thou wilt, or no; yet for all this, theſe ſtirrings of the will being inordinate and againſt the Law of God, which requireth not only pure ſtreames, but a pure fountain alſo, therefore they are truly culpable, and ſo damnable. Let then a man obſerve, whether *Egypt* was once fuller of flyes then thy heart is of inordinate motions; for as the pulſe in the body is alwayes beating, ſo the will is alwayes in action, it's alwayes moving to ſome object or other, and being naturally corrupted, it doth alwayes tend, either to an object unlawfull, or if lawfull, in an unlawfull and immoderate way.

But in the ſecond place, Beſides theſe *indeliberate motions*, there are thoſe which are *deliberate, to which the will doth give free and full conſent*; and theſe are greater ſinnes then the former, becauſe the more voluntary; and certainly the

the will of a man is as full of ſinfull conſents, as the Sea is of water: Whenſoever any luſt, any ſinne cometh to tempt thee, How eaſily and quickly is thy conſent obtained? Indeed outwardly to commit the ſinne that is many times hardly accompliſht, there may want the opportunity, fear or ſhame may reſtrain men, but to conſent to ſinne, yea that which is moſt abominable, may be a thouſand times over committed by the will in a little ſpace. Now that the wils conſent to a ſinne is a ſinne, if it be kept within onely, and not expreſſed in the outward act, is difficultly believed; even as they think their thoughts, ſo alſo the deſires of their will are free in this particular; Yea it ſeemeth to be the conſtant Doctrine of the Phariſees, *That if a man did externally obey the Law of God, though in his heart he did will the contrary, yet the Law did not condemn him:* Hence it is that *Matth.* 5. our Saviour doth expound the Law ſo exactly and ſpiritually, and that it ſeemed a great Paradox to the received Traditions at that time, for our Lord, doth there ſhew, That if a man doth *luſt after a Woman in his heart it is adultery*, and ſo of all other groſſe ſinnes: If then thou doeſt will in thy heart, deſire and conſent in thy heart to any ſinne, though thou canſt not, or dareſt not commit it; Here God looketh upon thee, as ſuch a ſinner; for as in holy things God accepteth the will for the deed, ſo in evil things, the will to do it, the conſent to do it, is as if thou hadſt done it, *Tantum fecimus, quantum voluimus*, even *Seneca* could ſay. What thunder and lightning is in this truth, if rightly underſtood; Goe and ſearch thy will, make ſtrict examination about it, and thou wilt find ſparks, doe not flie faſter from the forge then ſinfull conſentings doe iſſue from thee all the day long. No ſooner doth any voluptuous, ambitious or profitable object appear in thy ſoul, but thy will hath ſecretly conſented to it, and imbraced, even before thou canſt tell what thou haſt done: Now this ſinfull temper of the will is the more pernicious and dangerous, becauſe theſe conſentings inwardly to ſinne, are ſo ſudden and impercevable, that thouſands of them came from the ſoul almoſt in a twinkling of an eye, and the heart feeleth them not: Doe not then thinke to juſtifie thy ſelfe, becauſe thou canſt with the Phariſee thank God, that thou art no adulterer, no drunkard, no Publican, for if thou haſt at any time a ſecret conſent to theſe things, if thy heart imbrace them, though thou dareſt not externally commit them; The holy and ſpiritual Law of God will find out theſe ſins in thee, and condemn thee for them.

In the next place, Conſider alſo that there is a two-fold conſent to a ſinne, *Expreſſe* and *Formal*, or *Interpretative* and *Virtual*; an expreſſe conſent is, when the will doth actually yeeld it ſelf up to any luſt that doth tempt it: Thus *Cain* expreſly conſented to the murder of *Abel*; *Judas* to the betraying of Chriſt. But a virtual conſent is, when we yeeld to that from which ſuch a ſinne will either neceſſarily, or probably follow, although we do not expreſly think of the ſinne: Thus a man that is voluntarily drunk, if in his drunken fits he kill any, or commit any other groſſe impiety, he may be ſaid interpretatively to will all that wickedneſſe, though for the preſent he knoweth not what he doth. Thus the beſt *Caſuiſts* doe determine, and the reaſon is, becauſe ſuch a man doth voluntarily expoſe himſelf to the cauſe of all ſuch evils, and he who willeth the cauſe of a ſinne, may be juſtly ſaid to will the ſinne that is the effect; Know then thy conſent to ſinne may extend further then ever thou thoughteſt of; Such ſinnes may lie at thy door ready to arraign thee, becauſe though thou didſt not expreſly will them, yet by conſequence thou didſt. Therefore *Matth.* 25. 44. when thoſe workers of iniquity plead, *They never ſaw Chriſt hungry or in priſon, and did not miniſter*

ſter to him; Our Saviour replieth, That *becauſe they did not ſuch things to his Diſciples, they did them not to him.*

Laſtly, *This conſent of the will is not onely to the evil that we doe in our own perſons commit, but alſo to that which others are guilty of.* And here now might be a large field, wherein the ſinfulneſſe of our corrupt will may be diſcovered; and this conſent of the will to other mens ſinnes, may be (as Divines ſhew) many wayes, but I muſt not enlarge therein: It is enough for the preſent, to know the will is ſo corrupt, that as if it were too little to conſent to its own ſinne, it's frequently yeelding to the ſinnes of others, whereby the ſinnes of other men are made ours, and ſo at the day of Judgement ſhall ſtand arraigned, both for our own and other mens ſinnes alſo.

The laſt act of the will is, *That which they call* uſus, *the application of the other parts of the ſoul and body to bring about the evil deſired.* In this alſo the will, becauſe of the univerſal dominion it hath, doth demonſtrate the vaſt extent of its ſinfull kingdome. This ſinfull will commands the body in a deſpicable manner to be inſtrumental to ſinne; It bids the eye look upon wanton objects, and it doth it; it commands the tongue to ſpeak obſcenely, wantonly, to lie, or curſe, or ſwear, and it doth it; all thy bodily ſinfulneſſe is committed, becauſe the will commandeth it to be done: And although the affections are not under ſuch an abſolute command by the will, but rather they ſometimes ſubjugate and keep that under them, yet at other times, the will cauſeth them to ariſe, men love and hate, becauſe they will. *Melanchthon* is ſaid to write thus to *Calvin*, *Judicas prout amas, aut odio habes, amas vero aut odio habes, prout vis*; The will of a man is that which ſometimes ſtirreth up all the paſſions of the ſoul; Hence is that uſual expreſſion, *I will have my will whatſoever it coſt me.* Yea the underſtanding, though it be a light, yet the will many times putteth it under a buſhel; yea it will command the minde to divert its thoughts; Hence men will not underſtand, will not be convinced, becauſe the will applieth it to other objects. But of this more in its time.

SECT.

SECT. IV.

The Defilement of the Will *in its Affections and Properties, or the ſinfull Adjuncts inſeparably cleaving unto it.*

ROM. 9. 16.

So then it is not of him that willeth, or of him that runneth, but of God that ſheweth mercy.

HItherto we have been declaring the native pollution of the noble faculty of the *will* in the *ſeveral operations* thereof; but we have not (as yet) manifeſted the leaſt of all that filthineſs which adhereth to it; You have ſeen but a drop in reſpect of the Ocean: We proceed therefore to a further diſcovery of the original contagion thereof, and that in its *Affections* and *Properties*: The *ſinfull Adjuncts* inſeparably cleaving to it, proclaim it to be a defiled ſubject.

¶. 1.

This Scripture opened, vindicated and improved againſt the Doctrine of Free-will.

THis truth cannot be ſuperſtructed better, then upon this foundation in the Text, which is a noble ingredient into that fameus portion of Scripture, wherein the Doctrine of thoſe ſublime myſteries about *Election* and *Reprobation* are profeſſedly handled, and thoſe Objections which the preſumption of humane reaſon is ready to produce, are fully anſwered. So that whereas in other places that Doctrine is only occaſionally or incidentially handled, here the Apoſtle doth induſtriouſly treat of the nature of it. Thus it hath of old been interpreted, and of late by the *Orthodox*. Onely *Arminius* following *Snecanus* in part, and the *Remonſtrants* after *Arminius* they have excogitated a new *Analyſis* of this Chapter, full of abſurdity and impertinencies; for they would not have the Apoſtle at all to treat of *Election* and *Reprobation* of perſons, they turn themſelves and the Scripture into all ſhapes and forms to evade that, but they interpret it of a two-fold Purpoſe or Decree of God, The one whereof they ſay is, *That whoſoever doth believe ſhall obtain Juſtification, Adoption and Salvation*: The other, *That whoſoever ſeek for righteouſneſſe by the works of the Law ſhall be rejected from all theſe.* This (they ſay) is the ſcope of the Apoſtle: But who ſeeth not what forcing and wreſting this is of Scripture? So that we may wonder, how ſuch an interpretation could come into their mind; for the Apoſtle doth not ſpeak of *Conditions*, but of *Perſons*, his ſcope is not to ſhew, that they are believers who are received, and workers who are rejected. The Apoſtle had abundantly confirmed this in the fourth Chapter, but he intends to ſhew the *Dominion* and *Sovereignty of God* in the eternal diſpoſing of mens perſons, and that upon the occaſion of Gods rejecting the *Jews*, and calling in the *Gentiles*. Therefore he ſaith, *To whom he will, he ſheweth mercy, and whom he will he hardeneth: Whom he will*] He puts the diſcrimination upon *Gods will*, not upon any inter-

nal qualification in the ſubject. Alſo he inſtanceth in *Eſau* and *Jacob before they had done good or evil*, whereas if *Jacob* were conſidered as a believer, then God did look upon him as having good in him. Further, he bringeth in *Pharaoh* for an example, how that God did reject him, and whether the word ἐγειρα, *verſ.* 17. be rendred, *I have raiſed thee up*, or *I have kept thee alive in thoſe judgments, and not deſtroyed thee*, as the *Remonſtrants* and others vehemently contend; yea ſome Orthodox do yeeld, it will all come to the ſenſe, that he was an object on whom God would demonſtrate his power and juſtice, or kept by God for a while, as ſome Anatomiſts do a dead body before they bury it, to gather profitable obſervations for the good of others: not that God infuſed any evil in *Pharaoh's* heart (though the Scripture uſeth three words concerning *Pharaoh*, the one is to *confirm* or *corroborate* his heart, and that is aſcribed to God ſeven times. The other is to *harden*, and that is once (though we render the word to *corroborate*, to *harden*.) The laſt is, *To aggravate or make heavy*, which is once likewiſe aſcribed to God, (which is alſo rendered by our Interpreters to *harden*,) not (I ſay) that this expreſſion denoteth, God did put any ſinfull frame into *Pharaoh's* heart; nor yet on the other ſide, is it to be underſtood of a meer bare permiſſion of God, as if he did no more then ſuffer him by his patience to be hardened, but *God as a juſt Judge did for Pharaoh's ſinne antecedent juſtly deny him any molifying grace, leaving him to his luſts*, which in ſuch occaſions as he had, did break out into a more violent flame; So that the whole blame lay upon *Pharaoh* himſelf, not on God; Hence it is, that he is ſo often ſaid, *To harden his own heart.* Now this example of *Pharaoh* could not make at all to *Paul's* purpoſe, if his intent was to prove, that God would reject all ſuch who ſeek for righteouſneſs by the works of the Law, for *Pharaoh* was an Heathen, he was ignorant of Gods Law, and could not ſeek for Juſtification by the works thereof. Beſides, if the Apoſtle did not intend to ſhew Gods purpoſe abſolutely and inconditionately (in a well explained ſenſe) about perſons, but only his Decree about their qualifications, what occaſion was there for *Paul* to make ſuch an Objection, *Is there unrighteouſneſſe with God?* And then firſt to objurgate the Objector, *Who art thou, O man, that diſputeſt againſt God?* And then returneth a full anſwer to the Objection, from the leſſe to the greater, from the *Potter*, who hath *power over the ſame clay to make a veſſel of honour or diſhonour.* Theſe Objections and Anſwers could have no place in the *Remonſtrantical Analyſis* and *Interpretation*; For who would argue it in juſtice in God to reject ſuch who did not believe in Chriſt, but ſought for Juſtification by the Law? If the Apoſtle did prove only two ſuch Decrees about the wayes to ſalvation and damnation, here was no ſuch myſtery tranſcending humane expectation. This is certain, the *Remonſtrants* commend their way of common Election, making the determinate event to be by man himſelf, in a moſt plauſible and colourable manner, as being moſt agreeable to humane reaſon and equity. There is no man would diſpute againſt God in this, whereas the other expoſition ſtrongly purſued by *Auſtin*, and for the dreadfulneſs of it to fleſh and bloud, which is ready to call God to an account for his adminiſtrations was greatly diſliked by many and a ſcandal to them; Even as at this day, it ſtill meeteth with the ſame unkind entertainment from *Lutherans*, *Socinians* and *Arminians*, who make an Univerſal Conditional Election, whereby (they ſay) God would have all to be ſaved, even the *Calviniſts* themſelves, as they are pleaſed to inſtance by deriſion. Well if this part of Scripture will not convince, I know not what light will, and they muſt needs be prepoſſeſſed, who can let their judgements aſſent to ſuch a remote and forced explication; Not to adde that the Decree which they make about Gods rejection of ſuch who ſeek for Juſtification by works *is falſe*; for did not many *Jews* following the righteouſneſs of the Law, at laſt believe in Chriſt; Was not *Paul* once zealous for the works of the Law? Yet afterwards an affectionate admirer of the righteouſneſs by faith.

But

But we leave theſe bold Interpreters who do aſſume more to themſelves in turning the ſenſe of theſe words this way and that way, then they do allow God in the diſpoſing of mankind, as if the Text were like the Potters clay, that they might make a ſenſe of honour and a ſenſe of diſhonour.

Come we therefore more particularly to the words in hand, and as appeareth by the illation [*So then*] they are an inference from *Paul*'s preceding Diſcourſe; As for thoſe, though men of great Antiquity, who ſuppoſe theſe words ſpoken not by *Paul* himſelf, as in his own perſon, but in the perſon of ſome opponent, it is ſo weak that it is not worth the refuting; For the Apoſtle in the beginning of the Chapter, uſeth great aſſeveration and atteſtation, even with a ſolemn oath concerning his great affection to the *Jews* and their ſalvation, to whom alſo he attributeth great Church priviledges and ſpiritual prerogatives, and this he doth, becauſe he was to deliver moſt dreadfull matter, which would be exceeding diſpleaſing to that Nation, and which might ſeem to come from hatred to them: But this Preface is to mollifie them: And whereas it might be objected, If a greater part of the *Jews*, who were once Gods people, and to whom the promiſes did belong, were rejected, how could Gods word be true? The Apoſtle diſtinguiſheth of the *Iſraelites*, and ſheweth, that the promiſe in regard of the ſpiritual efficacy did belong only to *Abraham*'s ſeed after the promiſe, or who were the children of *Abraham* in a ſupernatural way, imitating him and walking in his ſteps; The other were *Abraham*'s ſonnes after the fleſh, not but that they were children of the promiſe alſo in reſpect of the Covenant externally adminiſtred, they were circumciſed as well as the other, and called *Act.* 3. *The children of the promiſe*, and if this were not ſo, the Apoſtle ſhould in the ſame breath almoſt have contradicted himſelf, for he ſaid of the Nation in the generall, *That to them did belong the Covenants and the Promiſes*: Hence that whole Nation is ſometimes called *his ſonne*, yea *his firſt born, and ſonne of delights*; But though *Abraham*'s children thus after the fleſh, and in ſome ſenſe of the promiſe alſo, yet not in that ſenſe, as the Apoſtle meaneth here, ſo as to be the bleſſed ſeed, and elected by God in Chriſt: Hence *Paul* ſheweth, *That the promiſes in reſpect of the efficacy and gracious benefits flowing from them did belong onely to the elect*; And this he proveth, firſt from *Iſhmael* and *Iſaac*; And whereas it might be ſaid, *Iſhmael* for his actual impiety deriding of, and perſecuting *Iſaac* was rejected, and alſo that he was born of *Hagar* a bond-woman; then he further exemplifieth in *Eſau* and *Jacob*, born both of the ſame father, and of the ſame mother, and at the ſame time, and yet *before they had done good or evil*; The one even the younger was *loved of God*, and the *Elder* to whom the *birthright* did belong was *hated*. Whether theſe inſtances be propounded as *types* only (ſo that for all this both *Iſhmael* and *Eſau* might be elected, as ſome have charitably thought of *Eſau*, that he repented of his cruel intentions to his brother, changing his mind to him, and ſo (as they think) dying a converted man, or whether they be propounded as *Examples* alſo as well as *Types* (*viz.*) as thoſe perſons whom God had excluded from grace, and therefore the Scripture giveth this Character of *Eſau* that he was a profane man,) is not much material. This is enough, that the Diſcourſe of *Paul* is carried on with great ſtrength: And whereas it might be objected, That God was unrighteous in making ſuch a difference between thoſe that were equal, the Apoſtle anſwereth from a Text of Scripture, *Exod.* 33. 19. where *Moſes* deſiring to ſee the glory of God, God grants his requeſt, giving this reaſon, *I will be gracious to whom I will be gracious, and merciſull to whom I will be merciſull*: Thus even *Moſes* hath that great glory put upon him, even to ſpeak to God *face to face*, and that not for any worth or dignity in himſelf, but the meer gracious will of God; Therefore there is no unrighteouſneſſe in this act, whereby God receiveth one and leaveth another, becauſe this Aſſumption is an act of grace and favour, and in things of fa-

vour and liberality, there is no injuſtice: If I meet two poor men equally indigent, and I relieve one paſſing by the other, there is no injuſtice in not relieving of him. Now from this expreſſion of God to *Moſes*, the Apoſtle maketh this inference in my Text, removing all cauſes and merits of the grace of God from man, and attributing it wholly to God.

In the negation we have a diſtribution, *It is not of him that willeth, nor of him that runneth.* [*It is not.*] Here is much diſpute, what is meant by that? But the Context maketh it evident, that election *is not*, nor the bleſſed effects of Election, Converſion, Juſtification and Salvation. Some alſo adde, The act of volition, *It is not of him that willeth to will; for God worketh in us to will:* So that all is to be given to God; for *Voluntas bona*, is one of Gods good gifts to us, *Nolentem prævenit ut velit, volentem ſubſequitur ne fruſtra velit*: A good will cannot precede Gods gifts, ſeeing that it ſelfe is one of Gods gifts.

Not of him that willeth] Here we ſee plainly the will of man ſo impotent, yea ſo polluted by ſinne, that it cannot put it ſelf forth to any good.

Again, *It is not of him that runneth.*] The *Remonſtrants* limit this too much (as if it were) an alluſion to *Eſau*, who neither by running (when he wearied himſelf in hunting for veniſon;) nor by *willing* (when with tears he ſo earneſtly deſired the bleſſing) could obtain it; for the Scripture doth uſually compare Chriſtianity to a race, and our converſation to a running. So that it is neither our inward willing, or outward performing of duties, (though with much induſtry,) that make us obtain this grace from God: Not that we are to ſit ſtill and to be idle, but we are to wait on the means onely, it's Gods grace not our wils which do make us holy and happy. Therefore you have the poſitive cauſe of all, *But it is of God that ſheweth mercy,*] It is then the meer mercy and compaſſion of God, which maketh a difference between men lying in the ſame ſin and miſery; he ſpeaketh not of juſtifying mercy, adopting mercy, but of electing mercy, converting and calling mercy. This diſcriminating power and grace of God doth evidently appear every where, there being two in a family, one taken, the other left; Two hearing a Sermon, one humbled and converted, the other remaining blind and obdurate; If to this it be replied, that the meaning is, It is not of the will alone, nor of him that runneth alone, but of Gods mercy alſo, then (as *Auſtin* of old did ſolidly obſerve) it might as truly be ſaid, That it is not of God that ſheweth mercy, but of him that willeth and runneth; And this is very abſurd, *Pia aures non ferunt*, Godly ears (ſaith *Aquinas* on this place) would not endure it; and *Nemo Chriſtianus dicere audebit*, (ſaid *Auſtin.*) The weightineſs of the matter hath made me thus long in opening the Text: We come to the Obſervation, *viz.*

That the will of man is ſo greatly defiled by ſinne, that we cannot obtain any ſpiritual mercy by it. It's the grace of God, the compaſſion of God that maketh thee abhorre thy ſinnes, and cloſe with that which is holy, thy will is naturally an enemy and an adverſary to it; Should God let thee alone, till thou come to meet him, thy condition would be hopeleſs; The will of a man naturally ſtands at a defiance againſt the things of God; elſe why is it, that under ſuch means of grace that many enjoy, why is it that when there are ſo many invitations and expoſtulations that the underſtanding and conſcience is convinced, that cannot tell what to ſay, yet the will of a man is obſtinate and refractory?

¶. 2.

The Will *is ſo fallen from its primitive honour, that it's not worthy to be called* Will *but* Luſt.

LEt us take notice of the great depravation of the will. And
Firſt, It is ſeen in this, That it is ſo fallen from its primitive honour, *That it is no more worthy to be called* voluntas *but* cupiditas, *not Will, but Luſt.* For the will ſignifieth a rational appetite following the dictates of reaſon, but our will doth not, cannot do ſo, and therefore as ſhe ſaid, *Call me no more Naomi, but Marah*; So it is here, Call it no more a *Will*, but a *luſt*; and thus the Scripture doth by θέλημα mean *luſt*, Epheſ. 2. 3. *Fulfilling the deſires, or luſts of the fleſh*; (The *wils*, as it is in the original, 1 *Pet.* 4. 3.) *To work the Will of the Gentiles*, is explained *by walking in luſts*; and *verſ.* 2 the *luſts* of men, which is nothing but their *wils* is oppoſed to the *Will of God*; Thus *thoſe that will be rich*, 1 Tim 6. 9. *that will to be rich*, is a ſinne againſt that command, *Thou ſhalt not luſt*. Oh then think ſeriouſly of this, my will is become a luſt, my virgin an whore, I cannot will any thing, but it is a luſting after it rather then a willing of it! It is not willing of riches, but luſting after them; not willing of honours, but luſting after them; we call it a luſt not a will, becauſe it doth exceſſively (and beyond Scripture-bounds) will a thing, neither doth it will with ſubordination and reference to Gods glory. Thus a mans will is his luſt.

¶. 3.

The Will *is wholly perverted about the Ultimate End.*

ALthough the will of man be ſubject to more defilements, then the body of a man is expoſed to diſeaſes, yet I ſhall briefly ſelect ſome of the more remarkable inſtances. And

Firſt, Herein is the natural ſinfulneſſe of the will manifeſted, *In that it is wholly perverted about the ultimate end, which is the proper and adequate object of it; God is the ſupream and ultimate end of the will*: Therefore were our ſouls endowed with this noble faculty, that the will might firmly and immovably adhere to him; That as the elements have their proper principles of motion, whereby they never reſt, till they come to their center, or ultimate term in which they wholly acquieſce; Thus alſo if we reſpect the primitive inſtitution, the will was given us for ſuch a principle which ſhould carry us out conſtantly to the enjoying of God. But oh the ſad perverſion and inordinacy that is now come upon this chief power of the ſoul, for now a *mans ſelf is put into Gods room*; So that whereas God was the *Alpha* and *Omega*, the beginning and end of a mans will; Now a mans ſelf is made his god, he willeth himſelf, he loveth himſelf, all things are done in reference to himſelf, as the utmoſt end: So that this ſelf-ſeeking, this ſelf-loving is the root of all other iniquities; when the Apoſtle was to reckon up a Catalogue of manifold notorious impieties, 2 *Tim.* 3. 2. he reckons up *men, lovers of themſelves*, as the bitter root of all wormwood ſpringing from it; you cannot reckon up any ſinne, whether ſpiritual or carnal, that doth not flow from this, becauſe a man doth inordinately will, and love himſelf; That as *Ariſtotle* reporteth of one *Antipheron*, which through the weakneſs of his eyes, the very air was inſtead of a Looking-glaſſe, making a conſtant reflection,

ction, ſo that he ſaw himſelf, beheld himſelf all the day long; Thus it is with the will, all the motions and actings of it are onely to ſelf-glory, ſelf-pleaſure, ſelf-profit, *&c.* whereas at firſt the will was created ſo ſubordinate to God, that it did will the glory, and honour, and bleſſedneſs of God infinitely above its own ſelf; If they could ſay to *David*, *Thou art worth ten thouſand of us*, how much more could *Adam* in the ſtate of integrity ſay unto God, that his Name, his Glory and Majeſty were to be eſteemed and ſet up farre above the good of all men and Angels. *Auſtin* obſerveth truly, That thoſe two Cities, *Jeruſalem* and *Babel*, of God and the Devil, had theſe two contrary foundations, *Babel* had *Amor ſui uſque*, and *Contemptum Dei*, The love of a mans ſelf, even to the contempt of God and *Jeruſalem*, The love of God, even to the contempt of a mans ſelf: Oh then look upon this as the *Goliah*-ſinne, as the *Beelzebub*-evil in thy will, that it cannot, it doth not any thing, but exceſſively will and love it ſelf to the contempt of, and rebellion againſt God! The Command of God is, *To love him with all our heart, ſoul, and might, and to love our neighbour alſo*, but there is no injunction to love our ſelves; Indeed that is ſuppoſed as a duty, when a mans ſelf is made the rule and meaſure of love to our neighbour: Some think the reaſon why there is no expreſſe command to love our ſelves, is, becauſe that is required in loving of God, becauſe he onely loveth himſelf that loveth God, and in loving of God we love our ſelves; whereas when we love our ſelves for our ſelves ſake, not ſubordinately to God, we do indeed hate our ſelves, procuring our ſelf damnation. Let us then bewail this fall of the will by original ſinne from God into its ſelf, whereby we will our own glory rather then Gods; our own intereſt then the great Gods, who yet giveth us all we have; This is to break the order which the wiſe and holy will of God hath immutably ordained, *viz.* the ſubmiſſion and ſubjection of the creature to the Creator.

¶. 4.

The Privacy and Propriety of the Will.

SEcondly, Another extenſive and powerfull defilement of the will is a conſequent from the former, *viz.* The *Privacy and Propriety of it*; For whereas by the primitive Inſtitution our will is to be commenſurated and regulated by the will of God; now it naturally abhorreth and refuſeth any ſuch agreement, as if our will were to take place of Gods will, as if the prayer were that *our will* (not Gods will) *might be done*; In this is an *Abyſſe* of all evil, that our will naturally inclineth to be *independent on Gods will*; we would have that a meaſure and rule even to Gods will, that God ſhould not will, but what we would have: Oh horrible blaſphemy and confuſion! for the humane will of the Lord Chriſt was not a rule and meaſure of things to be done, being the will of a creature, therefore he prayeth, *Not my will, but thy will be done*, Luk. 22. 39. If then Chriſts humane will was to be regulated by that ſuperiour and increated will, how much more is the will of a ſinfull and corrupt man? This then is that which maketh the whole ſoul like a Blackmoor; This is the eſſence (as it were) of all ſinne; A mans own will, not Gods will is regarded, but a mans own proper will is wholly followed, we would give Laws to God, and not God to us; Whenſoever thy heart is carried out to luſts, to any wickedneſs, What is this but to exalt thy will, and to depreſs the will of God? Hath God ſaid, Be not proud? thou wilt be proud: Hath God ſaid, Swear not? thou wilt ſwear: Thus all ſinne is nothing but a mans own will lifted up againſt the will of God: No wonder then if one ſaid, *Ceſſet voluntas propria & non ardebit gehenna*; Let there be no longer

our

our own will, and there will be no longer any hell; It's this proper *private* will of ours that was the cause of hell: *Adam* and *Eve* they preferred their will before Gods will, and that brought in death and damnation: Therefore regeneration is the writing of Gods Law in our hearts, whereby we come to say, as Christ, *I come to do thy will O God*, and *Paul* immediately upon his conversion saith, *Lord what wilt thou have me do*, he giveth up his will as a blanck on which God may write his will, O Lord there shall not be any longer my will to persecute, my will to oppose thy Church, I will break this will of mine, renounce this will of mine: Thus as a vessel melted in the fire may be put into any forme or fashion the artificer pleaseth, so was it with *Paul's* will: This *proper private* will of thine, likewise maketh all the trouble and misery thou meetest with; it is thy own will that maketh thee to walk so heavily and discontentedly, for were thy will resigned up into Gods, wert thou able to say in all things, *the will of the Lord be done*, I have no will, but what God would have me to exercise; this would keep thee in a quiet calm frame all the day long, whereas now all the dispute and contention is, whether thy will or Gods will must give place to each other. Oh vain and wretched man! how long shall this self-will of thine be thy ruine; Is it not reason that the will of the creature should give place to the will of the Creator, as the starres do not appear, when the Sunne beginneth to arise.

¶. 5.

The Pride and Haughtiness of the Will.

THirdly, The great and notable pollution of the Will, *Is the pride and haughtiness of it*, not only refusing subjection to the Will of God, and to be under that, (as hath been shewed) but in some remarkable particulars.

The first whereof is, *an affectation of equality with God himself.* Thus the will of a poor weak wretch, that cannot turn a white hair into black, whose breath is in his nostrils, that hath the same originals for his body as a worm hath, yet he aspireth after a Deity, and would be like God himself. As

1. *in attempting to make gods, and then to worship them.* What pride and vanity is in man, to take upon him to make what he intends to worship; so that what man pleaseth shall be a god, and what pleaseth him not shall be none, *Deus non erit Deus nisi homini placuerit.* Thus whereas God at first made man after his image, now man maketh God after his image; Besides the horrible blindness that is upon the mind in this thing, there is also pride and arrogancy of the will; what is this but to assume superiority over their own gods, which yet they worship, and adore? But

2. This pride of the will is more conspicuously manifested, *In affecting to be like the true God*, not to endure him to be a superior above us: While our first parents had not any internal pollution at all upon them, yet this sinne did presently insinuate them, whereby they aspired after a Deity; therefore the Devil tempted them with this sutable bait, *Ye shall be like Gods, knowing good and evil*: That sinne of *Adam* hath still a more peculiar impression upon mankind: Whence came that abominable and blasphemous custome into the world of deifying men, (which they called *Daimons*,) but from that inbred pride of the will, desiring to be like God? *Ezek.* 28. 2. Thus it was with that Prince of *Tyrus*, he lifted up himself and said, *I am a god, I sit in the seat of God, thou*

hast

haſt ſet thine heart as the heart of God; What deteſtable and loathſome arroganacy is here? Oh the patience of God, that doth not immediately conſume ſuch a wretch, as he did *Herod* who ſinned not ſo highly, for he did not proclaim him was God only the people by way of flattering cryed out *the voice of God, and not of man*, which becauſe he did not diſclaim but ſecretly owned, therefore was ſuch a remarkable puniſhment inflicted upon him. We ſee from theſe inſtances what pride lurketh in mans will, there is the cockatrice egg which may quickly prove to be a flying Serpent: This pride is thought alſo to be the ſinne of the Devil, whereby he was not contented with the ſtation God had put him, but was ambitious of a divine nature, as if he with Chriſt might think it no robbery to be equal with God. This unſpeakable arrogancy did ſhew it ſelf notoriouſly in ſome great Potentates of the world, *Caius Caſar* eſpecially, (for which cauſe *Grotius* though abſurdly maketh him to be the *Antichriſt*) that did exalt himſelf above all that is called God. This madneſs of pride was as viſible in *Alexander*, who though ſometimes through the conſciouſneſs of humane imbecillity (as when he was wounded and ſaw bloud fall from him) would refuſe ſuch a thought, yet at other times he did induſtriouſly affect to be related among the number of the Gods, and to have divine worſhip performed to him, and as the ſonne of *Jupiter*, *Hammon*, would be pictured with hornes, and *Jupiters* Preiſt meeting of him inſtead of that form, χαῖρε παῖδιον, did purpoſely miſtake, ſaying, χαῖρε πάτερ, *Haile thou ſonne of Jupiter*; yea, he ſends into *Greece*, that by a publique Edict, he might be acknowledged for a god, which the *Lacedemonians* in ſcoff did without ſcruple admit, ſaying, *Quandoquidem Alexander vult eſſe Deus, Deus eſto*; Seeing *Alexander* will be god, let him be one: But the *Athenians* being more ſcrupulous, or at leaſt of greater hatred againſt him, puniſhed *Demades* the Orator for adviſing them to receive him as god; for he had ſaid, Look (O ye *Athenians*) *Nè dum cœlum cuſtoditis terram amittatis*, while ye keep heaven ye looſe the earth: This carnal counſel, is admired as infallible pollicy almoſt by all the Potentates of the world; Thus you ſee what pride is latent in the will of a man, and how farre it may riſe by temptations; though the experience of humane imbecillities may quickly rebuke ſuch mad inſolencies, yet ſome excuſe or other they uſe to put it off, as when it thundered, one asked *Alexander, Whether he could do ſo*; he put it of, and ſaid, *he would not terrifie his freinds*: if you ſay this corruption of the will is not in every man by nature, I grant it for the degree, but it is habitually and radically there. Let any man be put in ſuch temptations, as *Herod* and *Alexander* were, and left alone to this inbred pride and original pollution, it would break out into as great a flame: Original ſinne needeth time to conceive, and bring forth its loathſome monſters.

3. This pride of the will is ſeen, *In the preſumption and boldneſs of it, to inquire into the counſels of his Majeſty, and to call God himſelf to account for his adminiſtrations.* Rom.9.20, *Who art thou* (O man) *that diſputeſt againſt God?* [O man,] that is ſpoken to humble and debaſe him; Wilt thou call God to an account? Shall God be thought unjuſt, becauſe thou canſt not comprehend his depths? Certainly God hath more power over us then the Potter over his clay, for the Potter doth not make the materials of that, he only tempreth it, whereas God giveth us our very beings; and therefore it is intolerable impudency for us to ask God, why he made us ſo? yet how proud and preſumptuous is man, to diſpute about Gods precedings, wheras the great Governors of the world will not allow any Subject to ſay, why doſt thou ſo to them? The *Pſalmiſt* complaineth of this pride in ſome men, *Pſal.*12.4. *Our lips are our own, who is Lord over us?* Thus *Pharaoh* ſaid to *Moſes*, *Who is the Lord that I ſhould obey him?* This pride in the will, whereby men will audaciouſly intrude into things they

they know not, hath made these heretiques in judgements, the *Pelagians* and *Socinians*, Their will doth not captivate their understanding to Gods *Ipse dixit*, for as the Schoolemen observe truly, in every act of faith, there is required *pia affectio*, and *inclinatio voluntatis*, and when that is refractory and unsubmitting, it causeth many damnable heresies in the judgement; for it is the pertinacy of the will, that doth greatly promote the making of an heretique.

Lastly, *This pride of the Will is seen, In raging and rebellious risings up against God in his proceedings against us.* In this the pride of the will doth sadly discover it self, what rage, what fretting and discontent do we find in our hearts, when Gods will is to chastise or afflict us? If we could bind the armes of the Omnipotent to prevent his blowes, how ready is presumptuous man to do it? It is therefore a great work of regeneration to mollify and soften the will, to make it facile and ductile, so as to be in what forme God would have us to be. When *David* had such holy power over his will, 2 *Sam.* 15. 26, that in his miserable flight from *Absalom*, he could say, *If ye have no delight in me, behold here I am, let him do to me as seemeth good to him*; he could abound and want, be rich and poor, a king and no king all in a day, this argued the great work of sanctification upon his will. This iron was now in the fire, and so could be molleated as God would have it; Thus in the fore-mentioned instance of *Paul*, when he cryed out, *Lord, what wilt thou have me to do?* Here was a tender humble resignative of the whole will to God, without any conditions or provisoes; But oh the pride and unrulinesse of the will, if left to its natural pollution! When God shall any wayes bring his judgements upon us, how impatiently do we rise against God, even as if we would be revenged of his Majesty? As it is said of the *Thracians*, when it thundereth and lightneth, they shoot against heaven, as if they would bring God to order. *Xerxes* scourged the sea, and sent a Bill of defiance against the hill of *Athos*. *Augustus* being beaten with a tempest at sea, defied their god *Neptune*, and caused his image to be taken down from the place where the rest of their gods were. Yea *Charron* speaketh of a Christian King, who having received a blow from God, swore he would be revenged, and gave a commandment, that for ten yeares no man should pray to him, or speak of him; I tremble to mention these dreadfull instances, but they are usefull to demonstrate, what pride and unsubdued contumacy is in the will of man, even against God himself, when he crosseth us of our wills: Yea do not the godly themselves though grace hath much mollified their will, and made it in a great measure obsequious to God, yet do they not mourne, and pray, and groane under the pride of their will? do they not complain, oh they cannot bring their will to Gods will! They cannot be content and patient under Gods dispensations, they fret, they mutter, they repine. Is not all this becaus the will is proud, the will doth not submit? Heavenly skill and art to order thy will, would make thee find rest in every estate.

¶. 6.

The Contumacy and Refractorinesse of the Will.

ANother instance of the native pollution of the will is, *The contumacy and refractorinesse of the Will, it is obstinate and inpenetrable*; The Scripture useth the word *heart* for the *mind, will and conscience* not attending to philosophical distinctions, so that the *stony* heart, the *uncircumcised* heart,

is the ſame with a ſtubborn and diſobedient will. Thus the Scripture putteth the whole cauſe of a mans not converſion, of his not repenting upon the refractory will in a man eſpecially, *Levit.* 26. 14. *If ye will not hearken to me, and will not do theſe Commandments,* verſ. 18. *If ye will not for all this hearken to me,* verſ. 23. If ye will not be reformed, but will walk contrary to me; Obſerve how all is put upon the *will*, ſo that if their *will* had been pliable and ready, then the whole work of Converſion and Reformation had been accompliſhed; So *Matth.* 21. 29. The diſobedient ſonne returneth this anſwer to his father, *I will not.* This contumacy therefore of the *will* may be called the bad tree, that is the cauſe of all thy bad fruit; A *regenerated will*, a *ſanctified will*, would make thee *prepared for every good work.* It is for want of this that all preaching is in vain, all Gods mercies, and all judgements are in vain; Why ſhould not the hammer of Gods word break it? Why ſhould not the fire of it melt it? but becauſe the ſtubbornneſs of the *will* is ſo great, that it will not receive any impreſſion, 'tis called therefore a *ſtony heart*, not an iron heart, for iron by the fire may be mollified and put into any ſhape, but a ſtone will never melt, it will ſooner break into many pieces, and flie in the face: Thus the *will* of a man hath naturally that horrible hardneſs and refractorineſs, that in ſtead of loving and imbracing the holy things of God, it doth rather rage and hate with all abomination ſuch things.

¶. 7.

The Enmity and Contrariety of the Will to Gods Will.

IN the ſecond place, *That imbred ſinfull propriety of the will*, which accompanieth it, as heat doth fire, is, *The enmity and contrariety of the will to Gods will*; There is not onely a *privative incapacity*, but a *poſitive contrariety*, even as between fire and water; Gods will is an holy will, thine is unholy; Gods will is pure, thine is impure; Gods will is carried out to will his own glory, honour and greatneſs, thine is carried out to will the diſhonour and reproach of God: Thus as Gods will is infinitely good, and the cauſe of all good, ſo in ſome ſenſe, thy will is infinitely evil, and the cauſe of all that evil thou art plunged into; Therefore when the Apoſtle ſaith, *That the carnal mind is enmity againſt God*, Rom. 8. 7. φρονημα comprehends the actings of the will and the affections, as well as of the mind; It is enmity in the very abſtract, ſo that it is *neither ſubject to God, nor can be*: Oh that God would ſet this truth more powerfully upon our hearts, for what tongue can expreſs the miſery of this, that thy will ſhould naturally have ſuch irreconcilable oppoſition and implacable enmity to the Law of God, that it ſhould be diametrially oppoſite to Gods will, which at firſt was made ſo amicable and compliant with Gods will, that there was the *Idem velle*, and *Idem nolle*. Beſides, many other conſiderations there are two eſpecially that may break and exceedingly humble our ſouls herein: For

1. *Gods will and his Law, which is his will objectively taken, are abſolutely in themſelvs very good, and therefore the proper object of thy will*; So that if thy will be carried out to any thing in the world, it ſhould be carried out to Gods Law above any thing: This is to be willed above any created good whatſoever, How is it that thou canſt will pleaſures, profits and ſuch created good things, and art not more raviſhed and drawn out in thy deſires after the chiefeſt good, but to be in a ſtate of oppoſition to this chiefeſt good, to contradict and withſtand it, this is the hainous aggravation? Could there be a *Summum malum*, it would be in the will, becauſe of its direct oppoſition to the *Summum bonum*? Herein mans will, and the Devils will, do

both

both agree, that they are with hatred and contrariety carried out against Gods will: If therefore thou wert to live a thousand and thousands of years upon the earth, and thou hadst no other work to do, but to consider and meditate about the sinfulnes and wretchednes of the will in this particular, thou wouldst even then take up but drops in respect of the Ocean, and little crums in respect of the sand upon the sea shore. But

Secondly, *Thy contrariety of thy will is not only against that which absolutely in it self is the chiefest good, but relatively it would be so to thee, and therefore thy contrariety to it is the more unjustifiable.* What to be carried out with unspeakable hatred, to that which would be thy blessednes and happines! who can bewail this enough? To have a delight and a connaturality with those things that will be thy eternal damnation, with much readines and joy to will them, and then to be horrible averse and contrapugnant to those things, which if willed and imbraced would make thee happy to all eternity? Oh miserable and wretched man, thy condition is farre more lamentable then that of the beasts, for they have a natural instinct to preserve themselves, and to desire such things as are wholsom to them, but thou art naturally inclining to will and imbrace all those things which will be thy eternal woe and misery! What is the cause that thy will cannot imbrace the Law of God? Why art thou so contrary to it? Alas there is no just reason can be given, but original sinne is like an occult quality in thy will, making an Antipathy in it against the same; so that thou doest not love what is holy, neither art thou able to say, Why? only thou dost not love it; yea, there is the greatest reason in the world, and all the word of God requireth it likewise, that thy will should be subordinate and commensurated unto it, but there is no other cause of this evil will, then the evil of it; It is evil, and therefore cannot abide that which is good.

¶. 8.

The Rebellion of the Will *against the light of the mind, and the slavery of it to the sensitive part in a man.*

THirdly, *The original pollution of the will is seen in the rebellion of it against the light of the mind, and the slavery of it to the sensitive part in a man, to the carnal and sinfull affections therein:* Both which do sadly proclaim how the will is by nature out of all holy order, and fallen from its primitive integrity; For in the former respect therefore did God give us reason, that by the light and guidance thereof, the will should proceed to its operations; So that for the will to move it self before it hath direction from the mind, is like the servant that would set upon business before his master commands him, like an unnurtured dog, that runneth before his master do set him on: To will a thing first, and afterwards to exercise the mind about it, is to set the earth where Heaven should be: But oh the unspeakable desolation that is brought upon the soul in this very particular! The will staieth for no guidance, expecteth no direction, but willeth because it will, what is suteable and agreeable to the corrupt nature thereof, that it imbraceth be it never so destructive and damning; God made the mind at first, that it could say like the Centurion, I bid *the will* go and it goeth; the affections move, and they move; but now the inferior souldier biddeth the Centurion go and he goeth; This then is the great condemnation of the will, that though light come in upon it, yet it loveth not the light, but rebelleth against it; and this sinfulnes of the will is more palpably discovered under the means of grace, and the light of the Gospel, then under the light of nature meerly, for such are said compara-

tively to ſit in darkneſs, and to have no light; The more then the light of the Goſpel doth appear, the more any [beams of truth do gloriouſly ſhine into thy breaſt, and thou for all this gain-ſayeſt them, liveſt againſt them, the more is thy will in a ſinne. This then doth greatly aggravate the polluted nature of the will, that it can contradict the powerfull arguments of the ſoul, when it was made ſubordinate to knowledge, then to become tyrannical and uſurping over it, this argueth the will hath a peculiar infection in it, inſomuch that if it had never ſo much light, yet that would be evil, becauſe it will be evil. I know there are many learned men, that ſay, The will cannot but follow the practical dictate of the underſtanding; There is (ſay they) a natural connexion between them, ſo that if the will at any time offend, it is becauſe the light and conviction of the mind is faint and inefficacious: But this opinion doth greatly retract from the nature of grace, and the nature of our original ſinne, from grace, as if that did ſanctifie the underſtanding and affections only, and from original ſinne, as if that were not ſeated in the will, but in the other parts only, whereas the will of a man may be called the throne of wickedneſs, becauſe from it properly all ſinnes have their riſe and being; Do we not ſee this plainly in the Devils, who are *Saiuare*, greatly knowing and underſtanding, yet no Devil is able to will what is good, but willeth to ſinne alwayes, and cannot refrain it; How cometh this about? They do not want knowledge, they are not capable of ſinnes of ignorance, and yet with what irreconcilable enmity is the Devil ſet againſt that which is good, inſomuch that he cannot all the day long, but will thoſe things that are offenſive to God. Although they know this is to their eternal torment; By which you ſee how depraved and poiſoned without Chriſt the will is, though the underſtanding meet it like an Angel to ſtop this *Balaam* in wicked and unjuſt wayes: Never then plead ignorance, or plead paſſions, for it is the defect and wickedneſs of the will that makes thee ſo vile; But as the will in the upper region (as it were) is ſo much polluted, ſo in the lower region alſo; for if we conſider it as bordering upon the affections, there we ſhall find as horrible a ſinne daily committed, as when Gods Law forbids a woman to fall down before a beaſt; for when the will, which is in it ſelf a rational appetite, ſhall make it ſelf like one of the vile affections and paſſions; what is this but a ſpirituall and unclean luſt with a beaſt; Lay then this more to heart than thou doeſt; Think how horrid a ſight it would be, if thy body ſhould become like a beaſts, and thou go on the ground as that doth, what would then become of that *Os ſublime?* And is not this as bad, when thy will is made a vaſſal to every inordinate affection? Thou willeſt what thy paſſions call for, yet thus it is with every one till grace doth elevate the will, and ſet it in its proper throne.

¶. 9.

The Mutability and Inconſtancy of the Will.

FOurthly, *The mutability and inconſtancy of the will about what is holy, is a great part of the original deſolation upon it.* It is true, *Adam's* will was mutable at the firſt Creation, though he had full power and perfection to ſtand, yet becauſe his will was changeable, therefore he fell from his holy eſtate, and no wonder that *Adam's* will was mutable, for the will of the Angels ſo greatly tranſcending man in glory, was alſo vertible and changeable, ſo that to have the will confirmed in what is good, that it cannot fall into the contrary condition, is a bleſſed and gracious priviledge vouchſafed by God alone; Therefore there

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are no men, though never ſo much ſanctified, but their wils would make them fall off from God, did not God outwardly ſupport him. This natural mutability is in the will, becauſe it's the will of a creature, onely the will of God is immutable and unchangeable; and this is onely a *negative imperfection, it is not a ſinne, but the inconſtancy and changeableneſſe that I now mention is a ſinfull and corrupt one.* This mutability of the will and inſtability, diſcovers it ſelf in theſe particulars,

1. *In ſome great fears or judgements of God upon a man, then though he hath no more but nature, yet his will doth ſometimes ſeem to yeeld, and to melt before God.* Thus *Pharaoh's* will, *Ahab's* will, did abate of their contumacy while the heavy rod of God was upon them, but how quickly did they lick up their vomit again? When the iron was taken out of the fire, it grew as cold as ever; And is not this inconſtant will the ruine of many? Oh that thou hadſt ſuch a will alwayes, as thou hadſt in ſuch ſtraits, in ſuch extremities, then how happy wouldſt thou be!

2. This inconſtancy of thy *will* appeareth to thy undoing, *When in ſome Ordinance the Word preached, the Sacrament adminiſtred or reproof applied to thee, then thou beginneſt to yeeld, then thou ſayeſt, I will do it, I will be ſo no more, I will become new, but theſe April ſhowrs hold for a ſeaſon, the winter will come when all will be froſt and ſnow.* Mat. 21.29. One of thoſe ſons, who ſaid to his father, *I go, ſir,* ſeeming to be very willing; (whereas on the other ſide, *I will not,*) did quickly falſifie his Word; So that he who refuſed at firſt, proved better then he that ſeemed ſo forward, and thus truly it falleth out ſometimes, that the later end is farre better of ſome, who for a long while ſay, they will not, that are ſtubborn and rebellious, but God afterwards maketh them to will, then of ſuch who give many fair promiſes, now they will, and then they will, in ſuch ſickneſs they will, in ſuch a powerfull motion they will, but afterwards they will not.

3. The ſinfull inconſtancy of the *will* about holy things, is, *When after a ready and willing profeſſion of Chriſt, in times of temptation and great extremities then they fall off, and their fall is great.* This is becauſe the will was not reſolved and fixed, that whatſoever ſhould fall out, yet they would not treacherouſly depart from God, *Act.* 11.23. *Barnabas* exhorted the Diſciples, *That with purpoſe of heart they ſhould cleave to God,* otherwiſe if the will be not ſtedfaſt and reſolved, every temptation is able to drive it back.

Laſtly, *The lazy, ſtinggiſh and half-deſires of the will about good things, manifeſt the inconſtancy of it.* Jam. 1. *A double-minded man,* (and ſo a *double-willed man*) *is inconſtant in all his wayes*; when the *will* is divided between the creature and the Creator; or when like the ſluggard, he deſireth meat, but will not put forth his hand out of his boſom, he willeth and willeth, but never doth effectually ſet himſelf upon working: This man is *like a reed that is toſſed up and down with every wind.* Many more ſinfull affections might be named, for they are like the motes in the air, or the ſand upon the ſea ſhore; But let this ſuffice, becauſe more will then be diſcovered, when we ſpeak of the ſlavery of it to evil, having no freedom to will what is good. Only let this Truth be like a coal of fire fallen upon thy heart, let it kindle a divine flame in thy breaſt, conſider this corrupt will is the root of all evil; If thy will were changed, if thy will were turned to God, this would bring the whole man with it: Oh pray to God, to maſter thy will, to conquer thy will? Say, O Lord, though it be too hard for me, yet it is not for thee; Remember hell will be the breaking of thy corrupt will; Thou that wouldſt not do Gods will here, ſhall not have thy will in any thing when in hell.

SECT.

SECT. V.

Of the Natural Servitude and Bondage of the Will, *with a brief Diſcuſſion of the Point of* Free-will.

¶. 1.

JOH. 8. 35.

If the Sonne therefore ſhall make you free, ye ſhall be free indeed.

HItherto we have been diſcovering the vaſt and extenſive pollution of the will, in its *Originals* and *Naturals*, both in the ſeveral operations and affections of it; The next thing in order is, *To treat of the will in regard of its ſtate, as in freedome or ſervitude*, about which ſo many voluminous Controverſies have been agitated: And indeed a ſound judgement in the point of *Free will* is of admirable conſequence to advance Chriſt, and the grace of the Goſpel; For whoſoever do obſcure the glory thereof, they lay their foundation here; They praiſe nature to the diſpraiſe of grace, and exalt *God* as a *Creator*, to the prejudice of *Chriſt* as a *Redeemer*.

Although it is not my purpoſe to go with this Point as many miles as the Controverſie would compel me, yet becauſe the Doctrine of *Free-will* is ſo plauſible to fleſh and bloud, that in all Ages of the Church it hath had its profeſſed Patrons; And becauſe the cauſe of Chriſt and the Goſpel is herein intereſſed, and further, becauſe it is of a great practical concernment to know what a ſlavery and bondage is upon the will of man to ſin; it will be neceſſary and profitable (in ſome meaſure) to inlarge upon it; for there is ſcarce one in a thouſand, but is puffed up with his own power and ſtrength, ſo that he feeleth not the want of grace.

¶. 2.

This laſt mentioned Scripture opened.

THis Text I have pitched upon will be a good and a ſure foundation for the ſuperſtruction of our future Diſcourſe; For *Auſtin* in his hot diſputes with the *Pelagians* about the *freedom of the will to what is good*, doth often flie to this Text, as a ſure Sanctuary: And *Calvin* (gravely upon this Diſcourſe of our Saviour) ſaith, *Eunt nunc Papiſtæ* (we may adde *Arminians* and *Socinians*) *& liberum arbitrium factuosè extollunt*, &c. Let them preſumptuouſly exalt *free will*, but we being conſcious of our own bondage, do glory in Chriſt onely our Redeemer: Though *Maldonate* is pleaſed to cenſure this expreſſion of *Calvin*, as *Sententia digna verberibus, vel igne.*

Let us therefore take notice of the Coherence, and we will go no higher then to the 30th verſe, where we have ſpecified a bleſſed and fruitfull event upon Chriſts Diſcourſe, concerning his *Perſon and Office*, *For as he ſpake theſe words, many believed on him*; not by their own natural ability and power, but the *Father did draw them* by his omnipotent and efficacious grace: Chriſt while he ſpake

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to the ear did alſo reach to the heart; he did not onely preach, but could inable the hearer alſo to believe, herein exceeding all Paſtors and Teachers that ever were in the Church of God; Chriſt plants and watereth, and giveth the increaſe likewiſe all of himſelf; Yea Chriſt ſeemeth here to *ſow his ſeed* upon the *high way*, and among *thorns* and *ſtones*, yet ſome *ſeed* cometh up and proſpereth well.

Upon this we have the love and care of Chriſt mentioned to theſe new Converts, he immediately watereth theſe plants, and ſwadleth theſe new born Infants that they may not miſcarry; This is ſeen in the counſel ſuggeſted to them, where you have, *The Duty ſuppoſed*, and the *admirable Priviledge iſſuing from it*. The *Duty ſuppoſed*, *If ye continue in my Word*; It is not enough to begin, unleſs there be perſeverance; It is not enough to receive Chriſt and his Word, unleſs we abide therein and have our ears (as it were) boared, never to depart from ſuch a Maſter; The neglect of this maketh all that dreadfull Apoſtaſie, and thoſe ſad ſcandals to Religion, which in all Ages do terribly break forth, *Except ye abide in Chriſt*, as well as be in him, we ſhall fall ſhort in the wilderneſs, and not be able to enter into *Canaan*.

It is alſo obſervable, that Chriſt ſaith, *If ye abide in my Word*; it muſt be the true Doctrine of *Chriſt*; it muſt be what he hath delivered, which denoteth two things:

1. That hereſie and errour can no wayes make to our Chriſtian-Diſcipleſhip, they cannot ſet us at liberty from any luſt or ſinne; and therefore no wonder if you ſee men of corrupt judgements at laſt fall into ſinfull and corrupt practices; For the word of God is only the inſtrument and inſtituted means of ſanctification, *Sanctifie them by thy Word*, Joh. 17.

2. Hereby we ſee the neceſſity of the Miniſtry of it; by the preaching of Gods word they are firſt brought to believe, and after that are continually to depend on it; The Miniſtry is both for the begetting of grace, and the increaſe of it; Thoſe that deſpiſe and neglect the Word preached, do greatly demonſtrate they never got any good by it.

The *conſequent Priviledge* upon this *continuance in the Word*, is to be *Chriſts Diſciples indeed*; From whence we have a diſtinction of a Diſciple in appearance and ſhew, or profeſſion onely, and a *Diſciple indeed*. There were many that became Chriſts Diſciples in profeſſion onely, they followed him for a ſeaſon, but afterwards forſook him, which cauſed our Saviour ſo much in his Parables and Sermons to preſs them upon a pure, thorow and deep work of grace upon their ſouls: The title without reality will be no advantage. *Muſculus* obſerveth, That Chriſt uſeth the Preſent tenſe, *Then are ye my Diſciples indeed*; From whence he gathers, "That Continuance or Perſeverance in grace doth not make the truth of "grace, but the truth of grace maketh the perſeverance, they do continue, and ther-"fore are Diſciples indeed, but they are Diſciples indeed, therefore they continue in "Chriſts Word. But *Beza* maketh ἐστε for ἔσεσθε, as in other places; and if ſo, then it muſt be thus underſtood, That our Perſeverance in grace doth not make grace to be true, but doth demonſtrate and evidence the Truth; ſuch will appear to be ſtarres indeed fixed in the firmament, when others like blazing Comets will quickly vaniſh away: But this is not all the Priviledge, there is a two-fold mentioned in the next verſe,

Firſt, *Ye ſhall know the truth*; when they did at firſt believe the Word, they did know the Truth in ſome meaſure, but now their knowledge ſhould be more evident, clear, and encreaſing; And indeed the godly they do ſo grow in knowledge about heavenly things, that they account their former knowledge even nothing at all.

The ſecond Priviledge is, *The truth ſhall make them free*; *Every man (till regenerated) is in bondage and captivity, to blindneſs in his mind, to luſt in his will*;

And

And there is nothing can ſet us at liberty from this dungeon and priſon, but the grace of God by the Word preached.

But no ſooner is this Priviledge ſpoken of, then it ſtirreth up the Cavils and Objections of ſome that heard it, *They anſwered him, We be Abrahams ſeed, and were never in bondage to any man, How then doeſt thou ſay, Ye ſhall be made free?* Some think, That thoſe who are ſaid to believe did argue thus; But this ſeemeth very harſh; Therefore no doubt ſome others that were in the multitude, that did not believe, they were offended at this ſpeech of our Saviours, and therefore diſpute againſt it, arrogating to themſelves both a *Native* freedom, *We are Abrahams ſeed*; and alſo an *actual* one, *We were never in bondage to any man.* This expreſſion exerciſeth Interpreters very much, for whether by [*We*] they mean their Anceſtours or Themſelves, living at that time; It is plain, at firſt they were in bondage in *Ægypt*, afterwards in *Babylon*, and at that preſent in bondage to the *Roman* Empire, How then could they affirme ſuch a notorious lie, that they were never in bondage to any man? Some ſay, They mean of ſuch vaſſals and ſlaves, as ſometimes in warre are taken and ſold to others: Now (though the *Iſraelites* were often conquered, and brought under the power of others, yet) they were never ſold ſlaves, and ſo not in bondage in that ſenſe. Others ſay, They doe not ſpeak of a Civil, or Publique, and State-Liberty, but (as it were) a religious and holy freedome; For, though they were in civil bondage, yet they gloried in *Abraham's* ſeed, and the religious freedome thereby in reſpect of Gods favour. So *Heuſius* (in his *Ariſtarchus Sacer.* upon this place,) *They* (ſaith he) *who ſpake this, did attend to the Law and Covenant, for ſuch who obeyed the Law, they called free.* Hence they had a paradoxal Proverb, *None unleſſe he exerciſe himſelf in the ſtudy of the Law, is to be accounted a free man*; And, *Qui obſervat legem eſſe Regem*, even as the *Stoicks* ſay of their wiſe man. *Sixtus Senenſis* maketh theſe words to be ſpoken by ſome of the *Galileans*, who would never owne any forreign power, but did chuſe rather to die, then to make ſuch an acknowledgement. That which many pitch upon is, "That the *Jewes* "ſpeak this to Chriſt from their pride and arrogancy, not willing to take "any notice of their external ſubjection, but ſo that they may oppoſe Chriſt, "care not what they ſay, though never ſo contrary to Truth. Although *Calvin* well addeth, They might have a pretence for what they ſaid, as if the *Roman* power did by force reign over them, and therefore that they were (*de jure*) *free.*

But our Saviour ſpeaking of one kind of freedome and ſlavery, and they of another, he doth in the next verſe more particularly open his meaning, and withall layeth a foundation to prove, That though they boaſted and gloried in their freedome, yet they were indeed ſervants and ſlaves; This he proveth by that univerſal Propoſition, *Whoſoever committeth ſinne is the ſervant of ſinne*; You muſt lay an Emphaſis in that ποιῶν ἁμαρτίαν, it is not to be underſtood of every *actual* committing of ſinne, but of the *wilfull*, *habitual* and *conſtant* committing of it: And thus though great men may boaſt in their Sovereignty they have over many others; though they may glory in multitude of ſervants, yet if they be overcome by any one vice, they be the vileſt ſlaves and vaſſals of all, *Quot vitia, tot Domini*, ſo many vices, ſo many Lords: Now original ſinne that is a Lord and Maſter to every one, that reigneth over all mankind; ſome actual ſinnes enſlave one man, and ſome another; but original ſinne doth every man; yea though the godly are (in ſome meaſure) freed from the dominion of it, yet it keepeth up a tyrannical dominion over the moſt holy, as appeareth *Rom.* 7. by that complaint of *Paul, He could not doe the good he would, becauſe he was ſold under ſinne.*

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This foundation then being laid, our Saviour shewing the difference between a *servant* and a *sonne*, doth in my Text suppose,

1. A necessity of every one till sanctified to be made *free*.
2. The *Manner* how. And
3. That this is freedom *indeed*.

The *Necessity* supposed is, *If the Sonne make them free*; Though he speaketh this to those Jews who were in a two-fold bondage to sinne, original and actual; natural and voluntary, yet this is to be applyed to *every man* that is not in the state of regeneration, *He hath no liberty or freedome of will to do what is good, but is a vassal to sinne*; sinne in the lusts thereof do prevail over him, so that he hath neither will or power to come out of this bondage.

2. There is the *Manner* how, or the *Person* by whom we obtain true liberty, *If the Sonne make you free*. In some Cities the elder brother had power to adopt sonnes, and so to make free, however Christ is therefore called the Redeemer, because he doth obtain spiritual freedome for his people, and that not onely in respect of the *guilt* of sinne freeing from that; which grace of Christ the *Pelagians* did acknowledge (and would constantly interpret my Text in this sense onely) but also the power of sinne by inherent Sanctification and Renovation of the whole man; and of this freedom the Text doth here principally speak, not so much the freedom from the *guilt of sinne* by justifying grace, as from the *power* of sinne by *sanctifying grace*.

3. You have the Commendation of this spiritual liberty, it is called *freedome indeed*, implying, that though they had never so much civil freedom, never so much dominion and power, yet if servants to sinne, they were in the vilest bondage that could be: Civil freedom is thought to be so great a good, that it can never be prized enough; Therefore the *Rabbins* have a saying, *That if the Sea were ink, and the world parchment, it would never serve enough to contain the praises of liberty*. The Scripture informeth us, how great an honour it was accounted to be free of *Rome*, but if all this while men are captivated either to personal sinnes, or to sinnes of the nature, they remain in worse bondage, then ever any Gally-slaves were in; The people of *Israel* in their iron furnace and house of bondage did cry and groan for a Redeemer; but this is the unspeakable evil of this soul-bondage, that we delight in it, that we rejoyce in it; all our indeavour and care is, that we may not be set at liberty, and have these chains taken off us. From this explication observe,

That no man hath any liberty or freedom of will to what is good, till Christ by his grace hath made him free. We do not by freedom of will obtain grace, but by grace we obtain freedom of will: So that by the Scripture we have not any true ground for a *liberum arbitrium*, but a *liberatum* in spiritual things; There is no such thing as a free-will, but a freed will in a passive sense, and *tunc est liberum*, when it is *liberatum*, as *Austin*; Then it's actively free, when it is first passively made free, *Rom.* 6. 16. *Being made free from sinne*; He doth not say, you have made your selves free, but *ye are made free* by the grace of Christ. And again, *vers.* 22. *Ye are now made free from sinne*; and *Rom.* 8. 2. *The Law of the Spirit of life in Christ Jesus hath made me free from the Law of sinne and death*: By which expressions is implied, 1. That *all men* till sanctified are in an absolute *vassalage* and *thraldom* to sinne. And, 2. That it is onely the *grace of Christ* that doth *deliver from this bondage*. It is Christ not our own will that maketh us free.

¶ 3

Of the ſeveral Kinds of Freedome *which the Scripture ſpeaketh of.*

TO enter into the depths of this Doctrine, Conſider, What kinds of freedome the Scripture ſpeaketh of, and which is applicable to our purpoſe. The Schooles have vaſt diſputes about liberty and free-will, What it is, whether a compounded faculty or a ſimple one; and whether a faculty, or habit, or act; eſpecially they digladiate about the definition of free-will, what it is; but if any thing ſhall be thought neceſſary to be ſaid in this point, it may be pertinently brought in, when we ſhall anſwer ſuch Objections as the Patrons of nature do uſe to bring in the behalf of Free-will: only it is good to know, that in the Scripture we find a *civil liberty* and a *ſpiritual liberty* ſpoken of, a *civil liberty*; Thus *bond* and *free* are often oppoſed, *Epheſ.*6.8. *Col.*3.11. 1 *Cor.*7.22. But this is not to the Text, nor to our purpoſe; Therefore the Scripture ſpeaketh much of a *ſpiritual freedome*, and that is,

Firſt, In the tranſlating of us out from the dominion of ſinne and Satan, into a gracious ſtate of holineſs; and this is called by Divines, *Libertas gratiæ*, or (as *Auſtin*) *libertas à peccato*. The freedome of grace of which thoſe Texts ſpeak that we mentioned before.

Secondly, There is the *Evangelical and Chriſtian liberty*, whereby we are freed from many things of *the law*, not only the *curſe* of the *moral law* and the *ſpirit of bondage*, which did accompany the legal adminiſtration thereof, but alſo from the *obligation unto*, and *exerciſe* of the *ceremonial*; This *Evangelical liberty* is often commended in the Scripture, as the glorious priviledge of the Chriſtian Church, which the legal Church wanted; of this *legal ſervitude*, and *Evangelical freedome* the Apoſtle, *Gal.*4. doth largely, and moſt divinely treat, This *Chriſtian liberty* alſo from *Jewiſh rites*, The Apoſtle, *Gal.*5.1. exhorteth us *to ſtand faſt in*, as being *purchaſed for us by the death of Chriſt*, as a glorious priviledge; only the Apoſtle *Peter*, 1 Pet.2.16. giveth good advice, *That we turn not our liberty into licentiouſneſs*; It is true, the Apoſtle doth once uſe the word [*free*] abuſively and improperly, *Rom.*6.20. where the ſervants of ſinne are ſaid to be *free from righteouſneſs*, or *to righteouſneſs*, now this is improperly called a freedome; for as the ſervice of God is the trueſt freedome, ſo freedome from holineſs is the greateſt ſlavery. Although *Auſtin* doth from this Text make a diviſion of liberty into two kinds, which he maketh perpetual uſe of, *Libertas à peccato*, and *Libertas à juſtitiâ*; The godly man hath the former liberty, the ſinner hath the latter, but this latter is improperly called liberty.

Laſtly, There is a *ſpiritual freedome* mentioned by the Scripture, *as the ultimate and complete perfection of all*, when the ſoul ſhall be freed not only from the dominion of ſinne, but the preſence of it, all the reliques and remainders of it, and the body ſhall be freed from death, pain, and all corruptibility, *Rom.*8.2. *This is called the glorious liberty of the ſons of God*; and for this every godly man is to groan and mourn, even as the woman in travel to be delivered; This is called by Divines *libertas gloriæ*, and *libertas à miſeriâ*. But we are to ſpeak of the *liberty of grace*; and herein we are not to admire the Free-will of man, but the free grace of God: man hath no free-will to do that which is ſpiritual and holy; Free-will is an Idol which the corrupt heart of man is apt to advance; he is unwilling to be brought out of himſelf, to be beholding to the grace of Chriſt only; therefore *Auſtin* obſerved well, That this truth is to be found out by prayer and ſupplication, ſooner then by diſputation; Did men commune with their own hearts; did they obſerve the *Abyſs* and depth

depth of all evil that is in their corrupt will, how intangled and inſlaved to the creature, they would quickly fall from diſputation to humiliation, and turne arguments into prayers.

¶. 4.

The Names which the Scripture expreſſeth that by, which we call Free-Will.

THe next thing in our method that will be explicating of the Doctrine, is to take notice of, *What names the Scripture uſeth to expreſs this thing by, that we call Free-will*; for free-will is not a Scripture name, but Eccleſiattical, yet the ſence of it is in the Scripture; for θελειν, is often uſed in the Scripture, *to will*, and that in ſuch things wherein freedome is neceſſarily ſuppoſed, *Luk.* 22.9. *Where wilt thou, that we prepare a place?* Joh.9 27. Wherefore *would ye* hear it again, *will* ye alſo be his Diſciple? *Act* 7.28, *wilt* thou kill me alſo, *&c.* and in many other places, hence θελημα is uſed for the free-will of a man, 1 *Cor.*7.37, and indeed it is diſputed, whether to do a thing *voluntariè*, and *liberè*, voluntarily and freely be not all one, and ſo *libertas*, and *voluntas*, only *voluntas* denoteth the power and liberty, the qualification of it in its working. *Janſenius* is moſt confident, that in *Auſtin's* conſtant diſpute with the *Pelagians*, *liberum arbitrium*, is no more then *voluntas*, and that to do a thing freely, *is* no more then to do it voluntarily; this he maintaineth againſt the *Jeſuites*, and withall wonders at a late Writer of their own (whom he nameth not) which writeth, that the word *ſervum arbitrium*, was not heard in the Church of God for fifteen hundred yeares, It is *Bellarmine* that ſaith ſo, but our Divines had detected this falſhood long before *Janſenius*. Howſoever *Auſtin* may uſe the word, yet the Scripture expreſſeth that which we call the will by, θελειν and θελημα. A ſecond word to expreſs liberty is ἐλευθερία, liberty, yet this is not ſo much applied to the liberty of the will, as to the liberty of a man, as here in the Text, *the ſonne ſhall make you free*, your perſons not your wils; but becauſe there is an univerſal bondage in all the powers of the ſoul to ſinne, blindneſs in the mind, contumacy in the will; (for *Quid eſt libertas ſine gratiâ, niſi contumacia.*) What is liberty in the will without grace, but contumacy againſt God, and a wilfull delight in evil wayes, Inordinacy in the affections: therefore the perſon is ſaid to be made free, not but that the will is principally included in this, only the will is not all that is made free, 2 *Cor* 3.17, *where the ſpirit of the Lord is, thereby is liberty*; It's from the Spirit of God we obtain liberty from ſinne, and alſo from ſervile ſlaviſh feares. The Jeſuites would have this liberty nothing to the purpoſe in the controverſie *de libero arbitrio*, for (ſay they) this is a ſpiritual miſtical liberty, *libertas à peccato*, and they are treating of *libertas naturæ*, which they make to conſiſt in an indifferency to good or evil, but by their favour this is a proper liberty, and it is this that the Pelagians did moſt controvert about, and ſtill the proper diſpute between the orthodox and their adverſaries is in this particular, *Whether there be any liberty or freedome in a mans will without grace to ſhake off the dominion of ſinne*, ſo that they keep moſt properly to the ſtate of the queſtion, who are diligent in the opening of the nature of this liberty. Another word which the Scripture uſeth to expreſs this free-will by, is ἑκουσίως, 1 *Pet.*5.2, *Phil.*1.4, and this is very proper and full, when we do a thing not by conſtraint, or by a natural neceſſity, then we do it freely, therein we ſhew our liberty, ſo that liberty doth oppoſe coaction and natural neceſſity; It is im-

poſſible the will ſhould in its immediate elicite acts be compelled, for then it ſhould be *volunta* and *nolunta*, at the ſame time; then *velle* would be *nolle*, which is an high contradiction: Therefore liberty doth neceſſarily oppoſe conſtraint, but ἑκουσίως, doth alſo oppoſe a natural neceſſity (I ſay) a natural neceſſity (for there are other neceſſities that liberty doth conſiſt with, yea and the more neceſſary the more free, as in time is to be ſhewed.) Thus though the ſtone hath an inclination to deſcend downwards, yet becauſe the ſtones motion is from a natural neceſſary principle, therefore it is not free: Beaſts likewiſe though they exceed the inanimate creatures, yet they do not *agere* ἑκουσίως, voluntarily. They do act ſpontaneouſly, but not voluntary, becauſe a natural principle of ſence doth determine them. Ἑκουσίως indeed, *Heb.*10,26, is tranſlated *wilfully*, *If we ſinne wilfully after we have known the truth*; but there it ſignifieth an high degree of the obſtinacy of the will, and a confirmation in evil againſt great light and knowledge; but commonly it ſignifieth doing a thing, ſo as not to be conſtrained to it. Platonical Philoſophers call free-will ἀντιξούσιον, too proud a word to be given to a creature; and therefore the ancient Greek Fathers being many of them *Platoniſts*, did greatly obſcure the glory of grace by receiving *Platonical* words, of which this is one: Indeed they gave to God παντιξούσιον, but yet ἀντιξούσιον, is too much for a creature, which hath a neceſſity of ſubordination to God, and dependency on him. The *Stoicks* they expreſs *free-will* by τὸ ἐφ ἡμῖν, that which is in our own power. The *Ariſtotelians* expreſs it by ἑκουσίως, which is the Scripture expreſſion likewiſe; Though the Scripture and *Ariſtotelians* differ as much as light and darkneſs about the nature of liberty, As the Ancients by following *Platonical Philoſophy*: ſo the *Neotericks* (eſpecially the Jeſuites by following *Ariſtotle*,) have greatly prejudiced the Doctrine of *free grace*, ſetting up *free-will* in the room thereof. There is one expreſſion more, and the Scripture hath it but once, which is the moſt emphatical in deſcribing of this liberty, and that is 1 *Cor.*7.37. *Having power over a mans own will*, ἐξουσίαν ἐπὶ τοῦ ἰδίου θελήματος, for liberty lieth in ſome kinds of ſome dominion to have our own will; hence in liberty we may conceive ſomething *Negative* and ſomething *Poſitive*; *Negative*, and that is not to be *compelled*, not to be *conſtrained*, not to be *inſlaved*: *Poſitive*, and that is to have ſome power and dominion over the *actions* of our *will*, as the Apoſtle inſtanceth in him, who had decreed to keep his *virgin from marriage*, This man is ſaid *to have power over his own will*. By theſe Scripture words we may come to underſtand in a great meaſure, *what liberty* and *freedome* of *will* is.

¶. 5.

Some Obſervations concerning the Promoters of the Doctrine of Free-Will, *how Unpleaſing the contrary Doctrine is to fleſh and blood, with ſome advice about it.*

SEcondly take notice, *That it is the great purpoſe and deſign of ſome to go contrary to the plain intent of the Scripture*; For many in all ages of the Church have (with all their learning and parts) endeavoured to ſet up this Idol of *Free-will*, whereas the great drift of the Scripture is to advance and ſet up the *free grace* and *free gift* of God: The Apoſtles they write to debaſe man and to exalt the *grace* of God; Erronious perſons, they diſpute, and write, to exalt the *will* of man, and to take off from the *grace* of God; What a loud trumpet is *Paul* in his Epiſtles to ſound forth the praiſes of *free grace*, not only

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free grace in *justification*, but *free grace* also in *sanctification*? It's the grace of God that doth not only pardon the *guilt* of sinne, but conquer the *power* of it: Consider then whether it be better, to set up *Dagon* or the *Ark*, the *free-will* of man, or the *free gift* and *grace* of God. Truly it is a very uncomfortable task, to be disputing against that grace, which yet we must wholly rely upon, when we come to die. It is one thing what men write while they are in health, what cobweb-distinctions they please themselves with in their voluminous writings, and another thing when they are in the agonies of death, and are to appear at the tribunal of a righteous God. It was that (which that famous Champion for the grace of God) *Bradwardine* comforted himself with, when he undertook the cause of God against *Pelagians*, *That he could pray for the grace of God, to help him in his undertakings, to be present with him, and to direct him, whereas his adversaries could not do so.* And indeed how can an *Arminian*, or a *Pelagian* with any of those Naturists, cordially pray for the grace of God to assist them, while they write against *grace*, and patronize *free-will*? Let them sacrifice to their own nets, to their own parts and abilities; It's from their will that grace is efficacious. This arrogancy is like that of the *Heathens*, whose saying was, *Ignavis opus est auxilio Dei*, It is only the sluggish that need the help of God: Yea *Tully* argueth the case, *That we are not beholding to God for our vertue*; *therefore* (saith he) *our ancestors have praised the gods for their success and outward advantages, but never for their vertues*; Happily it is awe and reverence that men bear to the Christian Religion, that keepeth them from such blasphemous expressions; yet even in Christian Writers (pleading for the power of nature) instances might be given of proud and swelling expressions.

Thirdly, It is good to observe, *That even in all those whose end avour hath been to advance the free-will of a man to what is truly good, there hath appeared some guiltiness* (as it were) *in them*, therefore they have often changed, (if not their minds yet their words) thus they have removed from the mountaines to the valleys: The *Pelagians* did incrustate their opinions often, and the *Papists* speak sometimes so plausibly, that you would think *Bellarmine* and *Calvin* did imbrace each other. *Pelagius* did at last come to use the word *grace*, yea did *anathematize* such as should not hold the *grace of God requisite to every good act*; by which crafty guiles he did deceive the *Eastern Bishops*, and still in the serpents-skin do the *Jesuites* and *Arminians* appear; They think it the greatest calumny that can be cast upon them, to say, they are against the *grace* of God; hence they use the *word of grace* often, as well as of *free-will*, but all this ariseth from guilt; they do use the word grace *ad frangendam invidiam*, to decline, envy, to insinuate more into the hearts of credulous hearers: so that men sacrilegiously advance the will of man, make man to have the greatest praise in *converting himself*, *in saving himself*; and whereas *Paul* said, *Not I, but the grace of God with me*; They will on the contrary affirme, *Not the grace of God, but I*; yet for all this they would be thought to advance the *grace* of Christ, but that is a true rule of *Austins*, *Gratia non est gratia ullo modo nisi sit gratuita omni modo*; Grace is not grace any way, unless it be *free* and *gratuitous* every way; Therefore the inconstancy, the changes and shifts all such are put to, who plead for this liberty of the will, argue they are not in the Truth, but like thieves do hate the light, and change their garments often, that they may not be discovered; They are afraid of the Scripture, and would more gladly have the controversie ended by *Aristotle*, then by *Paul*; so that this *Pelagian error* hath had *Cain's* curse (as it were) upon it, a trembling, left every place of Scripture it does meet with) should kill it.

Fourthly, *To maintain the slavery of the will to sinne, and to deny any liberty*

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to that which is holy and godly, is a truth ſo unpleaſing to fleſh and blood, doth ſo reproach (as it's thought) *mankind, that it hath alwayes in the Church of God, (by ſome heretical perſons or others) been ſpoken againſt*; It hath been judged very ſcandalous and offenſive, as that which did lay the axe to the root of all Religion and holineſs; But yet experience hath taught us, that none have expreſſed ſo much holineſs in their lives, as thoſe who have had this truth of Chriſts grace incorporated into them; and on the other ſide, the *Pelagian* Doctrine hath left upon mens ſpirits, like leaven, *à cornu & tumorem*, a ſowreneſs and bitterneſs, as alſo a tumor and vaunting confidence in themſelves; So that if the denying of *free-will* and exalting the *grace of God* be ſo prophane an opinion in its *genius* and inclination (as ſome calumniate,) it's a miracle, that from ſuch a poiſoned fountain ſuch ſweet ſtreames ſhould flow, and from ſuch thornes ſo pleaſant grapes ſhould grow. But the reaſon of this offence to fleſh and blood, is the ſelf-love and ſelf-fullneſs that is in every man by nature; ſpiritual pride and ſelf-confidence do reign in all men by nature; hence it is that though they be *naked*, yet they are not *aſhamed* of it, which in *Adam* (while innocent) did come from his *integrity*, but in corrupt man from his *ſenſleſneſs and ſtupidity*. No wonder then if this Doctrine of *grace* be not juſtified cordially, and as it ought to be, but by the *ſonnes of grace, who have felt the power and efficacy of it upon their hearts, who have experimentally found the grace of God freeing their will from all that bondage it was in to ſinne and Satan.*

Fifthly, From this it is, *that a gracious heart is required to ſtudy this point, as well as a learned head. Experience* of *regeneration*, of being made a *new creature*, of the *conflict* between the *fleſh* and the *ſpirit*, will excellently direct in this controverſie. I wonder not to ſee a man, though come out of *Egypt* loaden with *Egyptian* gold, to make a *molten-calf* for a *god* and to worſhip it: men of great learning, and it may be of great external civility (as they ſay of *Pelagius*) if not humbled by the grace of God, and throughly emptied of themſelves, how can they ſtoop and yeeld all up to Chriſt? It was therefore *Auſtin's* wiſh, *That the Pelagians would turne their diſputations into prayers*, for it is the heart as well as the head that is uſefull in this point.. Though all Divinity be practical, and practice is the end of knowledge, yea in Scripture language, *Tantum ſcimus quantum operamur*, we are ſaid to *know* no more then we *do*; yet ſome truths have a more immediate influence into practice then others, whereas ſome opinions do ſtand in the Court (as it were) others enter into the holieſt of holieſt: Now this truth about the *grace of God*, and *free-will* is *practice* (*practice*) as I may ſay, what ſome do of the ultimate dictate of the underſtanding; This truth lieth in the vitals of Religion, and therefore the experience of all the godly is juſtly brought after Scripture-arguments to confirme this great truth; Therefore *humble* your ſelves more, *commune with your own hearts*, be *much in prayer* and *ſelf-emptineſs*, and *you will quickly find the light of this truth ſhining into your hearts*; *Come and taſt, Come and ſee*, what you hear with your eares; pray that God would grant you an experimental knowledge of grace, and then you will quickly confeſs not unto your own *free-will*, but to the *free grace* of God, all praiſe, and glory doth belong.

Sixthly, This truth therefore being ſo contrary to fleſh and blood, *It is by the grace of God that we come to acknowledge the grace of God.* Error in mind is part of our bondage, as well as luſt in our heart; It is therefore by the grace of God that we are delivered from both theſe thraldoms; we have a freed mind from ignorance, and a freed will from concupiſcence; It is the *Spirit* of God that *leadeth us into all truth*, called therefore *the Spirit of truth*, John 14. 17. It is by the grace of God that thoufalleſt not in this errour of advancing free-will;

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It's by the grace of God that thou art no *Pelagian* or *Arminian*; It is this that maketh thee to differ from them; Thy judgment, thy heart would be self-confident herein, did not the Spirit of God teach thee.

Lastly, Consider that the grace of God is necessary to guide us in this point, *Because this Question hath always seemed very difficult.* *Austin* acknowledged it so; Hence he saith, *That when grace is defended, we are thought to destroy free-will, and when a free-will is acknowledged (though in some sense truely) we are thought to deny free-grace.* Indeed the Truth is not so difficult (*viz.*) that we have no spiritual liberty to what is good, or that grace onely maketh the will free; but *how to reconcile this with the natural liberty of the will*, that it shall not be as a stock or stone, that hath seemed to some even insoluble, and therefore they advise to captivate our understandings in this point, as we doe in the Doctrine of the Trinity; however whether soluble or insoluble, the difficulty argueth the necessity of Gods assistance, while we preach, and you hear about it.

¶. 6.

The first Demonstration of the slavery of the Will *is from the Necessity of sinning that every man is plunged into.*

SEveral particulars being premised as introductory to our intended matter, our next work is to shew, *Wherein this servitude & slavery of the will doth consist.* Not that you are to conceive of the will, as some prisoner who is chained up in a dungeon, that hath power to walk and run, only those external impediments do hinder him, which is *Bellarmine's* similitude about the inability of a natural man to supernatural good: So the will hath some inward power and ability to do that which is holy, onely there are lusts, which are *vincentes* and *vincientes*, as *Austin* expresseth, conquering and binding this will, that it cannot actually perform what internally it hath a power to do, here is no such thing, for we must conceive of this habitual depravation and defilement of the will in its state and condition more inward and deeply rooted in it.

First therefore, That the will of man is destitute of any freedome to what is good, appeareth, *In the Necessity of sinning that every man is plunged into, that he cannot but sinne in all that he doth*; That as the Angels and Saints in Heaven have *Beata Necessitas*, a blessed necessity of loving of God, and delighting in him, so that no temptation in the world can draw them off: Thus every man by nature is in an unhappy and wretched necessity of sinning, *Dura Necessitas*, as *Austin* called it. Insomuch that though the Scripture doth represent the things of Heaven in a most glorious manner to affect us, yet we cannot be taken off from our sinne to love that; Hence it is that every man till regenerated is compared to *an evil tree*, and *Tit. 1.* they are said to be *unclean*, and every thing made unclean to them; The person being not accepted, neither can any duties be: This is our sad and miserable condition by nature, But whose heart is throughly affected with it? Thy eating, thy drinking, thy buying and selling, yea thy praying and all other duties, as they come from a man not sanctified by grace are *sinnes* in the eyes of God. Think then to what an infinite aggravation they will arise, and whether thou mayest not truly complain, they are more then the sands upon the Sea-shore; so that as the Toad and Serpent do necessarily vent what is poison, and can never do that which is sweet and wholsom; Thus no man in his natural estate can ever do any thing but be sinning, and so damning of himself all the day long; Onely when we say it is thus naturally necessary to a man to sinne

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in all things he doth, you muſt know, that we do not herein make him abſolutely like a *bruit beaſt*, which is not *capable* either of vice or virtue; for this neceſſity is *voluntarily* brought by man upon himſelf, he did wilfully ſtrip himſelf of all power and ability to do that which is good, and ſo having ſhut out the light from himſelf, he doth neceſſarily remain in the dark, having chaced away the Spirit and preſence of God from his ſoul, which is the life thereof, he becometh ſpiritually dead, and ſo in a neceſſity of ſinning: But it is not thus with *Serpents* and *Toads*; for whether they were at firſt created ſolely, with ſuch a poiſonous nature, or whether upon *Adam's* fall it was inflicted upon thoſe creatures as a curſe, it is plain, that theſe creatures could not with any will or conſent bring themſelves into this eſtate, but man did *voluntarily at firſt*, having no ſeed of evil, or inward propenſity to ſinne tranſgreſs the Commandment, whereupon his ſoul became more ſhamefully naked then his body. This *neceſſity* therefore whereby he is *determined onely to ſinne*, ariſeth from his own *firſt* and *voluntary impiety*; As a man that hath wilfully put out his own eyes muſt blame himſelf for ever if he cannot ſee: If then this bondage be upon thee, that in all things thou ſinneſt, whatſoever thou undertakeſt, evil is preſently over ruling of thee, blame not God, or any providence of his, no nor the Devil neither, for though he doth tempt, yet he doth not neceſſitate to ſinne, but thy own ſelf, for from thy own bowels this deſtruction doth ariſe.

¶. 7.

That a Neceſſary Determination may ariſe ſeveral wayes, ſome whereof are very conſiſtent with Liberty, yea the more neceſſary the more free.

IT is good to obſerve, and it may clear many difficulties in this point, *That a neceſſary determination may ariſe ſeveral wayes, ſome whereof are very conſiſtent with liberty, yea the more neceſſary the more free.* Thus *God* himſelf doth neceſſarily will that which is good, and yet freely alſo: And if you ask, Whence doth it ariſe that God is thus determined to what is good? I anſwer, It is from the *infinite and abſolute perfection of his holineſſe*, whereby he is not, nor cannot be a God that willeth iniquity. *Arminius* indeed maketh it little leſſe than blaſphemy to ſay, God is *liberè bonus*, but that is, becauſe he cannot part with his *Helena*, or *Dalilah* (viz.) *That liberty conſiſts in an indifferency to good and evil*, and in this ſenſe to ſay, God doth ſo freely will good, that he can as freely will evil, would be *blaſphemy*; but to will evil is no part at all of freedome, it is a defect in a mutable creature, as is to be ſhewed. Such a determination to good only was in *Chriſt* alſo from his perfection, and is likewiſe in the *Angels* confirmed, and *Saints* glorified; here is no power to ſinne, yet have they liberty in an eminent degree, though determined to good onely: On the contrary, the Devils and damned men they are neceſſarily determined to that which is evil, they cannot but hate God, they are not able to have one good thought, or one good deſire to all eternity, yet all this is done freely by them; Now as the determination to good did ariſe from perfection, from the ſtrong principles of holineſſe within, ſo in theſe their neceſſary determination to evil doth ariſe from that power of iniquity and ſinne they are delivered up unto: In this neceſſity of ſinning are all natural men (till regenerated) abſolutely plunged into, and that from the dominion which ſinne hath over them; Onely herein they differ from the Devils and damned men, they are in their *termino*, in their journeys end, and ſo are not in a capacity of being ever freed from this neceſſity and thraldome to ſinne:

ſinne: There will never be a converted Devil, or a converted man in hell, their ſtate is unchangeable, and they can never be recovered, but with wicked men in this life, God hath dealt in many plentifull wayes of mercy, ſo that though for the preſent determined only to evil all the day long, though for the preſent under the chains and bonds of ſinne, *Yet the grace of God may deliver them out of this priſon, and ſet them at liberty*, but till this be, they are as the Devils carried out neceſſarily in all hatred unto God, and this determination to *one* is from imperfection.

Laſtly, There is a determination to *one* from principles of Nature without reaſon and judgement, and where ſuch is there cannot be any liberty, for reaſon and judgement is the root of liberty, though it be formally in the will.

By this then you ſee, That this neceſſity of ſinning doth not take away the natural freedome that is in the will, ſo that a man and a beaſt ſhould be both alike. *Luther (De Servo Arbit.)* indeed wiſhed that the word *Neceſſity* might be laid aſide; Neither doth *Bradwardine* like that expreſſion, *Neceſſitas immutabilitatis*, as applied to man, but in the ſenſe all that are Orthodox do agree.

¶. 8.

The ſecond Argument of the Servitude of the Will *is its being carried out unto ſinne voluntarily, and with delight.*

SEcondly, *This neceſſity of ſinning doth not at all take off from the voluntarineſſe and delight therein, but every natural man is carried out ſo voluntarily and readily unto every ſinne ſuggeſting it ſelf, as if there were no neceſſity at all.* Hence man by nature is ſaid *To ſwallow down iniquity like water*, Job 15. 16 Even as the feavoriſh or *Hydropical* man is never ſatiated with water; Therefore the neceſſity of ſinning is never to be oppoſed to his willingneſs and freedom; for though a man hath no freedom to good, yet he hath to evil, *Eoque magis libera, quo magis Ancilla*, the more he is ſubject to ſinne, the more enſlaved to it by his delight therein, the freer he is to act it; We muſt not then imagine ſuch a neceſſity of ſinning in a man, as if that did compel and force a man againſt his inclination and deſire: You muſt not think that it is thus with a man, as if he could ſay, O Lord, my will is ſet againſt ſinne, I utterly abhorre and detect it, but I am neceſſitated to do it; for the will being corrupted, doth with all propenſity and delight rejoyce in the accompliſhing of that which is evil.

¶. 9.

3. *The Bondage of the* Will *is evident by its utter* impotency *to any thing that is Spiritual; And wherein that inability conſiſts.*

THirdly, *This bondage of the Will to ſinne is evidently manifeſted in its utter impotency and inability to any thing that is ſpiritual.* It's like *Samſon*, that hath loſt its ſtrength, *God made man right*, whereby he had an ability to do any thing that was holy, there could not be an inſtance in any duty, though in the higheſt degree, which *Adam* had not a power to do, and now he is ſo greatly

polluted, that there is not the greateſt ſinne poſſibly to be committed by the vileſt of men, but every man hath the ſeed and root thereof within him, for this reaſon man by nature is not onely compared to the *blind* and *deaf*, but alſo to ſuch who are wholly *dead* in ſinne: So that as the dead man hath no power to raiſe himſelf, ſo neither hath a man who is ſpiritually dead in his ſinnes.

That this Truth may greatly humble us, Let us conſider, wherein this abſolute impotency to what is holy, is in every man, for this is a great part of the demonſtration of our ſpiritual bondage to ſinne and Satan. And

Firſt, Such is the thraldom of the *will*, *That a man by nature cannot reſiſt the leaſt temptation to ſinne, much leſſe the greateſt, without the ſpecial grace of God helping at that time.* We matter not thoſe *Pelagian* Doctors who hold a man by his own power may reſiſt leſſe temptations, yea more grievous ones, though not continually; for when our Saviour teacheth us to pray, *That we may not be lead into temptation*, doth not that imply, whatſoever is a temptation, whether it be *ſmall* or *great*, if the Lord leave us thereunto, we preſently are overcome by it. Certainly, if *Adam* while retaining his integrity in a temptation, and that about ſo ſmall a matter comparatively, for want of actual corroborating grace, was overtaken by it: Is it any wonder that we who have no inward ſpiritual principle of holineſs within us, but are filled with all evil and corruption, that we are reeds ſhaken with every wind? The rotten Apple muſt fall at every blaſt: Know then that it is either *ſanctifying* or *reſtraining grace*, that keeps thee from every ſnare of ſinne thou meeteſt with; Thou wouldſt every hour fall into the mire did not that uphold: Theſe *Dalilahs* would make thee ſleep in their laps, and then as *Jael* to *Sicera*, ſo would they do to thee. Herein is our bondage diſcovered.

Secondly, Our thraldome is manifeſted, *In that We are not able of our ſelves to have one good thought, in reference to our eternal ſalvation*; But if any ſerious apprehenſion, if any godly meditation be in thy ſoul, it is the *grace* of God that doth breath it into thee; The wilderneſs of thy heart cannot bring forth ſuch roſes: Thus the Apoſtle, *We are not able of our ſelves* (2 Cor. 3. 5.) *to think any thing as of our ſelves*; Though the Apoſtle ſpeaketh it occaſionally in his miniſterial imployment, yet (it holdeth generally true of every one, of thy ſelf) then thy heart is like a noiſome dung-hill, nothing but unſavoury thoughts doe ariſe from it; but if at any time any good motion, any ſad and ſerious thought ſtirreth within thee, know this cometh from without, it is put into thee, as the cup of gold in *Benjamin*'s ſack; and therefore this muſt greatly debaſe us.

Thirdly, *We are not able of our ſelves to have the leaſt deſire or longing after grace, and a ſtate of holineſſe.* Not only *Pelagianiſm*, but *Semi-pelagianiſm* is a dangerous rock to be avoided: The later made our deſires to *begin*, and then Gods grace to *ſucceed* and *accompliſh*; But there is not ſo much as the leaſt groan, the leaſt deſire can ariſe in thy heart: Oh that God would change me! Oh that I were in the ſtate of thoſe that do truly fear God! And the reaſon is, becauſe the Scripture deſcribeth us by nature to be *dead in ſinne*, and compareth the work of grace to a ſpiritual *reſurrection*: Oh how great is thy bondage which doth ſo farre oppreſs thee, that thou canſt not ſo much as long for any freedom! Oh hopeleſs and wretched man, if left to himſelf!

Fourthly, From this followeth the next demonſtration of our vaſſalage and ſpiritual impotency, *That We cannot pray to God, that he would deliver us out of this miſery.* No natural man can pray, it is the grace of God that doth inable thereunto, he may utter the words of prayer, he may repeat the expreſſions, but (alas) he doth not, he cannot pray, as God requireth, and ſo as he will accept of it. The Apoſtle is clear for this, *Rom.* 8. 26. *The Spirit helpeth our infirmities,*

ſupinitie, for we know not what to pray for as we ought; Is not this unſpeakable miſery, who needeth to pray more then thou, and yet thou canſt not pray? Thou art ſinning, thou art dying, thou art damning, and yet canſt not pray: Is not thy heart like an adamant, if this break thee not?

Fifthly, Such is our impotency and bondage, *That we are not able to affect our ſelves with the fear and terrour of the Law, thereby to be convinced and humbled in our ſelves.* If we cannot do the preparatories for grace, much leſſe grace it ſelf; if we cannot do the leſſe, How ſhall we do the greater? Now one great preparatory work is, To have a divine and powerfull fear in our ſouls, by reaſon of the Law, whereby we are afraid of hell, of the day of Judgement, and cannot have any reſt in our ſpirits, becauſe of this. Now this is wrought by the Spirit of God in a preparatory way, *Rom.* 8. 15. It is called *The Spirit of bondage*; And *Joh.* 14. *The Spirit doth convince the world of ſinne*; So that in and through the preaching of the Law, and diſcovery of ſinne, the Spirit of God doth awaken and terrifie the conſcience of a man, maketh him afraid, that he cannot eat, or drink, or take the delight he uſed to do. It is true, the ſlaviſh ſinfulneſs of this fear the Spirit of God doth not work, but the heart being like a muddied pool, when it is moved, ſuch ſlaviſh fears will ariſe likewiſe; But how farre is every natural man from this, he is ſecure and jolly, bleſſing and applauding himſelf, crying peace, peace, all is at quiet within him, becauſe the ſtrong man doth keep the houſe? It is the voice of the Lord only that can make theſe mountains to quake and melt.

Sixthly, Such is our weakneſs, *That we cannot harden or ſoften our hearts in the leaſt manner, but they remain obdurate and like braſſe and iron.* Thy heart is like a ſtone within thee, and thou art no wayes able to mollifie it; Therefore God maketh it his work, and he graciouſly promiſeth, *I will take away the heart of ſtone* (Ezek. 11. 19.) *and give an heart of fleſh*; As if God had ſaid, I know this work is above you, you are not able to do it: And certainly, if the godly themſelves (becauſe of the remainders of original corruption doe complain of the hardneſſe of their hearts,) cannot mollifie or ſoften them, as they deſire; Is it any wonder if the wicked man be not able to remove the ſtone from him.

Seventhly, *A man cannot by the power of nature believe, no not ſo much as with an hiſtorical faith, till grace prepare the heart therein.* Now faith is the firſt foundation-ſtone, *Heb.* 11. *He that cometh to God muſt believe he is*, and ſo he muſt believe the truth about Chriſt; But we ſee by the Phariſees, who heard Chriſt preach, ſaw the wonderfull miracles he did, yet in ſtead of believing in him did deride and oppoſe him; ſo that all the acts of faith, whether *dogmatical* or ſaving, we are enabled unto only by the grace of God, *Matth.* 13. 11. *To you it is given to know the myſteries of the kingdom of Heaven, but not to them*: Thus *Act.* 18 27. the Diſciples are ſaid *to believe through grace*, faith then is *the gift of God*, not the work of mans *free-will.*) And if he cannot do this, it is plain, he cannot move one foot of himſelf towards Heaven.

Laſtly, Such is our impotency, *That when grace is offered and tendered to us, the will of it ſelf hath no power to conſent to it, or make improvement of it.* It can, and oft doth reſiſt and refuſe grace, but of it ſelf it cannot imbrace it. It is true, *Papiſts* and *Arminians* plead hard for this power of the will, but this is to give more to mans will then to Gods grace, this is to make man to differ himſelf from others.

It might be thought, that the will indeed cannot chuſe Chriſt, or receive him as a Lord, becauſe there is no revelation or manifeſtation of a Chriſt; They are a people happily who ſit in darkneſs, and have no light; and therefore though they may have an inward power to ſee, yet for want of light to actuate the *medium* they cannot; ſo that the defect ariſeth not from the power within, but the

manifeſtation of the object without: And this indeed is greatly to be conſidered, whether an *Infidel* or *Pagan* (for example) doth not believe, becauſe there is no propoſition of the object in the Miniſtry, otherwiſe if he enjoyed that, then he had power over his own to aſſent to it. Now even the *Pelagians* themſelves, and their followers, yea even all that give not grace its full due, yet thus farre they do acknowledge there muſt be a doctrinal revelation by the Spirit of God, of the truths to be acknowledged; and when this light is ſet (as it were) upon the Candleſtick, then a man of his own ſelf is able to ſee; but ſuch is the corruption of man, that not only grace muſt bring in the light, but it muſt alſo give the eye to ſee; So that the work of Gods grace is both *objective* and *ſubjective*, *objective* in revealing the object, and *ſubjective* in preparing and fitting the ſubject; It being the Lord who doth give the *ſeeing eye*, and the *hearing ear*, Prov. 20. 12. Yea the *Arminians* go further, acknowledging that grace doth *irreſiſtibly* work upon the *underſtanding* of a man, for it being a paſſive faculty it cannot withſtand its illumination, but the will that retaineth its *indifferency*, when grace hath done all it will do: This therefore is granted, That without the grace of God enlightning and revealing, we are not able to believe the myſteries of Chriſt Kingdom; but though all this be granted, yet we ſay, *That without further grace (even grace regenerating and ſanctifying the will,) we are not able to cleave to that which is good:* You muſt not then conceive, as if God only offered grace in the Miniſtry, and then the will of man by its own ſelf doth love and delight in it; No, *the heart of ſtone* is firſt to be removed, we are to be *new born*, and made *new creatures*, before we can put forth any ſpiritual life at all; Not that a man is converted without his will, or that he doth not believe or repent, but the grace of God, only God changeth the will, he quickneth it, and enliveneth it ſo, that whereas it was like *Sarah's* dead womb before, now it was made fruitfull. The grace of God doth not compel the will, but change it; As if water which naturally deſcendeth be turned into air, then it doth as naturally aſcend; Indeed this is a phyſical change, but the moral change by grace in the will, is as notable to its operations. To conſent therefore to grace is the work of grace; It is grace that maketh us to will and receive grace: Hence we ſee by experience of thoſe many who enjoy the means of grace, how few do effectually and powerfully improve them: Whence is this difference? Is it becauſe one doth uſe his free-will better then another? Surely this would attribute farre more to free-will, then to Gods grace; for it's the will of man that maketh grace effectual, not grace that maketh the will of man pliable: By this *Peter* ſhould be no more beholding to the grace of God then *Judas*; nor *David* then *Saul*, ſeeing (*ex parte Dei*) all had grace alike, onely one uſed this grace of God by his own power better then another, and thus we ſhall have ſomething that we did not receive, and we ſhall make our ſelves to differ from others; How derogatory and injurious is this to the grace of God?

¶. 10.

¶. 10.

That man naturally loves his Thraldome to Sinne, and contradicts the Means of Deliverance from it, is a great Aggravation of the Bondage and Servitude of the Will.

SEcondly, The miſerable bondage of the will to ſinne, is the more to be aggravated, *In that it loveth this thraldome, delights to be in this drudgery, even as the Swine doth in its mire; yea it doth vehemently oppoſe and contradict all the means of deliverance from it.* *Auſtin* complained, *Velle meum inimicus captivum tenebat*; Our will is kept captive; So that if the grace of God come to ſet us free, we love our bondage better then liberty; we had rather be in our priſon with chains upon us, then abide in Gods palace: So that this vaſſalage of the will to ſinne, is not like a bodily one, which is troubleſome and very grievous to thoſe that are detained therein, as we ſee it was to the *Iſraelites* groaning under the yoke, but naturally we delight in this ſlavery, and look upon that freedom which grace would procure for us, as the greateſt miſery, and this maketh us unſpeakably miſerable, according to that known Rule, *Quid miſerius miſero, non miſerante ſeipſum.* What is more miſerable then that wretched man, who doth not, who cannot pity himſelf? You muſt not therefore conceive of the will of man thus captivated to ſin, as if it were againſt its inclination, as if of it ſelf it did endeavour to caſt off this yoke, as it is with ſome people, who being over-powred, are forced to ſubmit, but yet they wait for, and long for an opportunity to ſet themſelves at liberty: No, but the will doth delight and rejoyce in this ſervitude: A man doth willingly give his ears to be boared by his luſts, reſolving never to go from this Maſter, unleſs grace change him, and make him a new creature all over.

¶. 11.

The Bondage of the Will *is ſeen in its Concupiſcential Affection to ſome Creature or other, never being able to lift its ſelfe up to God.*

THis want of freedom to any thing that is good, is ſeen, *In the concupiſcential affection to ſome creature or other, never being able to lift it ſelf up to God:* And certainly, if you ask, Wherein doth the bondage of the will to ſin conſiſt? We may in the general ſay, in its creature-affection, ſo that the will, which while entire and ſound did love God as the chiefeſt good, and all creatures in reference, and with ſubordination to him, is now ſo debaſed that it creepeth upon the ground, and is not able at all to love any thing but it ſelf and the creature; So that now every one taketh up that requeſt *Pſal. 4. Who will ſhew us any good?* Any temporal good, they deſire the Devils offer; So that if he would ſhew them the glory of the world, and beſtow it on them, they would preſently fall down and worſhip: Oh the unhappy and miſerable change that ſinne hath now made upon the will! being in abſolute ſubjection to every thing that he was made lord over; God put all things under his feet, and now all things have put man under their feet: It's the love of the world, and the things of the world, that is the *Iron chain* about the *will*, as that about *Nebuchadnezzar's* ſtump of the Tree;

ſo

ſo that it can never lift it ſelf up to what is Heaven: This maketh the will like that woman, who was bowed down with her infirmity, and could not look up, till Chriſt healed her, and made her ſtraight: This maketh the neceſſity of a ſpiritual reſurrection, that ſo we may ſet our affections upon things above. This love of the world, and the things thereof, is the Summe of all thoſe particular wayes, whereby we are thus wretchedly enſlaved; Therefore grace when it cometh doth looſen theſe bonds, and make us free, by working in us a contrary love, and a contrary ſweetneſs and delight; So that now all the world, with the dainties thereof, are but as ſo many huſks in compariſon of that manna he now feedeth upon; And as he that ſtedfaſtly beholds the Sunne for a while, his eyes are ſo dazeled, that he cannot for a ſeaſon behold any thing elſe: Thus when grace hath ſo ſanctified and affected the will, that it findeth no greater ſweetneſs and delight then in holy things, this preſently maketh him throw away all thoſe bonds that were upon him.

¶. 12.

Herein is the Bondage of the Will ſeen, That when it doth indeavour to overcome any ſinne, it is by falling into another.

FOurthly, Herein is the bondage of the will ſeen alſo, *That when it doth endeavour to overcome any ſinne, it is by falling into another.* So that the Argument uſually brought to prove, that the will hath ſome freedome to what is good doth indeed more *confirm* the ſervitude of it to ſinne; For it is often objected, *That if the Will be thus in abſolute bondage to ſinne, How cometh it about that even Heathens have by their own ſtrength reformed their lives, and have abounded in juſtice, fortitude and chaſtity even to admiration?* Is not that inſtance of *Polemon* famous, who though a drunkard, yet coming to hear *Xenocrates* his Lecture about temperance, was ſo immediately perſwaded thereby, that he preſently forſook that beaſtly ſinne? In this Argument *Julian* the *Pelagian* did often triumph; But *Auſtin's* anſwer was good, and juſtifiable by Scripture, That when they left one ſinne, they fell into another, they did cure one luſt by another luſt, a carnal one by a ſpiritual one; for when they did abſtain from ſuch ſinnes, it was not in reference to *God*, and from *faith* in Chriſt, but it was either from *vain-glory*, or to be ſure a *ſinfull confidence*, and reſting upon themſelves; and therefore even the *Stoicks*, who pretended the higheſt, *viz. That we were to do virtuous actions for virtues ſake*, yet they came too ſhort of the right mark; for virtue is not to be loved *ultimately for virtues ſake*, but that thereby we might draw nearer to God, and be made happy in enjoying of him; Therefore the *Stoicks* opinion did teach a man nothing but ſelf-confidence and ſelf fulneſs, which ſinnes are *forbidden* by the Word of God, as well as *Epicurean* and groſſe ſinnes: Oh then the unſpeakable bondage of the will to ſinne! That as the bird in a net, the more ſhe ſtriveth to get out, the more ſhe intangleth her ſelf: Thus it is with the natural man, the more he ſtriveth of himſelf to come out of this mire, the faſter he ſticketh in: Thou then who art a natural man, though ſuch a ſinne and ſuch a ſinne left, yet ſee if when the Devil was caſt out, a worſe did not come in the room thereof; See if it be not with thee, as in that repreſentation to the Prophet, *Thou haſt broken a woodden yoke, and an iron one is made in ſtead thereof*; Thou haſt cured a carnal ſinne by a ſpiritual one; For you muſt know, That not onely grace doth expell ſinne, but ſometimes one luſt may expel another, as the Phariſees ſpiritual pride, and ſelf-righteouſneſs did make them abhorre the Publicans ſinnes; ſo that even then the natural man cannot but ſinne, while he is caſting

off

off ſinne. Therefore though unregenerate perſons may do that which is materially good, and for the ſubſtance of the act, yet they can never do that which is formally ſo; or as *Auſtin* expreſſed it of old, we muſt diſtinguiſh between the *Officium*, the Duty it ſelf, and *Finis*, the end of the Duty: Now the end of all till regenerated, can never be right or pure, it never aſcends high enough even to God himſelf, becauſe they want faith; So that though *Ariſtides* was *juſt*, yet he was not *the Scriptures juſt man, that liveth by faith*; None of the renowned Heathens were chaſte by *faith*, charitable by *faith*, temperate by *faith*, and therefore their glorious actions were only ſplendid, gliſtering ſinnes, they had a pompous appearance, but were indeed real vices, which were ſo farre from profiting them as to eternal happineſs, that they were an hinderance to them, for hereby they truſted in themſelves; The *Epicurean* he ſaid, It is good for me *frui carne*, To enjoy the body; The *Stoick* he ſaid, It was good for me *frui mente*; But *David* he ſaid, *It was good for him to draw nigh to God.*

¶. 13.

The more Means of Grace to free us, the more our Slavery appears.

Fifthly, Herein is our miſerable bondage to ſinne manifeſted, *That the more we have the means of grace to ſet us at liberty, the more doth our ſlavery diſcover it ſelf: So that whatſoever good and holy thing we meet with, it draweth out our corruption the more.* This the Apoſtle complaineth of, as part of that captivity he groaned under, *Rom.* 7. That the Law which was for good, wrought in him all manner of evil: Thus the Goſpel, yea Chriſt preached, is the occaſion of more wickedneſs and impiety in unregenerate men, then otherwiſe they would be guilty of; And if this be ſo, though our heads were fountains of water, yet we could not weep enough for the guilt and wretchedneſs we are in by this means, for our *remedies* make our *diſeaſes* greater, light increaſeth our darkneſs, life cauſeth death; Inſomuch that did not God work by his own power mightily in the uſe of theſe means, they might be no longer the means of grace, but of anger and judgement, and the preaching of the Goſpel, becauſe of the ſad effects which it hath through the wilfull indiſpoſition of many who hear it, might be as much trouble to us, as the preſence of the Ark was to the *Philiſtims*: Therefore the clearer light, the more powerfull means of ſalvation a people do enjoy, the more is the impiety and wickedneſs of ſuch (whom grace doth not convert) daily increaſed; inſomuch that the Goſpel ſhining upon ſuch men, is like the Sunne ſhining upon a noiſome dunghill, which maketh it the more loathſome; How then can there be free-will in a man to good, when if left to himſelf all helps are an hindrance to him, and all remedies are more deſtructive? Hence the Scripture calleth it, *making of the heart fat*, Iſa. 6. an alluſion to beaſts, which are prepared to deſtruction by their beſt paſtures.

¶. 14.

The Neceſſity of a Redeemer demonſtrates our thraldome to ſinne.

Laſtly, That the will is inthralled irrecoverably unto ſinne, appeareth, *In the neceſſity of Grace, and of Chriſt as a Redeemer, if we were not in bondage, what need we have a Redeemer?* Let not then the common expreſſion in the Schools

Schooles be *liberum arbitrium*, but *liberatum*, which is a phraſe we ſeldome meet with in them; It is good to know the full latitude of that glorious title of our Saviour, (*viz.*) a *Redeemer*; he is ſo called, *not only*, becauſe he redeemeth us from the *curſe of the law*, and the guilt of ſinne, but alſo becauſe we were under the *power and dominion of ſinne and Satan*, daily fulfilling the works of the fleſh; ſo that his death was not only to *obtain remiſſion of ſinnes, but to make us a peculiar people zealous of good works*, Tit.1.14. And hence alſo he is ſaid, *to offer himſelf a ſacrifice, that he might preſent to God, a Church without ſpot or wrinckle*, Eph.5.27, which will be compleatly perfected in heaven. To ſet up free-will then, is to pull down our Redeemer, as much as we give to that, we deny to Chriſt, we make him but a half-Saviour, and an half-Redeemer, while we maintain, that we ſet our ſelves at liberty from the power of Satan: Oh then let the name of a *Redeemer* for ever make thee bluſh and aſhamed to ſpeak of a *free-will*.

¶. 15.

An Examination of the Deſcriptions and Definitions of Freedome *or* Liberty *of* Will *which many give it; Shewing, that none of them are any wayes competent to the* Will *unſanctified.*

WE proceed therefore to make a further diſcovery of the bondage of the will to ſinne, and that it hath no liberty, no power or ability to do any thing that is truly godly; *If we take notice of all thoſe wayes, wherein learned men do place liberty or freedome of will, we ſhall find evidently, that none of theſe deſcriptions, or definitions are any wayes competent to the will, while it is unſanctified*; For,

Firſt, if that opinion be received, (which *Bellarmine* and others follow) *That liberty is radically in the underſtanding, though formally in the will, (that is) the reaſon of the wils liberty is from the underſtanding, which doth propound ſeveral objects, and thereupon the will is indeterminate, whereas in beaſts their appetite is plainly limited, becauſe they want reaſon*; as it is *arbitrium*, ſo (they ſay) it is in *intellectu*, as *liberum* ſo in *voluntate*. Now (I ſay) let this be received (for I do not diſpute the truth of it) then we muſt ſay, *The will hath no liberty to what is good, becauſe it faileth in the root*; The ſtreame cannot runne, when the ſpring is dried up; for if we take the underſtanding in reſpect of ſpiritual, and heavenly things, ſo it is altogether *darkened* and *blinded*; Therefore there is the grace of illumination required that it may know and believe the things of God, without which men love and delight in darkneſs rather then light: The things of God are ſaid to be *fooliſhneſs* to a natural man; ſo that all the while a man hath no more then nature in him, he is like thoſe birds that can ſee in the night, but are blind in the day; They have quick and ſharp apprehenſions in worldly and earthly matters, but are altogether ſtupid and ſenſleſs in regard of heavenly; How then can the will be free, when the mind is altogether dark; for God in converſion, when he will ſet the will and affections at liberty from ſinne, begins firſt in the underſtanding, light in the mind is firſt created, there are holy thoughts and ſpiritual convictions wrought in the ſoul, and by this light the other parts of the ſoul they come to be ſanctified; now then if there be not ſo much as this antecedaneous work upon the mind, the will is as yet very farre from the Kingdom of heaven? Wonder not then if ye ſee unregenerate men walking and ſtumbling in the dark; that you ſee them ſo captivated unto every luſt; you may as ſoon remove a mountain out of its place,

place, as take them off from their iniquities; For how can it be otherwise while the will hath *no guid* to lead it, none to informe it concerning the evil and danger of those wayes it is going in? If there be no light in the mind, there is no liberty in the will; so that hereby both horse and rider are (as it were) thrown into the sea.

Secondly, If to be that liberty doth consist *in an active indifferency to good or evil, then the Will is not free, because the former part of this description (upon Scripture-grounds) can no wayes be accommodated to the Will.* This description is generally received and applauded by *Arminians* and *Jesuites* as the best, (though *Gibieuf* saith it is the worst) making the very *formal nature of liberty to consist herein*, that when all requisites to an action are supposed, yet the will *can do, or not do*; and this they extend even to *spiritual objects*, to that great work of conversion, affirming, when grace doth assist and help all it can; (so that *Ex parte Dei*, all things are ready that do concurre to our conversion;) yet the will, because it is free, retaineth an *active indifferency*, either to accept of this grace offered, or to reject it. This description we do *no wayes acknowledge*, as that which depriveth *God, Christ, and the glorified Saints from liberty*; and besides, liberty being perfection, and so in the most perfect manner in the most perfect subjects, this doth debase it making a defect part of this perfection: It is wholly absurd to make a power to sinne part of liberty: Indeed this was a concomitant of *Adam's* liberty, but *not because liberty*, but because his will was *mutable* and *changeable*, so that if he had been corroborated and confirmed in grace, he had not put forth any such experience of his liberty: well though we cannot assent to it, yet let it be supposed to be true; The Scripture is very clear and pregnant, That a man hath no such indifferent power in him to good or evil; Indeed to evil, that he is carried out unto with all delight, he can of himself kill himself, but he cannot of himself give life to himself: But as for the other part, to be able to love what is good, to believe and to turn himself unto God, this is above his power, for the order of nature and of grace differ as much, as the order of sense and reason; so that as the sensitive faculty cannot put forth acts of reason, (the eie cannot discourse and reason,) so neither can the rational faculties put forth the acts of grace, which come from a divine nature, and that which is borne from above; All these places which describe man in a spiritual sense to be *blind in mind, deaf in eares, and hardned in understanding*, yea which say, he is *dead in sinne*; and therefore the work of conversion is compared to *regeneration*, and to a *resurrection*; all these do plainly declare, that the will hath *no activity at all as to the first beginnings of grace*. It is true indeed, there are commands *to repent, to be converted*, yea we are bid to *choose life and death*, but there are none of these duties commanded, which in other places are not made the gracious gifts of God; so that to repent, to be converted, they are promised by God as the workings of his grace, whereby they are both duties and gifts; Although the *Arminian* thinketh that impossible: They are duties because we are the people who do believe and do repent, and are commanded thereunto; They are also gifts because it is the grace of God alone that doth enable thereunto: when therefore you read of such commands, you must not think, that they imply our power and ability, for then grace would be wholly excluded, seeing these Texts speak absolutely, as if a good work were wholly done by our own power; whereas the *Arminian* and *Papist* will not wholly exclude grace, and so these Texts would prove more then they contend for; But such commands are still imposed upon us by God, to shew what doth belong to him; what he may justly expect from us; for seeing he created man with full power and ability to keep these commands, if man wilfully cast himself into an utter impotency, God hath

not thereby loſt the *right* of commanding, though we have the *power* of obeying.

Beſides by theſe Commands, as we are to know our duty, ſo thereby alſo we are provoked to be deeply humbled under our great inability, ſeeing our ſelves treaſuring up wrath every day, and preparing more torments for our ſelves, unleſſe the grace of God doth deliver us; Yea by theſe commands God doth work grace, they are practical and operative means, whereby he doth communicate life unto us.

And laſtly, Therefore God doth uſe Commands, Becauſe this way is ſuitable to man, who is a rational Agent; For although the work of grace is more than meerly *ſwaſive*, it is *efficacious* and *really changing the heart*, ſo that the Spirit of God doth farre more in converting of a ſinner, then the Devil doth in tempting to ſinne; yet God dealeth ſuitably to the nature of a man; We are not like ſtocks and ſtones, to whom it is ridiculous to preach, there being not in them a paſſive capacity of receiving the worke of grace; Hence it is that the Word is preached, Miracles are wrought, powerfull Arguments are uſed to draw off the heart; So that grace doth worke *Ethicophyſically* (as ſome expreſſe it,) Commands then and Threatnings are uſed, becauſe grace is wrought in us after a rational manner, in an attempered manner to our conſtitution; The underſtanding being firſt wrought upon, that ſo the will and affections may more readily give up themſelves.

Thirdly, *If liberty be the ſame with voluntarineſs and no more, (as many learned men do contend, making* voluntas *and* liberum arbitrium *all one, as that which is oppoſed to coaction and natural neceſſity*; yea if we adde *Aureolus* his opinion to this, that *libertas* was nothing but *complacentia*, *liberty* is the complacency and delight of the will in its object) *then in this ſenſe, (if rightly underſtood,) a man hath no freedom to what is holy.* It is true indeed, the learned do ſhew, that grace in converting doth not deſtroy the liberty of the will, (*viz.* the natural liberty) no more then the will it ſelf; Grace doth not compel the will, or put an inherent natural neceſſity upon it; for if there could be coaction, then *velle* would be *volle*, which is a contradiction; and if a natural neceſſity could be impoſed upon it, it would not be *appetitus rationalis*, a rational appetite; ſo that though grace in converting of man doth inſuperably, and invincibly change the will, making it of unwilling willing, ſo that there is a neceſſity (not natural,) but of immutability and unchangeableneſs; The will doth moſt certainly give it ſelf up to the grace of God molliſying and faſhioning of it for that purpoſe: This Iron (as it were) is put into the fire, and then it is made pliable to receive any form or impreſſion, yet the eſſential liberty is not deſtroyed; For the Queſtion about *Free-will* is not *An ſit?* but *Quid poſſit?* And herein lieth the difficult knot in this whole point about grace and the will of man, *How to aſſert the irreſiſtible* (as many call it, but others reject that expreſſion, though the ſenſe of thoſe who uſe it, is very ſound and ſignificant enough) *work of grace, inſuperably determining the will to that which is good, and yet to be free from coaction or ſuch a neceſſity as is deſtructive to liberty?* The *Quomodo*. How theſe two are to be reconciled, is that which in all ages hath exerciſed the moſt learned and judicious; inſomuch that ſome have adviſed to reſt in it by faith, as in a myſtery above our underſtanding, even as we doe in many other Doctrines to be believed by us; But I am not to aſcend this mountain at this time; This is enough for our purpoſe, to ſhew, *That if liberty be ſaid to conſiſt in willing a thing freely from coaction and neceſſity, even in this reſpect, we have not thus farre liberty to good, becauſe it is God that worketh in us to will.* Indeed when we doe will, we are not compelled by the Grace of God, onely we cannot will till the Grace of God enable us thereto; *It is*

not

not of him that willeth, but of God that sheweth mercy. Neither are wee born of the will of man, but of God. It is grace then onely that maketh us to will the good things tendered to us, though the will in eliciting of this *is not compelled, but doth it freely*, yea grace giveth this freedome to it, so that grace doth not destroy, but give liberty: And therefore *Austin* of old urged, That they denied *Liberum arbitrium*, who would not have it *Liberatum*. They cannot hold free-will in a true sense, that doe not hold free and efficacious grace, which giveth the will all the strength it hath to what is good: Thus liberty, if it be the same with willingness, we have it not of our selves, till the grace of God bestow it upon us.

Fourthly, *If liberty consist in having dominion and power over our actions, then also the will cannot be said to be free, as to doe holy things.* For although the will, when it doth will, is the subordinate cause under God of its own action, and as a cause, so also may be said to have dominion over it, yet because the actual willing of what is good, doth not arise or exist by the strength of the will, but by the grace of God, therefore it is that (in respect of good things) the will cannot be said to have the dominion over them. This Definition of liberty (*viz.*) [to have a dominion over our own actions,] is by *Jansenius* asserted to be the true and proper meaning of *Augustine*, that his judgement is, then the will is said to be *free*, when it hath *dominion* and *power* over what it doth; and if so, no wonder then the will be so often said to be captivated and enslaved, that it hath no freedom to what is holy: For what power can the will have over holy actions, when it is corrupted and defiled, that no holy thought, or holy motion is under the power of it. It was *Ambrose* his complaint of old, That *Cor nostrum non est in nostrâ potestate*; Our heart is not in our power, but sinnefull and evil workings of soul rise up in us, which we are no wayes able to extinguish.

Fifthly, If liberty be (as *Anselme* of old defined it, to which some *Neotericks* doe adhere, viz) *Facultas servandi rectitudinem, propter rectitudinem ipsam, That it is a power to observe that which is right, for righteousnesse sake*, then this doth evidently proclaime, That man hath no *Free-will*, for to observe that which is holy and righteous for holinesse sake, which must needs argue a man regenerated and borne again; And indeed liberty in this sense is nothing but the Image of God repaired in a man, and so is no more then to be like God himself; And now that every man by nature hath lost this Image of God, is so plain, that the experience of every man concerning his distance from God may fully confirme it. If to this be added *Aquinas* his Description, That it is, *Vis electiva mediorum servato ordine ad finem*, A power to chuse means with a due order and respect to the end (yet still freedome in the will to what is good cannot be found) For as (saith he) *The understanding which is an apprehensive faculty, hath its simple and bare apprehension of a thing* (viz. *of the first principles*) And then it hath another act, which is to Reason and Discourse, and that is properly of Conclusions to be deduced from those principles; So what principles are in respect of conclusions to the Understanding, the same the end is, in respect of the means to the will; And therefore as the understanding doth necessarily erre, when it doth not discourse suitably to the first principles; So the will, which is the appetitive part of a man, must necessarily sinne, when it doth not chuse means with a due order to the end: *Now God being the chief end of all our actions, how impossible is it for the will corrupted as it is, to will riches, health, learning, or any creature in reference to God as the end.*

Lastly, If liberty consist (as *Gibieuf* would have it) in an *amplitude of spirit and independency upon the creature, so that it is above every created object with an eminent magnanimity of spirit adhering to God alone, and resting in him as the chiefest good*, then it is plain also, That by nature the will of man is utterly impotent to this thing, for the love of the creature is so predominant that we live and doe all things in reference to that; So that whereas grace maketh us to doe all things of God, and through God, and to God; Now the creature doth so reigne in our hearts, that we move only in all the workings of our soul to it. *Aristotle* observeth, That some "are slaves by nature, and such have no reason of their owne to guide "them, that doe *Sentire rationem magis quàm habere*, Feele Reason rather "then make use of it: And if we speak in a spiritual sense, we are all thus born slaves and vassals, not being able to put forth the actings of true and right reason, but do follow the lusts of our own soul, and are taken captive by the Devil at his will.

Thus we have at large discovered the bonds and chaines of sinne our wils are fastened in; Oh that in the reading of this, God would breathe into the souls of such wretched sinners, strong desires and ardent groans to be redeemed from this thraldome! Shall the ungodly say, (*Psal.* 2.) concerning Christ, *Let us break his bonds*, when yet they are bonds of love, which are for our eternal happinesse? And wilt not thou rather cry out, concerning these bonds, and these yokes, which are for thy eternal damnation, *Let us break them and rend them asunder?* Doth not the senselesnesse and frowardity of men, while they bear these things too sadly evidence the state of thraldom we are in to sinne?

CHAP.

Chap. V.

Of the Pollution of the Affections.

Sect. I.

This Text opened.

Col. 3. 2.

Set your Affections upon things above, not on things on the earth.

The exceeding great pollution of the Will by original sinne being largely discovered, both in the acts of it, as also in its habite. We now proceed to the *Affections which are seated in the sensitive appetite of a man*; For as sense is a kind of imperfect understanding, so the affections are a kind of an imperfect will, and the defilement of these is so palpably and experimentally discerned, that Heathens have complained of God the Author of Nature, for implanting such things in us, which are for the most part the cause of all our ruine and calamity.

Now it is not my intent to declare the depravation of every affection in a man, for that would make the work to swell too big, but I shall speak in the general of them, insisting in particulars, as occasion offereth.

The Scripture doth not speak of the several parts of the soul, according to that Philosophical division, as is generally received; and therefore that which Philosophers call πάθη *affections*, or *passions*, as distinguished from the *understanding and will*, that is most commonly called the *heart* and the *soul*; Thus love, fear, hope and anger are attributed to the heart of a man. It is true, the word πάθος, is used in the New Testament three times, where the word *Affection* is not barely intended, but an horrible depravation of it, even to unnatural uncleanness, as *Rom.* 1. 26. *God gave them up to vile affections*, and how unnatural they were is immediately subjoyned, *Col.* 3. 5. The Apostle there reckoning up several sinnes to be mortified, *fornication, uncleanness*, addeth πάθος, which some understand the same kind of uncleanness the Apostle mentioneth to the *Romans*, *Sodomy*, or that *unnatural pollution*, a sinne that they say *Socrates* was guilty of, though so admired for his wisdome and morality; Hence those that have given themselves up to this dreadfull pollution are called *Pathici* from πάθος, we render it *inordinate affection* in the general; and therefore some do understand πάθος here for those sinnes which arise from the irascible appetite, and so take the word, though generally spoken in an ill sense; Even as the *Stoicks* held all passions and affections to be sinne; and the affections which are placed in the concupiscible appetite the Apostle meaneth (say they) by the next expression ἐπιθυμίας, *evil concupiscence*,

ſcence; If this be ſo (as *Grotius* expounds it) then we have here the Apoſtle ſpeaking of affections according to philoſophical notions, but I will not determine any thing in the matter.

The laſt place is, 1 *Theſſ.* 4. 5. where the Apoſtle ſhewing, *God hath called us to holineſſe*, he addeth ἐν πάθει ἐπιθυμίας, *not in the luſt, or affection of concupiſcence*; Here it ſeemeth to be taken ſtrictly for thoſe luſtfull affections, which flow from the ſinfull concupiſcence in a man; But if the Scripture doth uſe the word differently to Philoſophers, to be ſure the thing it ſelf is acknowledged, as appeareth by my Text, where we have a Command directing of us about the *Object* we are to place them upon, and that is ſet down, Firſt, Affirmatively, and then Negatively. The Directive Duty is in that expreſſion, μὴ φρονεῖτε, *Set not your affections*, we render it in the margin, or *mind*; ſo that the Greek word doth ſignifie the acts of the *mind*, but not them onely, it comprehendeth alſo the *affectionate part* of a man; It includeth the mind and affections alſo, becauſe commonly the intenſe actings of the mind excite and ſtirre up proportionably the intenſe actions of the affections: Therefore it's ſometimes tranſlated ſavouring, *Matth.* 16. 23. So *Rom.* 8. the φρόνημα σαρκὸς, doth not onely comprehend the mind, but chiefly the affectionate workings of the fleſh againſt the Spirit of God.

We ſhall treat of it, as relating to the affections, therefore we have the *Object* preſcribed them, they are to be upon *things above*, heavenly things. This implieth naturally they are placed *other where* then they ſhould be, upon earthy and fading objects. The Serpents ſeed (and ſo we are all by nature) cannot but lick up the duſt of the earth, and live upon that; So that there is (for more emphaſis) added the Negative alſo, *Not on things on the earth*; By theſe ſome mean the humane and ſuperſtitious Ordinances that the Apoſtle mentioned before, for theſe were not of the Fathers heavenly planting; and indeed it is true, the more a man is made ſpiritual, and hath had the experience of that wonderfull reſurrection of his ſoul from the ſtate of ſinne, in which it was dead, the more doth he nauſeate and reject all ſuperſtition and humane wayes of devotion, rejoycing in the purity and ſimplicity of Chriſts Inſtitutions, as thoſe alone by which he can obtain any ſpiritual proficiency. But the Context ſeemeth to extend this Object further to all ſinfull objects, yea and to lawfull objects, that we are not in an immoderate and inordinate manner to ſet our hearts runne out upon them.

So then we have in the Text a moſt divine Injunction impoſed on us, *To ſet our affections upon things above*; always to put in practice that Exhortation, *Surſum corda*, but ſuch is the horrible corruption of theſe affections by nature, that they can no more aſcend up to them, then a worm can flie upwards like a Lark; Therefore the Apoſtle ſuppoſeth, that ere this be done, there muſt be the foundation laid of a ſpiritual Reſurrection, *If ye be riſen with Chriſt, ſeek thoſe things that be above*; Our ſpiritual Regeneration and Reſurrection is both a *cauſe* of our heavenly affections, and alſo it is a *motive* and *obligation*, it being contrary to the nature of ſuch things that aſcend upwards, that they ſhould deſcend downwards: How can fire fall like a ſtone to the center? From the Text then we may obſerve,

That ſuch is the corruption of the affections of man by nature, that till the grace of regeneration come, they are placed only on earthly objects, and cannot move towards heavenly.

SECT.

SECT. II.

Of the Nature of the Affections.

BEfore we come to anatomize their evil and ſinfulneſs, let us take notice a little of *The Nature of theſe Affections.* And

Firſt, You muſt know that in man (beſides his *underſtanding and will*, which are either the ſame with the rational ſoul, or powers ſeated in it) there is alſo a *ſenſitive appetite* placed in the body, from whence ariſe thoſe motions of the ſoul, which we call *affections* and paſſions, ſuch as *anger, love, joy, fear* and *ſorrow, &c.* It is true indeed, many learned men place affections in the will alſo, they ſay, The *will* hath theſe affections of joy and ſorrow, and ſo Angels alſo have, onely (they ſay) theſe are ſpiritual and incorporeal, and this muſt neceſſarily be acknowledged; But then in men (beſides thoſe affections in the will) there are alſo *material ones ſeated in the ſenſitive appetite*; for man being compounded of ſoul and body, hereupon it is, that as in his *rational part*, he doth agree with *Angels*, ſo in his *ſenſitive part* with the *brutes*; Therefore in man there are *three principles* of actions that are internal, his *Underſtanding, Will* and *Affections*, theſe later are implanted in us only to be ſervants and helps, but through our corruption they are become tyrants and uſurpers over the more noble powers of the ſoul; ſo that man is not now as reaſon, much leſſe as grace, but as affections do predominate. The Scripture (you heard) calleth theſe affections by the name of the heart, though ſometime that comprehendeth the mind and will alſo. The common Greek word is πάθη, which is rendered *paſſions*, and they are ſo called, becauſe of the effect of them, for when put forth, they make a corporeal tranſmutation and change in a man: Some make this difference between ἠθη (a word that *Quintilian* ſaith, there is no proper Latine expreſſion for, *Vide Veſſ. de inſtitut. Orat.*) and πάθη, ἤθη, they make paſſions to be, when in a mild and moderate motion of the ſoul without any violence or exceſs, and πάθη, when they are turbulent and troubleſome, but ἤθος doth rather ſignifie the manners of men, then their affections. Theſe paſſions have ſeveral names, ſometimes they are called *perturbations*, but that is moſt properly, when they have caſt off the dominion of reaſon; Sometimes the *motions* and *commotions* of the ſoul; ſometimes *paſſions*, which expreſſion is diſliked by ſome; That which ſeemeth to be moſt proper and full, is to call them *affections*, becauſe the ſoul of a man is affected in the exerciſe of them; So that by theſe we mean no more, then *that whereby a man about good or evil is carried out with ſome affection and commotion of his ſoul*, onely you muſt know, that when we call them paſſions, it is not to be underſtood *formally*, but *cauſally*; In their nature they are not paſſions, but motions and actings of the ſoul, onely they cauſe a paſſion and ſuffering by ſome alteration in the body.

Secondly, *Theſe affections in the ſoul are of a various nature, yet by Philoſophers they are reduced into two heads, according to the ſubject they are ſeated* (viz.) The *appetite concupiſcible*, and the *appetite iraſcible*; not that this is a two-fold diſtinct appetite, onely the ſame appetite is diſtinguiſhed according to its *diverſity of objects*; The *appetite concupiſcible*, doth contain thoſe affections that relate to good or evil abſolutely conſidered; For if it be *good* that is propounded, then there is firſt the affection of *love*, if this good be *not enjoyed*, then there is the affection of *deſire*; if it be *obtained* and enjoyed, then it is the affection of *joy*; if it be *evil* that is preſented, then there is the affection of *hatred*, whereby we diſlaſt it, and hereupon we flie from it; This is called *Fuga*, or abomination; but if *we cannot* eſcape it, then there is the affection of *ſorrow*; Thus there

are

are ſix affections in the concupiſcible part; The object of the *iraſcible appetite* is good, as difficult or evil, as hardly to be avoided; good, if it be poſſible to be obtained, then there followeth the affection of *hope*, if it be not poſſible, then of *deſpair*, and as for the evil, that is difficultly overcome, if we can maſter it, then there ariſeth the affection of *boldneſs* or *confidence*, if we cannot, then of *fear*; if the evil preſſe us hard, that we cannot obtain what we would have, then ariſeth the affection of *anger*; Thus there are five affections in the iraſcible appetite, ſo that in all there are eleven paſſions, although from theſe come many other affections of the ſoul, that we may call *mixt ones*, as *Errour*, *Zeal*, *Pity*, &c. in which many and ſeveral affections are ingredient: If then there be ſo great a number of theſe in man, and they all corrupted, yea predominating over a man, what ſea is more troubled and toſſed up and down with ſtorms and tempeſts, then the heart of a man? What a miſerable wretched creature is man, who hath every one of theſe paſſions tyrannizing over him, if God leave thee to an inordinate love of any thing? What unſpeakable bondage doth it put thee into, if to exceſſive anger? What torments and vexations doth it work, making thy ſoul like an hell for the preſent, if to exceſſive fear and ſorrow? Will not theſe be like rottenneſſe in thy bones immediately? In how many particulars may thy condemnation ariſe? Thy *love* may damn thee, thy *fear* may damn thee, thy *anger* may damn thee, or any other affection, which yet do continually work in thy ſoul.

SECT. III.

How the Affections are treated of ſeverally by the Philoſopher, the Phyſitian, the Oratour, and the Divine.

THirdly, Theſe affections may be treated of in ſeveral reſpects, but what is moſt advantagious to the ſoul, is to handle them, as a Divine, enlightned and directed by the Word of God.

1. The *Natural Philoſopher* he is to treat of them, while he writeth *De animâ*, of the ſoul; and certainly the nature of them is as neceſſary to be known as any other part of men: Hence it is ſaid, *Ariſtotle* did write a book of theſe natural affections, (but it is loſt,) The Philoſopher he diſcourſeth of them, but as to their natural being, not at all regarding the holy mortifying of them; and therefore a man may be an excellent Philoſopher, but yet a ſlave to his corrupt affections.

2. The *Phyſitian* he alſo treateth of the affections; *Galen* wrote a Book concerning the curing of them, but he alſo conſiders them onely as they make for, or againſt the health of the body, they attend not to the ſouls hurt, how much the ſalvation of that is indamaged thereby, onely they treat of them as they are hurtfull in the body; *Eraſiſtratus* diſcovered the inordinate love of a great man by his pulſe; *Amnon* did pine and conſume away by his inordinate affection to *Tamar*; Therefore the Phyſitian he conſiders them no further then how they may be cured, that the health of the body may be preſerved; And indeed this is alſo a good Argument in Divinity, to urge, that you muſt take heed of the ſinnes of the paſſions, for they torment the body, indiſpoſe the body, they kill they body, *Worldly ſorrow worketh death*, ſo doth worldly anger and worldly fear; But of this hereafter.

3. The *Rhetorician* and *Oratour* he alſo writeth of the affections, as *Ariſtotle* in his *Rhetoricks*; Now the Oratour he diſcourſes of them no further, than as they may be ſtirred up or compoſed by Rhetorical ſpeeches, how to put his Auditors

ditors into love, anger, fear and grief, as he pleaſeth; for it is a ſpecial part in Oratory to bow the affections; This was repreſented in *Orpheus* harp, which is ſaid to make beaſts follow him, yea very trees and ſtones, that is, Oratory doth civilize and perſwade the moſt rude and ſavage. Now although thoſe who write of the method of preaching, do much commend this gift in a Miniſter of the Goſpel to be able to ſtirre up, and quicken the affectionate part, yet the grace of God is required to go along herein; For it is eaſie for a *Tully* or *Demoſthenes* to ſtirre up the affections of their Auditors, when they declaimed about ſuch civil and temporal matters, that they ſaw themſelves deeply concerned in; The very principles of nature did inſtigate them to this; but we preach of ſupernatural things, and the matters we preſs are diſtaſtfull and contrary to fleſh and bloud, therefore no wonder if men hear without affection, and go away without any raiſed affection at all.

4. There is the *Moral Philoſopher*, and he looketh upon it as his moſt proper work to handle the affections; For what hath moral virtue to do, but to moderate the affections, that we do not over-love, or over-fear; This is the proper work of the Moral Philoſopher, but neither is this handling of them high enough for a Divine; The curing and ordering of them, which Moraliſts do preſcribe, is but to drive out one ſinne with another, ſo that their virtues were but vices, if you regard the principles and ends of their actions; Therefore

In the laſt place, The *Divine* or *Miniſter of God*, he is to preach of them, and he only can do it ſatisfactorily having Gods Word to direct him, for by that we find they are out of all order, by that we find they are to be mortified, by that we find only the Spirit of Chriſt, not the power of nature is able to ſubdue them; The true knowledge therefore about the pollution of them, will greatly conduce to our humiliation and ſanctification.

SECT. IV.

The Natural Pollution of the Affections *is manifeſt in the Dominion and Tyranny they have over the Underſtanding and Will.*

¶. 1.

SOmething being already premiſed about the nature of the Affections, we ſhall in the next place conſider the horrible and general depravation of them, and that originally.

Firſt, *The great pollution of them is evidently and palpably manifeſted in the dominion and tyranny they have over the underſtanding and will, which are the ſupeviour magiſtrates (as it were) in the ſoul.* Thus the Sunne and Starres in the ſouls orbs are obſcured and obnubilated by the miſty vapours and fogs which ariſe from this dung-hill: A man doth now for the moſt part reaſon, believe and will according to his affections and paſſions; *Ariſtotle* obſerved this, That *Prout quiſque affectus eſt ita judicat*, As every man is affected, ſo he judgeth; They are ſinfull affections which make the erroneous and heretical judgements that are, they are ſinfull affections, which make the raſh, corrupt and uncharitable judgements that are: Thus the vanity may be obſerved in the ſoul, which *Solomon* took notice of to be ſometimes in the world, *Princes go on foot, and ſervants ride on horſback*; God did at firſt implant affections in us for great uſefulneſs and ſerviceableneſs, that thereby we might be more inflamed and quickned up in the ſer-

vice of God; They were appointed to be hand-maidens to the rational powers of the ſoul, but now they are become *Hagars* to this *Sarah*, yea they are become like *Antichriſt*, for they lift themſelves up above all that is called God in the ſoul. The underſtanding and conſcience is made to us, as God appointed *Moſes* to *Pharaoh*, it is ordained as a god to us; but theſe paſſions will be exalted above it, and ſo man is led, not by reaſon, not by conſcience, but by affections; This is the very reaſon, why either in matters of faith towards God, or in matters of tranſactions with men, our judgements are ſeldome purely and ſincerely carried out to the truth, but ſome affection or other doth turn the balance in all things; Therefore as *Abraham* was to go out of his own Countrey, and ſo to worſhip God in a right manner: Thus if we would ever have a ſound faith, a right judgement, we muſt come out of all affections that may prepoſſeſs us; What a wofull aggravation of our ſinfull miſery is this, that our affections ſhould come thus boldly and ſet themſelves in the throne of the ſoul, that they ſhould bid us judge, and we judge, that they ſhould bid us believe, and we believe? So that we moſt juſtly in a ſpiritual ſenſe complain, as the Jews in a temporal one, *Servants have ruled over us*; Is not this a more troubleſome judgement then that of the *Ægyptians*, when *Frogs* came croaking into their very chambers, or when *vermine* and *lice* aſſaulted them every where? But who is there by nature, that though he be toſſed up and down by theſe ſtorms and tempeſts and ready to ſink into hell, yet doth not lie faſt aſleep, not thinking he is ready to periſh?

¶. 2.

2. *In regard of the firſt Motions and Riſings of them.*

SEcondly, The ſinfulneſs of theſe paſſions is ſeen, *In regard of the firſt motions and riſings of them*; whereas God made them at firſt to ſerve the more noble parts of the ſoul, and to ſtirre at their command; Now upon every temptation preſented, they flie about us as ſo many Hornets, and we cannot keep them down; *Adam* being made in integrity, as he had a command over all the beaſts of the field, and birds of the air, ſo alſo much more over his affections and paſſions, which were the bruitiſh part in him; He was, as the Poets feign of their *Æolus* who had all the winds in a bladder, and ſo could make them blow when he pleaſed and no longer: Thus *Adam* could love, deſire, as he pleaſed; Theſe did not move in him, till he commanded: But now wo and again, wo to us who are brought into ſuch vaſſalage, that we are indeed *Servi ſervorum*, ſlaves to ſlaves; Now our love riſeth whether we will or no; now our fear, our anger breaketh into the ſoul, and it cannot reſiſt it: Now that which *Ariſtotle* ſaid of anger, is true of the other paſſions, that they are like an *unnurtured dog*, which runneth and faſtens upon an object before his maſter ſetteth him on; or like an over-haſty *ſervant* that runneth upon his errand, before he doth underſtand it: This then is greatly to be bewailed, that our affections riſe firſt in us, they move before our underſtanding moveth; Theſe ſwarms flie out before the *King-Bee* leadeth them the way; That expreſſion concerning Chriſt, where it is ſaid, *He was troubled*, is noted to be in the *active ſenſe*, in the original ἐτάραξεν ἑαυτὸν, *John* 11. 33. *He troubled or moved himſelf*; for it was not with the holy humane nature of Chriſt, as it is with ours, he being without ſinne, had the Sovereign power over every affection that was in him, he loved and grieved, as he pleaſed, they were under the free exerciſe of his will, but we are ſold under theſe affections, they bind us and lead us whether we would not: Oh what an unſpeakable glorious

glorious priviledge are we deprived of; What an admirable honour is it to have a command and power over our own ſelves, our own affections? Doth not *Solomon* ſay, *Prov.* 16. 32. *He that ruleth his ſpirit, is better then he that winneth a City*; He is more then the mighty ones of the world that can maſter his affections? How many that have conquered others in the world, have yet themſelves been conquered by their inordinate affections? The very Heathens did give teſtimony to this, that it was *Melius imperare ſibi, quam alii*, to have command over himſelf, then over all the world. *Luther* that great Reformer, who removed the Maſs, Indulgences, and many other foul abominations out of the Church, yet could not ſometimes remove ſinfull paſſions, eſpecially anger from his own breaſt, which made *Melanthon* of a more moderate ſpirit, ſpeak in an *Extemporary* verſe to him, when he was once in a great paſſion,

Vince Animos iraſque tuas qui cætera vincis.

This Pope in *Luther's* belly (as he would call it) was more difficultly overcome then the Pope of *Rome*.

¶. 3.

3. *In reſpect of their Progreſs and Degrees.*

THirdly, As theſe affections are not in ſubjection to the noble power of the ſoul in reſpect of their *riſe*, ſo neither in reſpect of their *Progreſs or Degrees*; but they grow hotter and more vehement, ſometimes even like *Nebuchadnezzar's* furnace, and we cannot repreſs them, ſo that in all things wherein they put forth themſelves, there is an *exceſſe*, we *over-love*, we *over-fear*, we are *over-angry*; Indeed the having of affections is not a ſinne, no nor the workings of them, but the immoderate exceſs of them. It was a great Diſpute between the *Stoicks* and the *Peripateticks* about theſe paſſions; The *Stoicks* ſaid, They were to be wholly eradicated, they were not to be moderated, but to be extirpated, therefore they preſſed their wiſe and good men to an ἀπαθεια, to be *without affection*, which yet the Apoſtle reckoneth amongſt the notorious ſinnes; And we know Chriſt himſelf wept; Theſe held all affections to be ſinnes; The *Peripatetisks* held the exceſs onely to be a ſinne, when they did go beyond the bounds of Reaſon; but ſome learned men think there was but a meer *Logomachy* between thoſe two great Sects, that they did agree in the ſame thing, onely quarrelled about words; Howſoever all agree in this, That when the affections do overflow the banks, when they ſwell higher than they ought to do, then ſinne lieth at the door: But who can command theſe winds and waves to be ſtill? Do not theſe paſſions like armed men prevail over us, that as it is with paralitical bodies, the members do continually ſhake and trepidate, becauſe of ſome corporeal infirmity that they cannot keep them in uniform and equal motions? Thus it is with us in regard of theſe commotions of the ſoul, as they begin not at the command, ſo neither do they ſtop at the guidance of reaſon, but from a natural, they turn into a preternatural and feavouriſh heat immediately.

¶. 4.

Theſe Affections are not ſubject to the more noble guiding parts of the Soul, in reſpect of the Continuance or Duration of them.

FOurthly, *Theſe affections are not ſubject to the more noble guiding parts of the ſoul, in reſpect of the continuance or duration of them.* We are commanded *not to let the Sunne go down upon our wrath*, and this holdeth true alſo in any other affection when immoderate, we are not to let it continue burning, leſt at laſt it conſume; The Church indeed doth often complain of the continuance of Gods anger, *Will the Lord be angry for ever? and will he ſhew mercy no more?* But Gods anger, though never ſo continuing, though laſting to eternity it ſelf, yet it is *juſt and holy*, but we have a time prefixed to our affections, hitherto, and thus farre they muſt go and no further. Thus you ſee how unſpeakable our thraldome is by reaſon of pollution in our affections, that we can neither command them in the riſe, degree or duration of them; we have power over the *members of our body*, we bid them move, and they move; we command them to ceaſe from motion, and they ceaſe; but now when we ſpeak to theſe affections to lie ſtill and be quiet, it is as ridiculous, as when *Xerxes* threatned the Sea to come no higher, or commanded Mount *Athos* to remove.

SECT. V.

They are wholly diſplaced from their right Objects.

THirdly, The great ſinfulneſs of the affections is ſeen, *In that they are wholly diſplaced from their right Objects.* The objects for which they were made, and on which they were to ſettle, is *God himſelf*, and all *other things in reference to him*; our love God onely challengeth in that command, *Thou ſhalt love the Lord with all thy heart and ſoul*, &c. Our *hatred* that is properly to be againſt ſin, becauſe it diſhonours God; our *ſorrow* it is principally to be becauſe of our offences to him; ſo that there is not any affection we have, but it doth either *primarily or ſecondarily relate to God*, but who can bewail the great deſolation that is now falleh upon us; Every affection is now taken off its proper center; In ſtead of loving of *God*, we love the *world*, we love our *pleaſures* rather then *God*; In ſtead of *hating of ſinne* we hate *God*, and cannot abide his pure and holy Law and Nature: Thus we fear not whom we ought to fear, *viz.* God, *That can deſtroy both ſoul and body in hell*; and what we ought not to fear, there we are afraid, as the frowns and diſpleaſure of men, when we are to do our duties; Our *ſorrow* likewiſe is not that alſo corrupted, How melting and grieved are we in any *temporal loſs*, in any *worldly evil*, but then for the loſs of God and his favour by our iniquities, there our bowels never move within us. Thus our affections out of all order to their proper objects, ought to be groaned under, more than if all our bones were out of joynt, for that is only a bodily evil, hindring a natural motion, this is a ſpiritual one, depriving us of our enjoyment of God. This particular pollution it is, that the Text doth immediately drive at, when it commands us, *To ſet our affections above*, it plainly ſheweth, where they are naturally, *viz. upon things of the earth*; and therefore as it was Chriſts divine power that made the *woman bowed down with her infirmity for ſo many years to be ſtrait*; Thus it muſt alſo be the mighty and gracious power of God to raiſe up theſe affections that are crawling on the ground to heavenly things; Poſſeſs then thy ſoul throughly with this great evil, that thou haſt not one affection within thee that can go to its proper object, but when ſome thing moveth it from God to the vain and fading creatures; If theſe affections be the *pedes animæ*, the feet of the ſoul, then with *Aſa*, thou haſt a ſad diſeaſe in thy feet, and if thy whole body elſe were clean, theſe feet would need a daily purifying. SECT.

SECT. VI.

The ſinfulneſs of the Affections *is diſcovered in reſpect of the* End *and* Uſe *for which God ingraffed them in our Natures.*

FOurthly, Their ſinfulneſs is diſcovered in reſpect of the *object* about which, *So alſo in reſpect of the end and uſe for which God firſt ingraffed them into our Natures*; They were given at firſt to be like the *wheels* to the *Chariots*, like *wings* to the bird; To facilitate and make eaſie our approaches to God, the ſoul had theſe, to be like *Elijah's fiery chariot to mount to Heaven*, and therefore we ſee, where the affections of men are vehement and hot, they conquer all difficulties, that *Adam* might in body and ſoul draw nigh to God, that God might be glorified in both, therefore had he theſe bodily affections; And we ſee *David*, though reſtored to this holy Image but in part, yet he could ſay, *His ſoul and his fleſh did rejoyce in the Lord, his fleſh deſired God*, as well as his *ſoul*, that is, his affections were exceedingly moved after God, as *Pſal.* 84. 2. *For the ſoul being the form of the body, whatſoever that doth intenſly deſire by way of a ſympathy or ſubordination there is a proportionable effect wrought in the inferiour ſenſitive part.* As *Aaron's* oyl poured on his head, did deſcend to his skirts; Thus by way of redundancy, what the ſuperiour part of the ſoul is affected with, the inferiour alſo doth receive, and by this means the work of grace in the ſuperiour part is more confirmed and ſtrengthned, and the heat below doth encreaſe the heat above: Thus you ſee that theſe affections had by their primitive nature a great ſerviceableneſſe to promote the glory of God, to prepare and raiſe up men to that duty: But now theſe affections are the great *impediments and clogs to the ſoul*, that if at any time it would ſoar up to Heaven, if light within doth inſtigate to draw nigh to God; Theſe affections do immediately contradict and interpoſe, and the reaſon is, becauſe they are ingaged to contrary objects, ſo that when we would love *God*; love to the *world*, that preſently ſtoppeth and hinders it; when we ſhould delight and rejoyce in holy things, worldly and earthly delights they do immediately like the ſtring to the birds feet, pull down to the ground again; Hence it is that you many times ſee men have great light in their minds, great convictions upon their conſciences, they know they live in ſinfull wayes, they know they do what they ought not to do, yea they will ſometimes complain and grieve bitterly, becauſe they are thus captivated to thoſe luſts which they are convinced will damn them at laſt, but what is the *ſnare* that holdeth them ſo faſt? What are the *chains* upon them, that bind them thus hand and foot, even their ſinfull and inordinate *affections*, their carnal *love*, their carnal *delight* keepeth conſcience priſoner, and will not let it do its duty? Oh that we could humble our ſelves under this, that what was *wine* is now become poiſon, that what we had to further us to Heaven, doth hurry us to hell, that our affections ſhould carry us to ſinne that were for God, that they ſhould drive us to hell, which were to further us to Heaven! Oh think of this, conſider it and bewail it! Many things loſe their uſe, and they only become unprofitable, they do not hurt by that degeneration, as *ſalt* when it hath loſt its ſeaſoning; but now theſe affections are not onely unprofitable, they will not help to what is good, but are *pernicious* and *damnable*; we that were of our ſelves falling into hell, they *thruſt* us, and *move* us headlong to it, ſo that they ſeem to be in us, what the Devils were in the herd of Swine; Theſe are the *wild horſes* that tare thy ſoul in ſo many pieces; Thus our gold is become droſs.

SECT.

SECT. VII.

When the Affections are ſet upon inferiour objects that are lawfull, yet they are greatly corrupted in their Motion *and* Tendency *thereunto.*

IN the next place, *If the inferiour objects they are placed upon, be lawfull and allowable, yet they are greatly corrupted in their motion, and tendency thereunto*; For they are carried out *exceſſively* and *immoderately*; They do unlawfully move to lawful things: As man ſtands corrupted by nature, his affections are defiled two wayes in reſpect of the *objects*; For ſometimes they are carried out to thoſe things that are abſolutely prohibited, that are no more to be *imbraced* then abſolute poiſon is to be eaten, ſuch are the *pleaſures of ſinne*, and *the luſts of the fleſh*; when the affections doth entertain theſe, they imbrace preſent deſtruction; here is no moderation or ſtint allowed in theſe, but there is an abſolute prohibition to give theſe any entertainment, yet poor wretched and corrupt man is hurried to theſe things, and drinketh down iniquity as a thirſty man water; ſo that it can never enough be bewailed to ſee what a grievous change ſinne hath made in the affections, that they are now moſt propenſe and inclining to thoſe things which are to be moſt abhorred by them; even as the corrupt appetite in ſome perſons, delighteth to feed on traſh and moſt offenſive matter to a ſound ſtomack. But

In the ſecond place, there are other *objects* which the Scripture doth allow us to let our affections runne out about, and theſe are not evil in themſelves, no more then to have affections is a ſinne: *love* in it ſelf is not a ſinne, neither is *love* of *husband*, *health*, and ſuch comforts, but when we *go beyond our bounds, When theſe are loved more then God, or the love to them doth hinder and dead the heart to holy things, then doth love become ſinfull and damnable*: Now ſuch is the original depravation of all the affections, *That they cannot in a moderate and well-regulated way, With ſubordination to God move to any lawful object, but they do exceedingly tranſgreſs*, and that many wayes. For

1. Whereas they ſhould be carried out to theſe lawful things *only with reference to God, as the cheifeſt end, to love them, to deſire them, no otherwiſe then thereby to be brought nearer to the end*; we are apt to make them the end, to ſtay there, to make a full ſtop at a *Colon* or *Comma*; Even as the children of *Reuben*, who deſired to take up their reſt in a country on this ſide *Canaan*, becauſe it was a *fruitfull place, and fit for cattel*: Thus we who ſhould let our affections ſtirre to theſe things only as a way to heaven, or meanes to bring us nearer to God; *We center in them*, deſiring them for their own ſakes; It is a rule, That the deſire of the end, is a rule to the deſire of meanes; we deſire drink to ſatisfie thirſt, we deſire garments to cloath us, and we deſire no more then is commenſurate to ſuch an end; and indeed thus it ought to be with us in our affections to all things upon the earth, not to be affected with wealth, health, learning, or any advantage any otherwiſe, then to be more enabled *to do God ſervice, and thereby to enjoy him*; but as the dark night cannot be diſpelled till the Sunne doth ariſe, ſo neither can the regulating and ordering of the affections (with ſubordination to God in lawful things) ever be accompliſhed till ſanctifying grace doth interpoſe.

2. *We are apt in the affecting of theſe things to find more ſweetneſs and delight in a ſenſible manner, then when our heart is turned unto God.* The objects of ſence do more affect us ſenſibly, then Chriſt laid hold on by faith, and the Apoſtle *John* ſuppoſeth ſuch a proneneſs in us, when he ſaith, *He that loveth*

not

not his brother whom he hath ſeen, how ſhall he love God whom he hath not ſeen? 1 Joh. 4. 20, Hence it is that the Schooles have a diſtinction, about the love of God *appretiative* and *intentive*; The former is, when in our judgement we do more highly eſteem of God, then *all* the things of the world, and therefore are ready to part with all (even life it ſelf) to pleaſe him: But the other, they make to be a ſenſible paſſionate moving of the ſenſitive part, which is (they ſay) very variable, according to the complexion and conſtitution of the body; and therefore ſuch do adviſe, That believers ſhould not be diſcouraged, if they cannot find ſuch ſenſible affections of love to God, as they do to their freinds, or ſuch ſenſible ſorrow about ſinne, as they do about the loſs of a dear freind; and this diſtinction may be received (in ſome ſence,) yet there are learned men that do greatly diſlike it, and do poſitively affirm, That *appretiatively* and *intentively*, both *intellectually*, and *affectionately*, we are to love God and to delight in him: Certainly we find *David* acknowledging, *That God had put more joy and gladneſs in his heart, then they had, whoſe wine and oil encreaſed*, Pſal. 4. And when God doth require us, to *love him with all our heart, mind, and ſtrength*, there is both the intellectual, and ſenſitive part of a man underſtood. No doubt but *Adam* in the ſtate of integrity would have found his very affectionate part carried out to God, preemiently to all creatures, ſeeing the affections were implanted only as Handmaids to wait on thoſe noble parts of the ſoul; yea *David* (you heard) profeſſing that his *fleſh*, as well as his *ſoul did long for the living God*: Beſides, ſeeing the ſoul is the forme of a man, there by becometh ſuch a natural and eſſential union between the ſoul and body, that what the ſpiritual part doth ſtrongly and ardently cloſe with, the ſenſitive part by its eſſential ſubordination, doth find a proportionable intenſitiveneſs in the affections threof, even the waters from the hils do overflow the valleys, though therefore the ſenſible part of a man be not abſolutely ſubject to his will: (hence thoſe who have deſired ſenſible ſweetneſs, or melting teares in a bodily manner could not enjoy them, though they would give a world for them) yet this we may conclude of, *That whenſoever thy want of ſenſitive affections doth ariſe from the want of powerfull impreſſions upon thy ſpiritual part, and therefore thou canſt not find ſuch joy, or ſorrow, becauſe the mind and will are not powerfully quickned by grace, this is always a ſinne*; if thy mind were more enlightned, thy will more ſanctified, thy affections would be more enflamed.

3. (Not to enlarge in this more) The affections are ſinful when carried out even to lawful things, *Becauſe thereby is retarded or ſtopt the current of them after heavenly things*: We ſee the Apoſtle, 1 *Cor.* 7, admirably preſcribing a diet to our affections, *Thoſe that marry muſt be as if they married not*; *Thoſe that Weep as if they wept not*, and ſo thoſe that *rejoyce as if they rejoyced not*: Thus whatſoever affections we are allowed to have, they muſt not in the leaſt manner diſtract or dull the motions of our ſoules to heavenly things, but ſuch is our corruption, that our affections though to lawful things put quite out, or (at leaſt) exceedingly hinder our affections to heavenly things.

SECT.

SECT. VIII.

Our Affections are corrupted, in reſpect of the Contrariety and Oppoſition of them one to another.

AGain, *Our affections are greatly corrupted, in reſpect of the contrariety and oppoſition of them one to another:* They hinder one anothers operation; ſo that the *iraſcible part* was given us to make effectual the *concupiſcible part*, now this kingdome is divided againſt it ſelf, our fear doth put out our joy; we do not take that quiet delight which might be in having any temporal good, becauſe we are ſo moleſted with feares leſt we ſhould looſe it; How often are we diſtracted *Inter ſpem & metum*, between hope and fear? Thus theſe affections, that by their primitive inſtitution were all of one accord, they all mutually aſſiſted one another, now they are become like contrary winds; hope driveth one way, fear another; love one way, anger another; ſo that by this meanes every man is miſerably tormented within himſelf: There is an *heartquake* as well as an *earthquake*, and as this later is produced by winds got into the bowels of the earth which cannot find any vent; Thus it is with theſe paſſions of man, they are all pent up (as it were) cloſe in his heart, one is ready violently to break out one way, another, another way; ſo that no ſea is more toſſed up and down when contrary *Euroclydons* fall upon it, then the heart of man, while moved with different paſſions: It's the contrariety of thy paſſions maketh all thy diſcontents, and all the turmoiles that are in thy ſoul; thy love that haleth thee one way, thy anger draggeth another way; Thus thou art like one that is to be torn in peices by wild horſes, one draweth one limb aſunder, another teareth another part aſunder; ſo that thy ſoul is become like the Levites wife's body, that was cut into ſo many peices. *Adam* in reſpect of his affectionate part, was like the upper region where there is no moleſtation, or confuſion; but now that part in us is like the middle region, where tempeſts and ſtormes, thundring and lightning are daily produced.

SECT. IX.

The Pollution of the Affections in reſpect of the Conflict between the natural Conſcience and Them.

AGain, The great and notorious pollution of the affections doth appear, *In that fight and conflict, which is between the natural conſcience and them*, ſo that no ſooner doth the reaſon and affections of men begin to work in them, but preſently there is a civil warre begun in a man, his *mind* that inclineth one way, and his *affections* they carry another way: The very Heathens acknowledged this, as *Ariſtotle* in his incontinent perſon, and the Poet in his *Medea*, *Video meliora, probeq; deteriora ſequor*; yea there are ſome interpreters, *Socinians* and *Papiſts*, and *Arminians*, to whom alſo *Amyraldus* in this particular adjoyneth himſelf, though diſalowing their other opinions, that would have the Apoſtles complaint which he maketh *Rom* 7, to be nothing more then the contrariety of the mind and affections in an unregenerate man, eſpecially when the mind is legally convinced, and that hath ſome powerfull influence upon it, and among other reaſons, he giveth this, that it would be very injurious to regenerating grace, as if that could or did carry a man no further, then *Ariſtotle's* incontinent perſon was, wheras indeed convinced of better things, but had no power

power to follow them: But there is a two-fold conflict and combate to be acknowledged; The first a *natural one*, betwen conscience and affections; The other a *spiritual one*, and that is *not* between these several powers in the soul, but between the *regenerate part in every particular, and the unregenerate*, so that there is not only spiritual light against corrupt affections, but affections sanctified against unsanctified ones, they have love against love, fear against fear, hope against hope; This opposition in the regenerate man is universal, whereas this natural conflict is seated only in some particular parts of the soul: The Apostle *Rom.* 7. doth speak of this spiritual fight in himself as regenerate, as appeareth, because he saith, *In the inward man he delighted in the Law of God*, which no unregenerate man can do; and although the Apostles and some other eminent and godly men, may attain to farre higher degrees of grace then others, yet it may not be thought, that there is any godly man living or did live that doth not more or less find this combate of flesh and spirit in him: Certainly, if it should be so in any man, we might say that in that man original sinne was quite subdued, the flux of blood was wholly dried up in them, but that is the prerogative of heaven. But our work is to consider the sad difference that is now brought upon all men by original corruption, between the *rational* and *affective part*, our very constitution is in discord, there is no more agreement then between fire and water; Even as in the *Romane* Governement, there was commonly perpetual opposition between the *Senatus*, and the *Plebs*, The Senate and the common People, they were very difficultly ever reconciled: Thus in man, his intellectual and sensitive part they are carried out to contrary objects, one inviting to one way, another to another: Indeed even the *rational* part is in the Scripture sence become *flesh*, that is wholly corrupt and mindeth only sinful things, yet this corruption doth not put out those natural dictates and practical maxims which conscience hath, against which the affections of men do naturally so rebell: It is true, that there are some who have so hardned themselves in evil, by a voluntary obstinateness, and are made such bruits in their lusts, that they have none of this conflict at all, they are hurried on with all delight to sinne, and have not so much as the least regreet within themselves, but this is acquired partly by the just judgement of God upon mans wilful impiety, being from him delivered up to such a senslesnes, otherwise there is in all such a fundamental contrariety between the superior and inferior part of his soul, that there is no rest within: It is true, the *Papists* and so the *Socinians* they affirm his repugnancy to have been in *Adam* in the state of integrity, yea a *Remonstrant* attributeth it blasphemously to Christ himself, but seeing *that God made man right*, this rectitude is to be understood universal, and that could not be without an admirable harmony and agreement between the spiritual and sensitive part in a man: There are some also who place the hurt that we have by original sinne in this affectionate part only, as if the mind and the will they did escape in *Adams* fall, and no sinne infected them, only the sensitive part becomes all over poisoned, but the contrary to this hath already been demonstrated; yet we grant that in the affectionate part is the Serpents brood, there are the Cockatrices eggs, that is the womb wherein many sinnes even all the bodily ones are conceived, and brought forth.

SECT. X.

The Sinfulneſs of theſe Affections is ſeen in the great Diſtractions they fill us with, when we are to ſet upon any holy Duties.

FUrther, *The ſinfulneſſe of theſe affections is ſeen in the great diſtractions they fill us with when we are to ſet upon any holy Duty.* What is the reaſon we do not make God the delight of our ſoul? Why is not our converſation in Heaven? Why do we not pray without diſtraction, hear without diſtraction? Is it not becauſe theſe affections hurry the ſoul otherwayes? In Heaven, when we ſhall enjoy God face to face, and the affections be fully ſanctified, then the heart will not for one moment to all eternity be taken off from God; but now becauſe our affections are not ſpiritualized, neither are we fully conquerours over them; Hence they preſſe down continually the creature; for where a mans affections are, there is his heart, there is his treaſure; The godly they do exceedingly groan under this exerciſe of diſtractions in holy duties: Oh how it grieveth them, that their hearts are not united, they cannot *hoc agere*, they cannot be with God alone, but ſome thoughts or importunate ſuggeſtions do moleſt them like ſo many croaking frogs, many flies fall upon their Sacrifix; Now whence is all this? Our unmortified affections are the cauſe of this, if they were more ſpiritual and heavenly, there would be more union and accord in holy duties.

SECT. XI.

Their Deformity and Contrariety to the Rule and exemplary Patterne.

IN the next place, Herein doth their depravation appear, *Becauſe they are ſo full of deformity and contrariety to their rule and exemplary pattern which is in God himſelf*, for we are to love *as God loveth*, to be angry as *God is angry*. It is diſputed by the learned, Whether affections be properly in God? Now it muſt be, As affections do denote any paſſions, or imperfections intermixed with them, ſo they cannot be attributed to him, who is the fountain of perfection, yet becauſe the Scripture doth generally attribute theſe affections unto God, he is ſaid to love, to grieve, to hope, to be angry: Hence it is that Divines do in their Theological Tractates, beſides the attributes of God, handle alſo thoſe things, which are (as ſome expreſſe it) analogical affections in him; They treat of his love, his mercy, his anger, which are not ſo properly Attributes in God, as analogical affections; As when the Scripture ſaith, God hath eyes and hands, theſe are expreſſions to our capacity, and we muſt conceive of God by thoſe words according to the ſupream excellency that is in him: Thus it is alſo in affections; There is an ἀνθρωποπροπὴ, in the former, and an ἀνθρωπάθεια in the later. It was of old diſputed by *Lactantius*, Whether anger was truly and properly in God? Some denied it, ſome affirmed it; But certainly the difference did ariſe from the different uſe of the Word; for take anger, as it ſignifieth an *humane imperfection*, ſo it cannot be ſaid to be in God, but as it is a *Will to revenge* an impenitent ſinner, ſo it is in God; Hence theſe things are ſaid to be in God *per modum effectus*, rather than *affectus*; And ſome learned men like this expreſſion better than of analogal affections, ſaying that metaphorical ſpeech applied to God

God (*viz.* about deſire, hope, *&c.*) is rather equivocal then analogical, concerning deſire, hope and fear in God: Some *Arminianizing* or *Vorſtizing* have ſpoken dangerouſly: Yea ſome *Socinians*, as *Crellius* (*Vide Horndeck. Socin. Confut. lib.* 2.) doe poſitively maintain affections to be properly in God; And although to mollifie their opinion, they ſometimes have fair explications of themſelves, yet they grant the things themſelves to be in God, which we call affections; Hence they call them often, The commotions of Gods will, which are ſometimes more, ſometimes leſſe; Yea they are ſo impudent, as to ſay the denial of ſuch affections in God, is to overthrow all Religion: But this opinion is contrary to the pure ſimplicity and immutability of Gods Nature, as alſo to his perfect bleſſedneſſe; and by the way obſerve the wickedneſſe of theſe Heretiques who take from the Divine Nature, the perſons thereof, as alſo ſome glorious Attributes, ſuch as Omniſcience, *&c.* and yet will give to the ſame ſuch things, as neceſſarily imply imperfection.

To return, Affections are not in God as they imply any defect, yet we are by Scripture to conceive of ſome tranſcendent perfection in God eminently containing them; and this being laid for a foundation, we may then bewail the great deformity that is upon our affections, the unlovelineſſe of them, if compared to the Rule; Do we *love* as God loveth? He doth infinitely love himſelf, and all things in ſubordination to his own glory. But the love of our ſelves, and all things in reference to our own ſelves, is that which doth moſt formally exclude and oppoſe the love of God: The poiſon and ſinfulneſſe of all the affections doth ariſe from the ſinfulneſſe of our love. It is *corrupt love* that cauſeth *corrupt anger*, *corrupt hatred*, *corrupt ſorrow*, and therefore the way to crucifie all other affections is to begin with *love*: But oh the irreconcilable and immediate oppoſition that is between our love, and his love, our love is to be copied out after his; We are to imitate God in our love, but we place our ſelves in Gods room, and are carried out to love our ſelves, *not rationally*, but according to a *bruitiſh appetite*, as it were, hence *whereas in the love of others, we require ſome preſuppoſed goodneſſe, in the love of our ſelves we look for none at all.* The vileſt and moſt prophane ſinner, who ought to judge himſelf worthy of the hatred of God and all creatures; yet he doth intenſively love himſelf even to the hatred of God: Had we infinite holineſſe, infinite purity and perfection as God hath, then we might love our ſelves principally; but becauſe the goodneſſe we have is a rivolet from that Ocean, a beam-line from that Sun, therefore we are to love our ſelves in reference to God; Our love to God ſhould make us love our ſelves; but how impoſſible and paradoxal is this to our corrupt natures? As our love is thus diſtantial from Gods love, ſo our hatred and anger alſo is, for the hatred of God is only againſt ſinne; It's ſinne he puniſheth, it is ſinne that he hath decreed to be avenged of to all eternity; Wicked men and Devils are damned, becauſe of ſinne in them, could that be taken out of their natures, they would be the good and acceptable creatures of God: But oh the vaſt difference between Gods hatred and ours, for that is not againſt ſinne, but that which is truly godly and holy; ſo deſperately and incurablely are we corrupted herein!

SECT. XII.

Their dulneſs and ſenſleſneſs, though the Underſtanding declare the good to be imbraced.

SEcondly, *The native defilement of the Affections is greatly demonſtrated in that dulneſſe and ſenſleſneſſe which is in them, even though the underſtanding doth powerfully and evidently declare the good they are to imbrace.* And this can never enough be lamented, that when we have much light in our mind, we find no heat in our affections: Indeed the Queſtion is put, *How the affections, though in regenerate perſons can be affected with any thing that is ſpiritual, for they being of a material and corporeal nature, have no more proportion, or ſtableneſſe with ſpiritual and ſupernatural objects, then the eye hath with immaterial ſubſtances; ſo that as the eye cannot ſee a ſpirit, neither can material affections terminate upon immaterial objects?*

But the Anſwer is, That the affections being implanted in us, as hand maids to the rational parts, and ſubjected to them by an eſſential ſubordination; therefore it is, when thoſe ſuperiour parts of the ſoul do ſtrongly imbrace any ſpiritual good, the affections alſo by way of concomitancy are ſtirred up therein, onely as it is with the will, though that be made to follow the underſtanding, and (as ſome ſay) doth neceſſarily yeeld to the ultimate and practical Dictate thereof, yet the will doth need a peculiar ſanctification of its own nature, neither is the illumination of the mind all the grace the will wanteth; So it is with theſe affections, although they be appointed to follow the directions and commands of the mind and will, yet they muſt be ſanctified and enlivened by the peculiar grace of God, elſe they move no more than a ſtone: Now this neceſſity of enlivening and quickning grace upon the affections, the godly are experimentally convinced of: How often doe they complain, they know Chriſt is the chiefeſt good, they know eternal glory is an infinite treaſure? Oh but how barren are their hearts, no affections, no cordial ſtirrings of their ſoul when they think of theſe things? Doe the children of God complain of any thing more than their want of affections in holy things? They have them as hot as fire for the things of the world, but are clods of earth in ſpiritual duties; This maketh them cry ſo often with the Church, *Draw us, and we will runne after thee*; This maketh them pray, *Ariſe, O Southwind, and blow O North, upon the garden of my ſoul, that the flowers thereof may ſend forth a ſweet fragrancy*; Thus that ſaying is true, *Citò prevalat intellectus, tardus ſequitur affectus:* If therefore there were no other pollution upon the affections, then their dulneſſe and ſenſleſneſſe as to holy things; This may make the godly go bowed down all their life time; Their affections are green wood, much fire and frequent blowing will hardly inflame them; and hence it is that the godly are ſo well ſatisfied, and do ſo thankfully acknowledge the goodneſſe of God to them, when they find their affections ſtirring in any holy thing: Inſomuch that they judge that duty not worth the name of a duty, which is not an affectionate duty; That prayer not worthy the name of prayer, which is not an affectionate prayer; But how dull and heavy are theſe till ſanctified, as to any holy object; Yea, ſuch is the perverſe contrariety that is now come upon the ſuperiour and inferiour parts of the ſoul, that when the more noble parts are intenſively carried out to any object, the inferiour are thereby debilitated and wholly weakned, ſo that many times the more light, the leſſe heat; the more intellectual and rational, the leſſe affectionate; Now this is contrary to our primitive creation, for then the more knowledge of heavenly

venly things, the more affections alſo to them did immediately ſucceed: But now experience doth confirme, That thoſe men whoſe underſtandings are moſt deeply ingaged in finding out of truths, their affections are at the ſame time like a barren wilderneſſe; Hence you may often find a poor inconſiderable believer more affectionately tranſported in love to Chriſt and holy things, than many a great and learned Scholar; That as natural fools have a greater ſtomack to meat, and can digeſt better than wiſe men, whoſe animal ſpirits are much tired and wearied out; So it is here, the leſſe diſputative, the leſſe head-work a godly man hath, many times he hath the better heart-work: Oh then bewail this in thy ſelf as a moſt degenerating thing from primitive rectitude, when thou findeſt thy knowledge, thy controverſal Diſputes dry up thy affections! So that truth is indeed earneſtly ſought after, but the goodneſſe of it doth not draw out thy affections. When *David* commended the word of God *above the honey and the honey-comb*, it was evident he found much experimental ſweetneſſe of the power of it upon his affections.

SECT. XIII.

The Affections being drawn out to holy Duties from corrupt Motives, ſhews the Pollution of them.

THirdly, Herein alſo is apparent the original pollution of our affections, *That when they are moved and ſtirred up in any holy duties, yet it is not a ſpiritual motive that draweth them out, but ſome corrupt or unlawfull reſpect.* Thus there is a world of guile and hypocriſie in our affections, we think it is the love of God that affecteth us, when it is love to our ſelves, to our own glory, to accompliſh our own ends: Thus in our ſorrow, we think it is for ſinne that we grieve, when it is becauſe of temporal evil, or ſome outward calamity: Inſomuch that this very conſideration of the hypocriſie and deceitfulneſſe of our affections may be like an *Abyſſe* or deep to ſwallow us up, when the heart is ſaid to be ſo *deſperately wicked, and that none can know it but God*; by that is meant in a great part our affections: none knoweth the depths of his love, of his fear, of his ſorrow; How often doth he bleſſe himſelf, when he finds theſe things moving in him, eſpecially in holy duties? Whereas (alas) it is not any conſideration from God, any heavenly reſpect moveth him, but ſome earthly conſideration or other: You may obſerve this in *Jehu*, what ardent and burning affections did he ſhew in the cauſe of God, deſtroying Idolatry, and executing the judgements of God upon his enemies? But what moved his affections all this while? It was not the glory of God, but ſelf-reſpects, ſelf-advancement: Oh this is the treacherous deceitfulneſſe of our affections, we may find them very ſtrong in preaching, in publick prayer with others, and the fire to them be onely vain-glory! Yea our affections may be blown up with our own expreſſions and delight in them; ſo that as it is a long while ere thou canſt get thy affections up to any holy duty, ſo it is as difficult to ſearch out, What is the cauſe of them? Why they riſe up? Thoſe in *Mat.* 7. 21. that would cry *Lord, Lord*, did by the ingemination of the word demonſtrate lively affections, yet they were ſuch whom God would bid depart, as not knowing of them: Here therefore is the miſery of man, that as all the ſpeculative knowledge in the world, unleſſe it be alſo accompanied with an affectionate frame, doth not at all commend us to God, ſo all hot and ſtrong affections do not preſently ſuppoſe the truth of grace within: Experience doth ſadly confirm this, that many who have had great affections and workings of heart in the profeſſion of godlineſſe, have yet deſperately apoſtatized, and become

become at laſt as ſenſleſſe and as ſtupid about heavenly things, as any prophane ones are: The *Jews* are ſaid for a while to rejoyce in *Johns* light, *Joh.* 5. 35. The word ſignifieth more then ordinary affections, even ſuch as to make them trepidate and leap for joy, yet this was but for a ſeaſon: So *Mat.* 13. there are ſome hearers, who yet had *not root enough*, that did *receive the Word with joy*. By theſe inſtances it is plain, That our affections are full of deceit, full of falſhood, we know not when to truſt them; It is hard to tell, what it is that draweth them out, even in our holy duties; and if the godly (though in ſome meaſure regenerated) find the power of this deceit upon their affections, certainly the natural man, he is all over coſened, his affections are altogether a lie to him; he ſaith, he loves God with all his heart; he ſaith, he is grieved for all his ſins, when all the while his affections are moved from other reſpects.

SECT. XIV.

Alſo they are more zealouſly carried out to any falſe and erroneous way, then to the Truths of God.

FOurthly, Herein alſo is manifeſted the great pollution of our affections, *That they are more earneſtly and zealouſly carried out to any falſe and erroneous way, then to the truths of God.* Let a man be in an heretical way, in a ſuperſtitious way, in any deluded way of Religion, and you will find ſuch to be more affectionate in their way, then the godly can be in a true way, and the reaſon is, becauſe our affections have more ſuitableneſſe with what is corrupt and falſe, then with what is true and of God: Obſerve all the falſe religions that are in the world, may you not admire at the zeal, at the pains they take for the propagation of their opinions, how reſtleſſe they are? Which certainly may exceedingly ſhame the children of the truth, that men ſhould be more active for the Devil, then they can be for God: Our Saviour obſerved it of the *Phariſees, how they compaſſed ſea and land to make proſelytes*; And *Paul* ſpeaking of the *Jews*, Rom. 10. 2. *He beareth them record that they have a zeal of God, but not according to knowledge.* The more affection in a wrong way, the more dangerous it is. *It is good to be zealouſly affected* (ſaith the Apoſtle) *in a good thing*, Gal. 4. 18. This he ſpeaketh, becauſe the falſe apoſtles did appear with a great deal of affection, none ſeemed to manifeſt ſuch paſſionate bowels to people as they did, but (ſaith *Paul*) they *zealouſly affect you, but not well*; It is not from ſpiritual and heavenly motives that they are thus affectionate towards you; Well then, this is ſadly to be bewailed, that our affections will vehemently runne like a torrent down any falſe or erroneous way, whereas to that which is truth indeed we can hardly raiſe them up. Wonder not then, if you ſee the Papiſt in his ſuperſtitious way, the erroneous perſon in his falſe way to be ſo full of affections and devotion in his perſwaſions; for (alas) it is eaſie falling down the hill; error and ſuperſtition is agreeable with the corrupt nature of man: When we read what ſome *Monks* and *Hermites* have done in ſolitary places, afflicting themſelves, macerating their bodies, we may admire, how their affections in that way could hold out ſo long, but mans heart like the earth will bring forth nettles and weeds of it ſelf, but it cannot corn or flowers without diligent managing of it. Let us then mourn for this evil that is come upon our affections, look upon all the ſuperſtitions and falſe wayes in the world; See with what greedineſſe and vehemency they are carried out to them; but as for thee, whom God preſerveth in the truth, and keepeth in his wayes, thou art quickly weary in well-doing: Oh be afraid, leſt all the pains and diligence of man in falſe wayes, do not riſe up to condemn thee for thy ſlothfulneſſe in Gods wayes!

SECT.

SECT. XV.

They are for the moſt part inlets to all ſinne in the Soul.

HEREin *are theſe motions of the ſoul greatly depraved, In that they are inlets for the moſt part of all ſinne into the ſoul:* They are the weakeſt part of the wall, and therefore Satan doth commonly begin his batteries there, this is (as it were) the thatcht part of the building, and ſo any ſpark of luſts falling upon it doth immediately ſet the whole building on fire: It is true, the ſenſes they are the out-works and porches (as it were) of the ſoul, and therefore temptations begin there; but then the affections are the ſecond Court (as it were, ſo that for the moſt part the mind and the will are carried on to ſinne, becauſe the affections are firſt corrupted; theſe lye as *Saul's* men did, all aſleep, while his enemies had the opportunity to take away not only his ſpear, but his life: Now it is good to know, that the order and method of the ſouls motions to any outward objects in its firſt creation, was very rational, and commenſurate to the true rule, for then the *underſtanding* did firſt apprehend and take notice of the objects to be loved, which it did conſider without any ignorance or error, upon this clear propoſition of the object: The *will* did readily receive and imbrace it, and when this was all done then the *affections* were ſubſequent, they immediately followed without any delay, ſo that *Adam* had this perfect method in all his actions before his apoſtacy, *reaſon* did begin and *affections* did end, but what confuſion and diſorder is now brought upon us, affections do now begin, not the eies but the feet do lead, the Devil and ſinne get their firſt entrance into the ſoul by the affections; ſo that as the Philoſophers ſay in a natural way, *Quicquid eſt in intellectu, prius fuit in ſenſu*, whatſoever is in the underſtanding, was firſt in the ſence, ſo may we ſay morally, *Quicquid eſt in voluntate, prius fuit in appetitu ſenſitivo*, whatſoever is in the will was in the affections, and no wonder it is ſo now, ſeeing that the Devil did bring ſinne into the world by beſeiging the affections at firſt, and thereby corrupting the underſtanding; for as Satan did firſt tempt *Eve* the weaker veſſel, and ſo beguiled *Adam*, whereupon the woman is ſaid to be *firſt* in the tranſgreſſion, ſo even in man, he did firſt begin with the affectionate part, the *Eve* (as it were,) and by that did overcome the rational part which was like the *Adam*; *Eve* then was tempted to ſinne, although ſhe had no corrupt principles within her, meerly becauſe the bait laid for her, was ſutable to her ſenſe and affections: how much more then do affections like ſo many thieves open all the doors, and let iniquity come in every where, when reaſon and grace have no command over them. Sit down then and well conſider this particular, That thy affections do firſt betray thee, Thy ruin doth begin in them, and therefore whoſoever would keep any ſinne from taking the Caſtle of the ſoul, he muſt watch over his affections, he muſt be ſure to put out every ſpark of their fire (as it were,) *Job* made *a covenant with his eyes*, becauſe they would quickly carry ſinne to the affections, *Ut vidi, perii*, ſaid he, from ſeeing he came to periſh, but that was from ſeeing he came to be affected with the object, and ſo periſhed. This is notably expreſſed, *Joſ.* 7. 20. 21, When *Achan* was tempted to ſteal the Babyloniſh garment, he acknowledged that *when he ſaw them*, that he coveted them, and coveting of them made him ſteal them; we may then conclude that there is ſcarce any ſinne committed by thee, but thy corrupt affections do begin it, the frame (as it were) is firſt laid there, all bodily ſinnes of drunkenneſs and uncleaneſs; It is plain, that they are the product of ſinful affections, ſinful love, ſinful deſires, ſinful joyes, and pleaſures are the puddle, (as it were) wherein theſe vermin are bred: That as in muddy lakes, frogs, and

and toads are produced, thus it is in theſe groſs and polluted affections, and it is no wonder that theſe come out from the affections, ſeeing the ſinnes of the more noble rational part are alſo procreated by theſe corrupt affections; *Hereſies* and *Idolatry*, theſe are ſinnes of the underſtanding, yet they ariſe from ſinful and inordinate affections; The ruſhes grow in ſuch miry places, men ſeek after profit, applauſe, or other carnal advantages, and thus theſe are like a bribe to blind the eies of wiſdome; ſo that it behooveth every one in the way of Religion that he profeſſeth, to conſider, whether they be pure conſcientious grounds, or corrupt affections that inſtigate therein: There are *very few* that have the Scripture lay the firſt ſtone in the building of their faith, their affections have firſt cloſed with an opinion, their affections have ſecretly imbraced ſuch a religious way, and then they go to Scripture to confirme it; Thus they bring Scripture to their affections, not affections to Scripture, thus as any little duſt doth quickly hinder the eie in ſeeing, ſo the leaſt corrupting of the affections doth obnubilate the underſtanding, and what the Sun and the Earth are in the great world, the ſame is the ſenſitive part in man the little world, and as their conſtant vapours and exhalations from the earth, do frequently cloud the Sunne and deprive us of the comfortable light thereof, ſo here our affections do continually aſcend like ſo many ſmoaking vapours, whereby we runne into dangerous wayes: It is therefore a rare and a moſt bleſſed thing, when a man is able to ſay, O Lord it was no affection, no paſſion, no corrupt intereſt hath prevailed with me to take up this way, to forſake my former opinions, but the powerful light of the Scripture ſhining into my heart: But theſe precious flowers are hardly to be found, as affections corrupted do generally corrupt the underſtanding in matters of faith, ſo alſo in matters of publique adminiſtration. What is the reaſon of unjuſt Magiſtrates, of unjuſt Officers, that righteouſneſs in places of judicatory is ſo often perverted, is it not becauſe affections do judge, affections do determine, how many times doth the Law ſay one thing, conſcience and righteouſneſs ſay one thing, but affections they cry another thing: They were ſinful and wicked affections that put the High Preiſt and Elders upon the condemning of Chriſt, *Pilate* ſaw that they did it for envy, and that is a compounded affection; hence are thoſe frequent commands to all that are concerned in righteous adminiſtrations to hate covetouſneſs, to accept of no mens perſons, to do nothing for fear or favour; what doth this ſignifie, but that all juſtice and righteouſneſs is perverted by ſinful affections, ſinne is not puniſhed, offenders are not reſtrained, wholeſome Lawes are not put in execution, becauſe men are carried by ſinneful affections: Therefore in the Æreopagite Court, which was ſo famous for integrity, and their Decrees were reverenced like Oracles, all cauſes were pleaded in the night, in the dark, that the Judge might not know who pleaded, leſt his affection might be pre-poſſeſſed, and here all their pleadings were to be without any Preface or affectionate expreſſions, all which ſhew, how hardly it is to be a righteous man in his place, while affections are not conquered.

SECT.

SECT. XVI.

The Privacy of the Affections.

ANother particular is, *The privacy of them*, they do inordinately impropriate all things to a mans ſelf, ſo that they are ſelf-affections, not affections for Gods glory, or the publique good, they are private affections, not publique affections; ſo that herein they are greatly diſtempered, in that they are not carried out to the moſt common and univerſal good, but to what is ſelfiſh and particular, whereas if our affections did retain their primitive integrity, they would have been in the firſt and moſt principal manner carried out to what is the chiefeſt, and moſt principal object, whereas naturally every man is a *Nero*, and will ἐμοῦ θανόντος γαῖα μιχθήτω πυρί. Let Heaven and Earth be mingled together when I am dead; And thus though God have no glory, though the publique be ruined, ſo as he have his ſelf-affections promoted, he mattereth not: This is that which you have heard, that man in his Apoſtaſie from God did *cadere à Deo in ſeipſum*, he fell from God into himſelf, and hereupon referreth the whole world, even God himſelf to his own welfare, as if God were for him, and he not made for God: It was not thus from the beginning; but as we ſee in natural things, they all deny their particular motions to ſerve the publique; or as Philoſophers ſay about the Orbs, they are carried on by the motion of the *primum mobile*, even contrary to their particular motions: Thus it was alſo in the firſt conſtitution of man, yea better; for the affections had no private particular propenſity to any object, which the rational part did not direct unto: But oh the ſad change that now ſinne hath made upon our affections in this particular, making them to monopolize all things, and to preferre our ſelves more then the honour of God himſelf, eſpecially in two particulars we may greatly lament the ſinne of our private affections, in oppoſition to publique.

Firſt, *The glory and honour of God is to be eſteemed by us, as infinitely more worthy then all the world, then all Angels and men, and therefore not to be affected to our ſelves more then that.* It will eaſily be granted, That an infinite good is to be preferred before a finite one, an univerſal illimited one before what is particular, and limited, an ocean before a drop; Now ſuch is God comparatively to man, yea to all the Nations of the world, *Iſa.* 40. If then God be thus infinitely tranſcending us in goodneſſe, and our love is to be drawn out according to the goodneſſe of the object; if a greater good, then a greater love; if the greateſt good, then the greateſt love, then it followeth, that our affections are to be carried out infinitely more to the honour of God, then to our own glory: If the people of *Iſrael* could ſay to their King, becauſe a publique perſon, *Thou art worth ten thouſand of us*; How much more may we ſay to God, his glory, his honour, his truth is worth all our eſtates, all our lives, yea ſuch ought to be our affections to Gods honour, that we ought to preferre it above our own ſalvation, ſo although through the goodneſſe of God, his honour and our ſalvation are ſo inſeparably joyned together, that one cannot be parted from the other, yet in our mindes we are to eſteem of one above the other, Gods glory above our own happineſſe; But the higheſt degree of grace in this life doth hardly carry a man to this, much leſſe can nature elevate him thus high.

The ſecond particular, wherein the privacy of our affections is to be lamented, is in reſpect of the publique good, we are not onely to preferre the glory of

God above our ſelves, but alſo *The publique good of the Church, yea the publique good of the Commonwealth above our particular advantages.* What a notable demonſtration of this publique affection do we find in *Moſes* and *Paul*, which may make us aſhamed of all our ſelf-affections? We have *Moſes* his ſelf-denial mentioned *Exod.* 32. 32. where he deſireth to be *blotted out of the book of life*, then that the ſins of the people ſhould deſtroy them, he had rather be undone in his own particular, then have the general ruined; and when God profered to make him a great name by conſuming the *Iſraelites*, he would not accept of it; It was *Tullie's* boaſt, That he would not accept of immortality it ſelf to the hurt of the publique; but this was breath, and ſound of words only, *Moſes* is real and cordial in what he ſaith. As for *Paul's* publique affections to the ſalvation of others, *viz.* his kinſmen after the fleſh, *Rom.* 9. 3. they break out into ſuch flaming expreſſions, that great are the diſputes of the learned about the lawfulneſs of *Paul's* wiſh herein, however we find it recorded as a duty, that we ought to love our brethren ſo much, *that we are to lay down our lives for them*, 1 *Joh.* 3. 16. Now how can this ever be performed, while theſe ſelfiſh affections like *Pharaoh's* lean kine devour all things elſe? Groan then under theſe ſtreightned and narrow affections of thine, thou canſt never preferre *Jeruſalem* above all thy joy while it is thus with thee.

SECT. XVII.

The hurtfull Effects of the Affections upon a mans body.

THirdly, *The ſinfulneſſe of our affections naturally is perceived by the hurtfull and deſtructive effects which they make upon a man.* Therefore you heard they were called *paſſions*; Theſe affections immoderately put forth, do greatly haſten *death*, and much indiſpoſe the body about a comfortable life, 2 *Cor.* 7. 10. The ſorrow of the world is ſaid to *work death*: Thus alſo doth all worldly love, all worldly fear and anger, they work death in thoſe where they do prevail. If *Adam* had ſtood they would not have been to his ſoul, as they are to us, nor to the body, like ſtorms and tempeſts upon the Sea; They would not have been *paſſions*, or at leaſt not made any corruptive alteration upon a man, whereas now they make violent impreſſions upon the body; ſo that thereby we ſinne not onely againſt our own *ſouls*, but our own *bodies* alſo, which the Apoſtle maketh an aggravation in the guilt of fornication, 1 *Cor.* 6. 18. Inſtances might be given of the ſad and dreadfull effects which inordinate paſſions have put men upon, and never plead that this is the caſe onely of ſome few, we cannot charge all with this, for its only the ſanctifying or reſtraining grace of God that keepeth in theſe paſſions of thine; ſhould God leave thee to any one affection, as well tempered as thou thinkeſt thy ſelf to be, it would be like fire let alone in combuſtible matter, which would preſently conſume all to aſhes, of thy own ſelf, having no more ſtrength than thy own, and meeting with ſuch temptations as would be like a tempeſtuous wind to the fire, thou wouldſt quickly be overwhelmed thereby.

SECT.

SECT. XVIII.

The ſad Effects they have upon others.

FOurthly, The ſinfulneſs of theſe affections are ſeen, not only in the ſad effects they have upon our ſelves, *but what they produce upon others alſo.* They are like a thorn in the hedge to prick all others that paſſe by; Violent affections do not only diſturb thoſe that are led away with them, but they do greatly annoy the comfort and peace of others; The Prophet complained of *living among ſcorpions* and *briars*; and truly ſuch are our affections if not ſanctified, they are like honey in our gall, they imbitter all our comforts, all our relations, *They diſturb families, Towns, yea ſometimes whole Nations*, ſo unruly are our affections naturally: Why is it that the *tongue* (Jam. 2.) *is ſuch an unruly member, that there is a world of evil in it?* It is becauſe ſinfull affections make ſinfull tongues.

SECT. XIX.

They readily receive the Devils Temptations.

LAſtly, *In that they are ſo readily receptive of the Devils temptations.* Herein doth appear the pollution of them; The Devil did not more powerfully poſſeſs the bodies of ſome men, then he doth the affections of men by nature; Are not all thoſe deluſions in religious wayes, and in ſuperſtitious wayes, becauſe the Devil is in the affections? Hath not the Devil exalted much error, and much falſ-worſhip by ſuch who have been very affectionate? Many eminent perſons for a while in Religion, as *Tertullian*, have greatly apoſtatized from the truth, by being too credulous to ſuch *Women who have great affections in Religion*; So that it is very ſad to conſider, how greatly our very affections in religious things may be abuſed, how buſie the Devil is to tempt ſuch above all into errour, becauſe they will do him the more ſervice; affections being among other powers of the ſoul like fire among the elements; They are the Chariot-wheels of the ſoul, and therefore the more danger of them, if running into a falſe way. The Devil hath his falſe joy, his falſe ſorrow, and by theſe he doth detain many in falſe and damnable wayes: Hence the Scripture obſerveth the ſubtilty of the Devils inſtruments, falſe teachers, how buſie they are to pervert women, as being more affectionate, and ſo the eaſilier ſeduced, *Matth.* 23. 14. The Phariſees *devoured widows houſes by their ſeeming devotions.* Thus falſe teachers (1 *Tim.* 3. 6.) *did lead captive ſilly women*; by which it appeareth how dangerous our affections are, what ſtrong impreſſions Satan can make upon them; So that it is hard to ſay whether the Devils kingdom be more promoted by the ſubtilty of learned men, or the affections of weak men.

Chap. VI.

The Sinfullneſſe of the Imaginative Power of the Soul.

SECT. I.

This Text explained and vindicated againſt D. J. Taylor, Grotius, *the* Papiſts *and* Socinians.

Gen. 6. 5.

And God ſaw that every imagination of the thoughts of mans heart was only evil, and that continually.

WE have at large diſcovered the univerſal pollution of the *Affections*, which we have by nature, and handled them in this order (though the Doctrine about the ſinfulneſſe of the *Imaginative power* ſhould have preceded) becauſe they have ſuch an immediate connexion with the will, belonging to the *appetitive part* of a man.

The next ſeat of original ſinne in man I ſhall conſider of, is the *Fancy*, which we ſhall find to be inſtrumental to great iniquities, becauſe in it ſelf it is polluted ſinfully. To which truth this Text will give in a full and pregnant teſtimony.

To open which you muſt underſtand, that we have here related the *Cauſe* of that univerſal and dreadfull judgement which God brought upon the whole world; The cauſe was that univerſal and deſperate wickedneſſe, whereby all fleſh had corrupted their wayes; The long-ſuffering of God would bear no longer, eſpecially they being ſo often admoniſhed by *Noah the preacher of righteouſneſſe*: Thus the general actual impieties every where abounding on the face of the earth, is the *proxim* and immediate cauſe of drowning of the world.

Secondly, We have the *remote* and mediate cauſe, which is internal, and that is, the univerſal ſinfulneſſe of every mans heart by nature, which is alwayes emptying it ſelf into ſinfull thoughts and luſts, ſo that it is never quiet, or like a fountain ſealed up, but diffuſing it ſelf into poiſonous ſtreams; There are always ſparks flying out of this furnace.

Now this natural pollution is deſcribed in the moſt emphatical manner that can be.

There are ſome who complain, that we are too tragical in explaining the nature of original ſinne, that we aggravate it too much; but if we conſider the ſcope of the holy Ghoſt in this place, we will eaſily be perſwaded that none can ſay enough in this particular. For

1. Here

1. Here is the *heart* ſaid to be *evil*, that which is the very life of man, and is the fountain of all actions and motions; Not the *eyes* or the *tongue*, but the *heart*, which is the whole of man, which implieth alſo, that he ſinneth not by example and outward temptation only, but from an inward principle.

2. In this *heart* that is ſaid to be evil, which we would think is not capable of ſinne, at leaſt of very little, the *thoughts*, not onely the affections, or the will, the appetitive parts of the ſoul, but the ſublime and apprehenſive.

3. He doth not only ſay the *thoughts*, but the *imagination*, the very firſt riſing and framing of them: It is a Metaphor from the Potter who doth frame his veſſels upon a wheel in what ſhape he pleaſeth: Thus the heart of man is continually ſhaping and effigiating ſome thoughts or others: Now theſe are not onely ſinfull when formed, and it may be conſented unto, but the very firſt faſhioning of them, even as they riſe immediately from the heart are ſinfull: If we explain it as others do, who obſerve this word ſignifieth to frame a thing with curious art and induſtry, then it aggravateth likewiſe, informing of us, that thoſe thoughts which are poliſhed by us in the moſt accurate manner they are altogether evil.

4. Here is the *Univerſality*, *Every Imagination*; In thoſe millions and millions of thoughts which ariſe in a man, like the motes in the air, there is not one good thought, *all and every imagination*.

5. Here is not onely the extenſion of this ſinne to every thought, but the intention likewiſe, *It is onely evil*, there is no good at all in it; Godly men in their beſt actions have ſome ſinfulneſſe adhering to them; There is ſome water in their beſt wine, but here is all droſſe and no gold at all, *only evil*.

Laſtly, Here is the *Aggravation* of it from the *perpetuity*; It is thus *only evil, and that continually*; Thus the holy Ghoſt, which is truth it ſelf repreſents our Blackmore natures to humble and debaſe man, as alſo to juſtifie God under any effects of his wrath and vengeance that he may bring upon us; How wretched then are the attempts of ſome Writers, who lay out the utmoſt of their power and wit, to make this ſinne nothing at all, (as Doctor *Taylor*, and as *Papiſts*) or to have very little guilt in it? If you ſay, This Text ſpeaketh of actual ſinnes, of evil imaginations, I grant it, but as flowing from original pollution, it ſpeaketh of bitter fruit, but as flowing from that bitter root within; And indeed it is the Scripture uſe to ſpeak of this ſinne commonly, as putting it ſelf forth into immediate evil motions; becauſe though original ſinne be not *peccatum actuale*, yet it is *peccatum actuoſum* (as hath been ſaid;) It is an *acting*, and an *active ſinne*, though not actual. *Pererius* would evade this Text by having it to be an *hyperbole*, or elſe to be true only of ſome particular wicked men, the Gyants in thoſe dayes; As for the *hyperbole*, which both *Papiſts* and *Socinians* ſo often flie unto, when the Scripture doth intend to exagerate this ſinne, we ſhall eaſily in time convince of the falſhood and vanity of ſuch an exception.

And as for the ſecond particular, we will readily grant, That the *actual* impiety of all men generally was exceedingly *heightned*, ſo that this gave the occaſion to mention that *internal* corruption which is upon all mankind, but yet we muſt neceſſarily ſay, that beſides thoſe *actual* impieties, *original ſinne* is alſo aimed at as being the *cauſe* of them; for the ſcope of *Moſes* is to give an univerſal cauſe of that univerſal judgement; ſeeing therefore the deluge drowned *Infants* as well as grown perſons, and they could not be guilty of *actual* impieties, it remaineth that the native pollution they were born in, was the cauſe of their deſtruction; and indeed original ſinne did greatly aggravate thoſe actual wickedneſſes, for hereby was demonſtrated the incurableneſs of their natures; No patience, no mercy would do them any good; for they are not only evil, but their hearts the fountain of all was evil likewiſe, and then how could grapes ever grow from ſuch thorns? Neither may we limit it, (as ſome would) to particular great

ſinners,

ſinners, who then lived, becauſe *Chap.* 8. 21. we have the ſame ſentence in effect repeated, when yet the wicked men of the world were deſtroyed, when thoſe eight perſons onely were alive and preſerved, God giveth this character of mans nature. Beſides, it is ſpoken *indefinitely*, the imagination of *mans heart*, not of thoſe men, or of ſuch particular men.

Why this very reaſon ſhould be uſed, *Gen.* 8.21. that God would not deſtroy the world any more, which is in this Text brought for the deſtruction of it, is to be ſhewed when we come to treat of the effects of original ſinne.

In the mean time, Let us conſider what a late Writer (Doctor *Jer. Taylor* of Repent. *chap.* 6.) who uſeth to ſharpen his weapons at the *Philiſtims* forges, the *Papiſts*, and commonly the worſt of them, as alſo the *Socinians*, with whom we reckon *Grotius*, from theſe (I ſay) he delivereth his poiſonous aſſertions:

Firſt, It is pretended, *That the Scripture maketh this their own fault, and not* Adam's, *becauſe* verſ. 12. *it is ſaid, All fleſh had corrupted his way upon the earth.* But

This is very feeble and weak, for it is willingly acknowledged, that the increaſe of actual wickedneſs was the *immediate* and *proxime* cauſe of this general judgement, had not their iniquities in that age riſen higher, and cried louder for vengeance then ordinarily ſinne did, we may conceive God would not have proceeded to ſuch an unheard of, and extraordinary judgement: Therefore *verſ.* 5. it is ſaid, *God ſaw the wickedneſſe of man was great in the earth*; The Hebrew word comprehends both the greatneſs in *quantity*, it was exceedingly multiplied as alſo in *quality*; They were enormous ſinnes, all this the Text is clear for, but this is not all; The Text goeth higher, to aggravate theſe impieties from the *fountain*, which is a corrupt nature, even as *David*, Pſal. 51. doth heighten his actual wickedneſs from the ſinfull nature he was born in; Therefore both *actual* ſins, as the fruit and *original* ſinne as the root, is here made the cauſe of that univerſal judgement.

The ſecond Exception, to which the third may be adjoyned, is, *That this corruption is ſuppoſed by thoſe who hold it to be natural and unavoidable, and therefore God could no more puniſh mankind for that, then for ſleeping or being hungry; Beſides, Why were eight perſons excepted, When all were alike, Is not this a reſpect of perſons?*

To anſwer this, Here is either groſſe ignorance, or elſe a wilfull miſtake about the word *natural* and *unavoidable*: We grant it to be natural and unavoidable in ſome ſenſe, but not in that which he taketh it, as if it were natural like ſleep or hunger, which are not culpable, or have any guilt in them; But of this largely in its time, becauſe the Adverſaries do uſually in an odious manner repreſent this inevitableneſſe of ſinning unto their Reader, though we ſay voluntarily contracted at firſt, and ſeem much to triumph in it.

As for the other addition [*Eight perſons were excepted*] It is anſwered, That thoſe who were godly then, and eſcaped that judgement, they were delivered from the dominion and guilt of this original ſinne, and therefore it being pardoned to them, though the remnants in ſome meaſure continued in them, they were not involved in this judgement.

Laſtly, What ignorance is manifeſted in ſaying, [*It muſt be reſpect of perſons*] If God amongſt thoſe that were equally guilty ſpared ſome, and rejected others; For he may learn out of *Aquinas* and his followers, *That reſpect of perſons cannot be in matters of liberality and munificence, for where that is, there is ſome juſtice and debt ſuppoſed.* Now if God had not ſaved any one man, more then any apoſtate Angel, I ſuppoſe he would not have charged God with injuſtice.

Thirdly, It is queſtioned, *If it were the natural corruption God complained of,*

Why

why did he it but then, as if it were a new thing?

It is anſwered, That though original corruption was in all mankind, as ſoon as ever the Image of God was loſt, and therefore *Seth* is ſaid to beget his ſonne after his own likeneſs ſinfull and mortal, yet becauſe it did not break out into thoſe violent torrents of iniquity before, as it did at this time; Hence it was that God did more ſeverely take notice of it, as putting it ſelf forth in ſuch bitter effects.

Fourthly, It is objected, *That* Noah *the Preacher of righteouſneſſe was ſent to draw the world off from that which was likely to deſtroy it, but no man can think, he would debort them from being guilty of original ſinne.*

To this we alſo anſwer, That as for being guilty of original ſinne in our birth, and how that can be our ſinne, then, when we were not capable of a precept, I have at large treated of it, and ſo ſhall not *actum agere*; as alſo how farre original ſinne is to be repented of; Onely to the preſent Objection we ſay, That though the Miniſtry be not to hinder us from being born in ſinne, yet it is to be inſtrumental in working our Regeneration (which great gift of God thoſe that deny original ſinne muſt alſo neceſſarily deny) which is a ſubduing and mortifying of original ſinne in ſome degree, and is a renovation of all thoſe parts which original ſinne had corrupted; For Regeneration (*John* 3.) is proved neceſſary from the ſuppoſition of original ſinne, *Whatſoever is born of the fleſh is fleſh.*

The Text then thus vindicated from corrupt gloſſes, for the imagination and devices of many men, though learned, have been very evil, and that continually in the interpretation of it; I ſhall only adde this, That although by the imagination of the thoughts be chiefly meant the workings of the mind, and the underſtanding, yet becauſe the imaginative power or phantaſie in a man, is immediately ſubſervient to the underſtanding in its operations, and is therefore called *ratio imperfecta*, imperfect reaſon, and *Cogitativa facultas*, the cogitative faculty in the ſoul, I ſhall therefore treat of it only from this verſe, for the original pollution of the underſtanding hath been abundantly diſcovered. From the Text then obſerve,

That that power of the ſoul, whereby we imagine or phanſie any thing, is univerſally corrupted. It imagineth only evil, and that continually; we have ſinfull fancies as well as ſinfull affections.

SECT. II.

Of the Nature of the Imagination in a man.

BEfore we inſiſt on the particular pollutions thereof, let us briefly take notice of the *Nature of this Imagination in man.* And

Firſt, It is taken two wayes; For either by imagination we mean the *power* it ſelf, whereby we do imagine, or the *acting* thereof, even as the word *Will* is ſometimes taken for the power, and ſometimes for the act, ſo is fancy and imagination.

Secondly, Conſider, That Philoſophers do affirm, that beſides the rational and immaterial faculties of the ſoul, as alſo beſides the external ſenſes, there are *internal material ſenſes*, about the number whereof they greatly diſſent; Some make five, The *Common Senſe*, *the Phanſie*, *the Imaginative Power*, *the Eſtimative*, and the *Memory*; Others three; Others four; Some but one; only it may ſeem many, becauſe of the ſeveral manners of operation; It is not worth the while

while to conteſt herein; it is enough to know that there is in man ſuch a power, whereby he doth imagine and fancy things, witneſs thoſe dreams which uſually riſe in our ſleep: The uſe of this imagination is to preſerve the *ſpecies* ſuggeſted to order them, and judge of them, and thereby is neceſſary to our underſtanding, according to that Rule, *Oportet intelligentem phantaſmata ſpeculari*; And certainly, The power of God is admirably ſeen in this imaginative faculty, whether in men or beaſts; For how dō birds come ſo artificially to make their neſts, and the Ants and Bees to be ſuch admirable provident creatures in their kind, but from that natural inſtinct in them, whereby their phanſies are determined to ſuch things? So it is from this imagination that the Sheep is afraid of a Wolf, though it never ſaw one before; eſpecially in man his imagination being perfect, there are many admirable things about the nature of it, which, when learned men have ſaid all they can, they muſt confeſs their ignorance of; onely you muſt know, that as the affections are very potent in a man, to turn him this way or that way, ſo alſo is the imagination and fancy of a man; Inſomuch that it is a great happineſs to have a ſanctified fancy, that is commonly in men, the womb wherein much iniquity is conceived. It is greatly diſputed in Philoſophy, *What the power and ſtrength of imagination is.* Some have gone ſo farre as to attribute all miracles, whether Divine or Diabolical to the ſtrength of imagination: Yea *Abilardus* his poſition was, That *fides* was *æſtimatio*, Faith was nothing but a ſtrong fancy, but theſe are abſurd; Onely it is granted, that ſome ſtrong impreſſions it may make on the party himſelf, as alſo on the fruit of the womb in conception: As for *Jacob*'s art of laying parti-coloured ſticks before ſheep, when they came to be watered, that in the time of gendring they might bring ſuch coloured lambs, though imagination might be ſomething conducible thereunto, yet rather aſcribe this (with ſome learned men) to a miracle, and the peculiar bleſſing and power of God towards *Jacob*. But I ſhall not hold you any longer here, let us proceed to the diſcovery of the natural ſinfulneſs thereof.

SECT. III.

The Natural Sinfulneſſe of the Imagination *appeares, in making Idols, daily Supports, and vain Conceits, whereby it pleaſeth it ſelf.*

FIrſt, *The metaphorical expreſſion in the Text doth fully declare it*; For as the Potter doth make veſſels upon the wheel daily, or as ſome explain it, as the Artificer doth of his wood and other materials make Idols, which he worſhippeth as gods, though they be vanities; *Thus the imagination of man doth daily fabricate ſuch fancies and Idols to it ſelf, making gods of them, and putting confidence therein*; And if you obſerve what riſeth daily in the heart of a man devoid of grace, you ſhall find, *That it is a continual Idol-maker, it maketh daily puppets and vain conceits, whereby it pleaſeth it ſelf, and accounteth it ſelf happy therein.* Thus we ſee what ſhops (as it were) our hearts are; The imagination having that ſinfull artifice, as to make and erect *Idols all the day long*; Even as children naturally delight to make babies, and then to play with them, ſo do all men by nature; How many vain Idols do the ambitious men, the unclean men of the world daily build up in their fancies? Hence it is that the glorious things, the pleaſant things they pleaſe themſelves with, are *more* in the *imagination* then in any *real poſſeſſion*, as is more to be dilated upon: In the mean while let us ſadly mourn under this horrible corruption of the imaginative part of a man, that it ſhould be daily making new gods, continually erecting Idols, in which we are apt to put

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our confidence: *Lapide* on the 8th *Chapter*, and *Verſe* 21. (where we have the like expreſſion and metaphor,) doth offer intollerable violence to the ſacred Text; for whereas it ſaith, *The imagination is only ſet to evil*, he would make *two ſhops* (as it were) wherein this imagination doth work, a ſhop of *ſinne*, wherein it only fabricateth evil; and a ſhop of *vertue*, wherein it imagineth good things; but what can be directly to confront a Text, and to put the lie upon it, if this be not? Let us then be willing to be found out in all this evil; Let us acknowledge, that our imagination doth continually ſet up vanities, Idols; we make to our ſelves gods, and ſo leave the only true God.

We have made ſome entrance already upon the diſcovery of that wound and deadly blow the imaginative power of man hath received by original ſinne; and wonder not if in the managing of this point, we often mention *thoughts*, *diſcourſe*, *invention* and *apprehenſions*, attributing theſe to the Imagination; for although the underſtanding be properly the power of the ſoul, from whence theſe operations do proceed; yet becauſe (as you have heard) the imaginative faculty is ſo near to the intellectual, that in all its operations it hath ſome dependance on it, ſo that it is hard to know or perceive when ſome *internal parts* of the *ſoul* are the *operations* of the *fancy*, or of the mind; Though indeed ſometimes reaſon doth correct our imaginations, even as they do ſenſe: Yea Divines and Philoſophers do commonly attribute ſome kind of opinion, and judgement, yea imperfect diſcourſe unto it; and this difference is given between the *common internal ſenſe* and the *imagination*: The common ſenſe doth *receive the ſimple impreſſions of things*, as of a ſtone, of bread, as the *wax* receiving the impreſſion of a *ſeal*, not the *ſeal* it ſelf, but the image of it; Thus doth the common ſenſe receive the *ſpecies* of things, and retaineth them; But the fancy doth go higher, it doth *compound* theſe ſingle *ſpecies* together, witneſs thoſe many dreames, and alſo *Chimaraes* which many do imagine, that never had any exiſtence in the world; Therefore by this office it hath, we ſee how near it is to the underſtanding: yea *Suidas* ſaith, That *Ariſtotle* calleth it τὸν παθητικὸν, τὸν (viz.) φαντασία, becauſe it hath in it, τὸ γνώσον and παθητικὸν, becauſe it is with formes and *ſpecies* that it doth apprehend things, and therefore ſaith *Suidas*, it is called φαντασία *quaſi* φαεσασία, becauſe it doth ἴσησι τὰ φανθλώτα, make thoſe forms and appearances to conſiſt: however this be, we may conclude, becauſe of the immediate ſubſerviency to the underſtanding and conjunction with it, we may without any abſurdity ſay, The *thoughts*, the *opinion*, the *judgement* thereof: And ſo I proceed to the further manifeſtation of its pollution.

SECT. IV.

In reſpect of its Defect from that end and uſe which God did intend in the Creation of man, by making him with this Imaginative Power.

SEcondly, *In reſpect of its defect from that end and uſe, which God did intend in the Creation of man by making him with this imaginative power.* We muſt readily yeeld, that as God did ſhew his wonderfull wiſdome and power in making of man, which the Scripture often obſerveth, comparing the *workmanſhip of our body, to the curious needle work of ſome skilfull woman*, Pſal. 139. 15. ſo all theſe powers and parts of the ſoul were made for ſingular and admirable uſe, and therefore the *imagination* as well as the reſt; yea we are to know, that in all thoſe viſions and dreames by which God did appear to the Prophets and others, it was by exciting and working upon their *imagination*; ſo that God hath exceedingly honoured that part of the ſoul in this way. The

uſe of this imaginative power, is two-fold, as of the other ſenſes; The one *proxime* and *immediate*, which is to performe their operations for which they were given to men; The other remote and more general, which is to be inſtrumental to the ſalvation of the ſoul, and alſo to the glorifying of God; For by the imagination we are to glorifie God, as well as by other parts of ſoul and body; The former end of the imagination, I may call *naturall*; The later, *morall*; I ſhall not ſpeak of the former, becauſe whatſoever defect is now upon the fancy in that way, not being able to do its office, as at firſt Creation, it is meerly *penall*, a puniſhment, and not ſo much our ſinne; Thus, that men are ſubject to *madneſs* in their fancy, that the imagination by any diſtemper in the organ, where it is fixed, may be wholly perverted, as we ſee in feavers, and in phrenſies, and ſometimes in dying men; This is not ſo much a ſinne in the fancy, as a puniſhment, even as death is inflicted upon us, becauſe of *Adam's* tranſgreſſion. It is true, that *Adam*, though created with full and perfect knowledge in naturals and ſupernaturals that was neceſſarily required to his bleſſedneſs, yet as *Suarez* well determineth, (*De Creatione hominu lib.*3.*cap.*9) in the uſe of his knowledge he had recourſe to *phantaſmes* in the *imagination*, becauſe that is a natural way to the ſoul, while joyned to the body, only in that ſtate, as the organ was not ſubject to any bodily diſtemper, ſo neither could his imagination any way erre; but the ſinne of *Adam* hath not onely brought on that part an obnoxiouſneſs to many bodily diſtempers, but filled it alſo with ſinnefulneſs, which is eminently ſeen in its aberration from that two-fold main end it was at firſt beſtowed on us for: The one whereof is, the ſalvation of our ſouls; for if the ſence of hearing the Word of of God, and of ſeeing the wonderfull works which God hath wrought, be ſo greatly inſtrumental to our ſanctification, why ſhould not the imagination much more? but who may not complain what an impediment and hinderance his fancy is to his ſouls good, it imagines evil and vanity, it is wholly pleaſed with empty and vain things, neglecting the true ſolid good, ſo that there is no man that is acquainted with the frame of his ſoul, but may groane under the ſinful unrulineſs of his imagination, eſpecially (as is to be ſhewed) in holy and religious approaches to God; When all the powers ſhould be united in one way, then what ſwarmes of roaring imaginations? What importunate and impertinent fancies are ready to fill thy ſoul, as flies ſometimes did *Egypt*? Was it thus in the ſtate of Creation? Did God create us with ſuch fickle confuſed and erratique imaginations? how greatly would it diſhonour God to affirm ſo? Affect thy heart therefore greatly with this, to think that that which was ſo exceedingly conducible to thy ſouls happineſs, is now ſuch an impediment and enemy thereunto. It is a corrupt licentious opinion, which *Speranza* (though a Papiſt) attributeth to ſeveral famous Schoolmen, *viz.* *That a man is not bound to repell an evil thought, if there be not danger of conſent to it, but may ſuffer it to be in his mind, as ſome natural thing, even with advertency that it is there:* but this is juſtly called by the foreſaid Author, (*Speranza ſtrip. ſel.dig.de cong.punct.*11.) *Offendiculum animarum*, an opinion that is a ſtumbling block and ſcandal to ſouls, neither may our ſinfull imaginations greatly humble us, if this were true. And as for the other end, which is *to glorifie God*; Wherein hath God been more diſhonoured then by the imaginations of men? Whence hath that *Idolatry* filled the whole world? How come ſuperſtitious magical divinations but by the ſinne of imagination? Theſe *phantaſmata* or *eidola* in the brain make theſe Idols which men fall down and worſhip, ſo that they may well have the ſame name. The Apoſtle *Rom.*1. ſpeaking of the Heathens, and that in their high profeſſion of wiſdome, yet ſaith, *They became vain in their imaginations*, and why ſo? becauſe of their Idolatry, *turning the glory of God into birds, and beaſts*, inſomuch that the ſinnefulneſs of the imagination

tion of man hath cauſed all the Idolatry of the world; They have not gone to God as revealing himſelf in the Word by faith, but according to their natural light, by carnal and groſs imaginations; whereas therefore Images were brought into the Church at firſt, that they might be (as *Gregory* ſaid) *ignorant mens Books*; the truth is, they did teach, and confirme in erronious imaginations, for from ſuch pictures do ignorant people ſtill conceive of God, as an old man, and of the Holy Ghoſt as a Dove, they imagining ſuch things, as theſe Images do repreſent. The imagination then of man doth ariſe unto an high degree of impiety, when it will fancy or conceive of God without the guide of the Scripture; if ſo be the underſtanding cannot comprehend this infinite Eſſence, how much leſs can our imagination? if he ſaid, *Quicquid de Deo dici poteſt, eo ipſo eſt indignum, quia dici poteſt*; and, *Tunc Deum digne eſtimamus, cum inaeſtimabilem dicimus*: If I ſay he be thus above the higheſt contemplations of our minds, no wonder if he infinitely tranſcend our imaginations. It is an evaſion that ſome Papiſt hath, (as I have read, though I cannot remember where for the preſent) when preſſed with this Argument, that it is a great diſhonour to God, and full of reproach to his Majeſty, to repreſent him under ſuch external formes and ſhapes, he would (I ſay) evade by inſtancing in the imagination, as a natural faculty in the ſoul; The underſtanding cannot apprehend of God, but by the imagination, and the imagination doth neceſſarily receive Images and repreſenteth *ſpecies* about God; otherwiſe we cannot at all think of him, and yet this is no Idolatry. But

Firſt it may be anſwered, Theſe formes and repreſentations in the fancy, when we think of God, ariſe from the natural conſtitution of man, ſo that it cannot be avoided; It doth ariſe from our finite and corporeal nature, whereby nothing can come into the underſtanding before it hath been in the ſenſe and the imagination; but their Images and Idols are external groſs and voluntarily ſet up to worſhip God by. And

Again, Howſoever ſuch ſhapes and formes may come into the imagination of man about God, yet it's the duty of the underſtanding to expel them, and to conceive of God without any corporeal forme, as a Spirit of infinite Majeſty, and therefore the imagination muſt not guide the underſtanding, but the underſtanding lead the imagination, that ſo we may not have the leaſt thought about God, but what becometh his glorious being: but of this more in a particular by it ſelf, becauſe of its great concernement. Thus we ſee how the imagination is wonderfully defective *from its main end*, both in reference to Gods glory, and mans own ſalvation and happineſs.

SECT. V.

The Pollution of the Imagination *is manifeſt by the Reſtleſneſs of it.*

THirdly, The imaginative power of man is greatly polluted, *In the reſtleſneſs of it, in the perpetual conſtant workings thereof*; inſomuch that thereby the ſinfulneſs of it is continual, as the eie is alwayes twinkling: Is there a moment, wherein thy fancy is not buſied about ſome object or other? And whereas other parts of the ſoul are ſubject to ſinne, while we are awake only; The will, the mind, they only ſinne at that time, *this fancy is many times very ſinful in the night time*; how many polluted and wicked dreames do men fall into at ſuch a time, at which they tremble and abhorre themſelves when awakened? Thus though all ſleep, yet ſinne doth not, but liveth and acteth in the imagi-

nation: But of the ſinfulneſs of dreames by the corrupt imagination, more afterwards: Only for the preſent let us humble our ſelves under the perpetual and inceſſant motion of our ſinful fancy, there being no hour or moment wherein we are free from the corrupt ſtirrings thereof: If there could be a breathing time or a reſpite from ſinne, this would at leaſt leſſen the damnable guilt thereof, but to be daily minting and faſhioning corrupt imaginations without any intermiſſion; how heavily ſhould it preſſe us down, and make us to judge our ſelves worſe then beaſts, yea, equal to the apoſtate Angels in perpetuity of ſinning? For whereas it is ſaid, that in this particular mans wickedneſs is not ſo great as the Devils, becauſe the Devils ſinne continually, they neither ſlumber or ſleep, as God who keepeth *Iſrael* doth not; ſo neither they who oppoſe *Iſrael*; The Devil doth vent his enmity, and never hath any ſtop therein by any natural impediment. Now whereas in man by reaſon of ſleep, there is to be a natural intermiſſion and interruption of evil, the imagination being corrupted, doth thereby keep the fire of ſinne, like that of hell from going out; Cry out then unto God, becauſe of this daily oppreſſion that is upon thy ſoul; yea how happy would it be if thou couldſt judge it to be an oppreſſion, and a ſlavery? but theſe ſinful imaginations are matter of delight and titillation to thee, thou art pleaſed and raviſhed (as it were) with them all the day long.

SECT. VI.

The Univerſallity, Multitude, and Diſorder of them.

FOurthly, As the perpetual ſinful actings of them may humble us, *ſo the univerſallity and multitude of them*: They do extend themſelves to *ens* and *non ens*, to every thing, and to nothing; Inſomuch that the *multitude* of thy imaginations do even overwhelm thee, for this being the difference between the external ſenſes and the imagination, that the outward ſenſes, they are never moved or excited, but by the preſent objects; The imagination, that is conſtantly working about abſent objects; hence it is that your fancyes they are many times roving and wandring about thoſe objects that are many hundred miles diſtant from thee; as God complained of the people of *Iſrael*, *That they drew nigh with their lips, but their heart was afarre off*; They ſhewed much love, but their *heart went after their covetouſneſs*, Ezek. 33.31. Thus it is with us continually, when we pray, when we hear, our imaginations are running many miles off; They are like *Cain*, vagabonds, and have no ſetled abode; which brings in the next inſtance of their ſinfulneſs.

SECT. VII.

Their roving and wandring up and down without any fixed way.

FIfthly, *Their roving and wandring up and down without any fixed and ſetled way*; They fly up and down, and friſk here and there; ſo that although they were a multitude, yet if in a ſetled ordered way, there might be ſome ſpiritual advantage made of them; As a great Army, if well marſhalled, may be uſefull, but now here is nothing but confuſion and diſorders in thy imagination; ſo that ſometimes many fancyes come into thy head at the ſame time; that thy head

and

and heart is all in uproar, which breedeth another particular of ſinfulneſs, and that is, *The hurry and continuall noiſe that a man hath daily within him*, as if a ſwarme of Bees were in his ſoul; Chriſt told *Martha, She was troubled about many things, but one thing was neceſſary*, Luk. 10.41; The word ſignifieth, ſhe was in *a crowd* (as it were) There was a great noiſe within her, as men make in a market, or ſome common meeting; As thoſe in a Mill have ſuch a noiſe within that they cannot hear any ſpeaking to them without: Thus it is here, the imagination fils thy ſoul with cumberſome thoughts, with confuſed noiſes, ſo that thou canſt ſeldome make quiet and calme approaches unto God in any holy duty; and if ſo be the ground tilled and dreſſed, doth bring forth ſuch bryars and thornes, is it any wonder that the wilderneſs doth? If in a godly man, there be nothing ſo much annoyeth him, which is ſo conſtant a burden and complaint to him, as theſe tumultuous imaginations, theſe roving fancyes, flying up and down like ſo many feathers in a ſtormy wind, what can we think is continually in the imagination of a natural man?

SECT. VIII.

The Impertinency and Unſeaſonableneſs of the Imaginations.

SIxthly, *The impertinency and unſeaſonableneſs of thy imagination*, this is alſo to be bewailed: Indeed the unregenerate man findeth no load or burden here, therefore if theſe weeds choak up all the corn, if ſinful imaginations fill his heart full all the while that religious duties are performing, he never mattereth it, he had rather his heart ſhould be full of dung and earth, then of pearles, he is more deſirous that his ſoul ſhould be fraughted with pleaſing imaginations, then attentive to thoſe things that are ſpiritual and heavenly. But oh the ſad complaints the people of God make in this particular, the unſeaſonableneſs of their fancy in heavenly approaches to God, commonly in religious duties more then at any other time do roving imaginations obtrude themſelves, which even the children of God can no more hinder, then the birds flying in the air: This is the ſad temptation that you have moſt of Gods people exerciſed with, and for redemption out of this bondage they do earneſtly pray to God, but as long as the ſoul though ſanctified is thus joyned to the body, and acts dependently upon the organs thereof, it cannot be otherwiſe, but as when a ſtone caſt into the water maketh one circle, and that maketh another: Thus it is in mans imagination, one fancy cauſeth another, and that another, whereby the ſoul is ſcarce ever quiet in any duty, but theſe phantaſmes lie knocking at the door, and do breed great diſturbance; and which is ſaddeſt of all, the Devil (as is to be ſhewed) doth uſually at ſuch times caſt in his fiery darts, his blaſphemous injections do oftentimes violate the ſoul; ſo that in ſtead of drawing nigh to God, it is filled with doleful and terrifying imaginations.

SECT.

SECT. VIII.

It eclipſeth, and for the moſt part keeps out the Underſtanding; With many inſtances thereof.

SIxthly, *Herein doth the ſinfulneſſe of it appear, that it doth eclipſe, yea for the moſt part exclude and keep out the underſtanding, which is the more noble light, and to which it ought to be ſubſervient, ſo that men (whether in religions or civil affairs) are more led by* fancy *then by* reaſon, *there imagination is more predominant then the underſtanding.* It is with man the little world, as the great world, God made in this two great lights, the Sunne and Moon, one to rule in the day, the other in the night: Thus man hath two lights created in him, which are to direct him in all his operations; the Sunne that is the Underſtanding, the Moon is like the Imagination, which giveth a glimmering light, and that onely in particular and corporeal things. Now as it would be an horrible confuſion in the world, if the Moon ſhould ſhut out the Sunne, and take upon it to rule in the day time all the light the Moon hath (let it be ſuppoſed it hath ſome of its own) would not ſuffice to make a day: Thus it is in man, his fancy which hath not light enough to guide him in his actions to his true end, yet that uſurpeth upon the underſtanding, and doth in effect command all: Thus the inferiour light prevaileth over the ſuperiour: Oh what groaning ſhould the new creature be in, till it be delivered from this bondage: See then to thy ſelf, and examine all things that paſſe through thy ſoul more narrowly and exactly. It may be thy imagination is the cauſe of all thy Religion, of all thy opinions; It may be it is not *faith* but *fancy*; It may be it is not *conſcience*, but *imagination* that inſtigateth thee; Thoſe expreſſions *me thinks*, and *I imagine ſo*, are not high enough, or becoming thoſe glorious actings of faith in the ſoul, which the Apoſtle calleth ὑπόστασις, *Heb.* 11. 1. *The ſubſtance of things hoped for.* *Ariſtotle* oppoſeth ὑπόστασις to ἀφάνεις, to thoſe apparitions that are made in the air, as the Rain-bow, which hath no real ſubſiſtency; and truly ſuch are the conceits and apprehenſions many have in Religion and Piety; They are not of a ſolid, true, and well-grounded knowledge, but are like meteors in the air: Thus do their opinions flie up and down in their head. We may obſerve it a very ordinary thing in controverſies and polemical writings, that both parties will often charge one another with their fancies and their imaginations, that there is no ſuch thing in Scripture or in reaſon, but a figment in the brain; Yea the *Pelagians* and *Socinians* call this very Doctrine of original ſinne, *Auguſtini figmentum*, *Auſtin*'s fancy, as if it were an evil imagination to hold, That *the thoughts and imaginations of the heart are only evil, and that continually.* Thus you ſee in what confuſion we are in, when ſometimes the ſolid Doctrine of the Scripture is traduced for a meer imagination; And again, meer fancies applauded and earneſtly contended for, as fundamental pillars of Religion and Piety. Seeing then our imaginations are ſo apt to get into the chair of the underſtanding, and as *Athaliah* deſtroyed the ſeed royal, that ſhe might reign; ſo fancy bolteth out all ſolid reaſons and arguments, that it alone may do all, it behoveth us the more to watch over our hearts in this reſpect, and to be ſure they are the ſolid works of faith, and not the fickle motions of the fancy that do guide thee, and the rather, becauſe it is the perpetual cuſtome of wicked and ungodly men, to brand and ſtigmatize both the true faith and all ſolid piety with the reproach of a meer *fancy*. Do not *Papiſts*, *Arminians*, *Socinians*, and the like, exclaim againſt the Proteſtant Doctrine, as if it were but an Idol of *Calvins* and *Luthers* making, when they condemned the bleſſed Martyrs to burn at the ſtake, they concluded ſuch ſuffered but for their fancies and their humours. It being therefore

therefore the conſtant charge by all enemies to truth, that it is not thy faith thou pleadeſt for, thou ſuffereſt for, but thy meer fancy, it behoveth thee to be the more diligent in Scripture-knowledge, and to pray, that the Spirit of God may thereby quicken thee up to a ſound and ſure faith: Thus alſo it is in practicals, Let a man ſet himſelf to the power of godlineſs, walk ſtrictly, in oppoſition to the looſneſs and profaneneſs of the world; Let his ſoul mourn for ſinne, and his heart grieve for his evil wayes, what do carnal people preſently ſay, This is your fancy, theſe are your melancholly conceits, they judge it to be ſome diſtemper in your imagination, that it is a kind of a madneſs. Now that we may withſtand ſuch accuſations, it behoveth us to ſeek after, and pray for ſuch a through work of ſanctification, that we may be aſſured it is no more fancy then that we live or have our being, that if to be godly, if to be converted be a fancy onely, then to be a man, or to be a wicked man is only a fancy alſo. Well, though we muſt take heed of calling faith a fancy, and the work of grace a melancholly conceit (for that is a kind of blaſpheming the holy Ghoſt) yet experience doth evidence, That many have not faith, have not true piety, but meer empty ſhadows and imaginations in Religion, witneſs the *Scepticiſm* of many in theſe dayes, who are of no faith, and no Religion, who change it often, as they do their garments, who have no rooting or immovable foundation, but are as the water which receiveth every impreſſion, but retaineth none, that are *Reeds ſhaken with every wind*, and are clean contrary to Chriſt, for they are not the ſame yeſterday, and to day, and for ever: Can you ſay, this is the work of Gods Spirit? Can we ſay, this is the Scripture-truth? No, you read the Character of ſuch, who have true faith, and that in a ſanctified manner, *If it were poſſible to deceive the very elect*, Matth. 24. 24. Certainly the prevalency of the imagination above the underſtanding in religious things, is one of the ſore evils which original ſinne hath brought upon all mankind.

SECT. IX.

In the Imagination are conceived for the moſt part all Actual Impieties.

SEventhly, This alſo doth greatly manifeſt the ſinfulneſs of the Imagination, *That* (as in the affections, ſo likewiſe) *in it are conceived for the moſt part all actual impieties.* The Imagination and the Affections joyned together are commonly that dunghill, wherein theſe ſerpents lay their eggs; yea ſinne many times lieth a long while breeding in the imagination, before it be brought forth into action, yea many times it is never brought forth, but the womb of ſinne is alſo the tomb, it lived and died in the imagination: We may obſerve the Scripture attributing the greateſt works of impiety to the imagination, as the cauſe of it, *Pſal.* 2. 1. *Why do the people imagine a vain thing?* All the oppoſition of wicked men, and their carnal policy to overthrow the wayes of Chriſt flow from this imagining: Thus *Pſal.* 38. 12. *They imagine deceits all the day long*, Zech. 7. 10. All the injuſtice, oppreſſion and fraud that may be uſed to other men is attributed to this, *Let none of you imagine evil againſt his brother in his heart.* It is true, this Imagination ſpoken of in the Text, comprehends alſo acts of the mind, yet becauſe (as you heard) the mind acteth dependently upon the imagination, therefore we conjoyn them together: How polluted then muſt that fountain be, which ſends forth ſo many polluted ſtreams? Sinne (as we told you) may be a long while breeding here, before it be compleatly formed and actuated; yea and God beholdeth and taketh notice of thy ſinnes thus prepared in thy imagination

long

long before the commiſſion of them: We have a notable inſtance for this, *Deut.* 31. 21. where *Moſes* in the name of God teſtifying againſt the people of *Iſrael*, that when they come into *Canaan*, they do not fall off from God, uſeth this expreſſion, *For I know their imagination*, which they go about even now, *before I have brought them into the Land which I ſware unto them*; God did before they come into *Ægypt*, ſee what was working in their imaginations, what they were making and faſhioning in their hearts; in which ſenſe ſome expound that place of the *Pſalmiſt*, *Thou knoweſt my thoughts afarre off*, Pſal. 139. 2. And this is good and profitable for us to conſider, we many times wonder to ſee how ſuch groſs and loathſom ſinnes can come even from the godly themſelves. Alas, marvel not at it, theſe Serpents and Toads were a long while breeding in the imagination; The pleaſure or profit of ſuch a ſinne was often fancied before; It was again and again committed in thy thoughts, before it was expreſſed in thy life, ſo that a man can never live unblameably in his life, that doth not keep his imagination pure and clean; Hence you have ſo often evil thoughts complained of, as the root of all bitterneſs, *Jer.* 4. 14. *How long ſhall thy vain thoughts lodge in thee?* *Mark* 15. 19. *Out of the heart proceed evil thoughts*: As exhalations and vapours aſcending from the earth, which are ſcarce perceptible, yet at laſt are congealed into thick and diſmal clouds, ſo thoſe ſins which while in the thoughts and imagination were ſcarce taken notice of, do at laſt grow into foul and enormous tranſgreſſions.

SECT. X.

That many times ſinne is acted by the Imagination with delight and content, without any relation at all to the external Actings of ſinne.

THirdly, The ſinfulneſs of the Imagination is further to be amplified, *In that many times ſinne is acted with delight and content there, without any relation at all to the external actings of ſinne.* So that a man while unblameable in his life, may yet have his imagination like a cage of unclean birds, and this is commonly done, when there are external impediments, or ſome hinderances of committing the ſinne outwardly; The fear of mens laws, outward reproach and ſhame, want of opportunity may keep them off from the outward committing of ſome luſt, when yet at the ſame time their imaginations have the ſtrong impreſſions of ſinne upon them, and ſo in their ſouls they become guilty before God; The Adulterous man, Is not his imagination full of uncleanneſs? The proud man, Is not his fancy lifted with high and towring conceits? As the Apoſtle *Peter* ſpeaketh of ſome *whoſe eyes were full of adultery, and that cannot ceaſe from ſinne*, 2 *Pet.* 2. 14. or as ſome read it according to the original [*Adultereſſe*] imagination made them have her in their eyes continually, though abſent, for if their eyes were, their imaginations alſo muſt neceſſarily be, becauſe of the immediate naturall connexion between them; ſo then when there are no outward ſores or ulcers to be ſeen upon a mans life, yet his imagination may be a noiſom dunghill, what uncleanneſs fancied, what high honours imagined, that whereas thou art reſtrained from the actings of ſinne, yet thy heart burneth like an oven with luſts inwardly; It is the emphatical ſimilitude that the holy Ghoſt uſeth, *Hoſ.* 7. 8. *They have made ready their heart like an oven*; The meaning is, that as the oven heated is ready to bake any thing put therein, ſo was the heart of thoſe evil men prepared for any kind of naughtineſs; Some underſtand it of the adultery of the body only, as if that were the ſinne intended by the Prophet; Others, of the

the ſpiritual adultery of the ſoul, by which name Idolatry is often called in Scripture; Others referre it to both; we may take it to be a *proverbial expreſſion*, denoting the readineſs of a mans heart to commit any ſinne, that it lieth in the heart and the imagination day and night, men highly ſinning againſt God inwardly, when outwardly they are reſtrained; Know then that when the grace of ſanctification ſhall renew thy ſpirit, ſoul and body, thou wilt then be very carefull to look to thy very imagination, that no tickling fancies or conceits of any luſt do defile thee, thou wilt keep thy imagination as a precious Cabinet, wherein precious pearls ſhall be treaſured up, not dirt and filth: As we fitly uſe an expreſſion concerning delight in ſinne, that it is the *rolling of honey under the tongue*, ſo there is a rolling of ſinne in the imagination with great titillation and pleaſure, when ſinne cannot be committed in action, we do it in our imagination; Hence it is that by the imagination old men become guilty of their youthfull luſts, when they have not bodies to be as inſtrumental to filthineſs, as they have been, yet in their imaginations they can revive their by-paſt ſinnes many years ago committed: Thus men became (as it were) perpetual ſinners in their imaginations: Conſider of this more ſeriouſly, and pray for an holy, chaſte and pure imagination, knowing thou haſt to do with an omniſcient God that knoweth what is working therein, though it be hid from the world beſides; think not ſinfull imaginations will eſcape the vengeance of God, though no ſutable operations of impiety do accompany them.

SECT. XI.

Its Propenſity to all evil, both towards God, and towards man.

NInthly, *Our Imagination is naturally corrupted, Becauſe of its propenſity to all evil, both towards God, and towards man.* And

Firſt, *Towards God*, Let us take up that which was but glanced at before, and that is, *How prone we are to provoke God in his Worſhip, declining from the true Rule, and meerly becauſe of our Imaginations.* The pleaſing of them hath been the cauſe of all that diſpleaſure which God ever had in his Church concerning the worſhipping of him: No, ſinne doth more provoke God then the corrupting of his worſhip, to adulterate this is to meddle with the apple of his eye; God beareth other ſinnes a long while till his worſhip become to be corrupted, and then he will endure no longer: Now the original of all ſinfulneſs in this kind hath been our imagination, we have not attended to what God hath commanded; we regard not his inſtitutions, but our own fancies, the pleaſing of them: Hence when God promiſeth a reſtauration to the people of *Iſrael*, and a reformation from their former Idolatries, he ſaith, *Neither ſhall they walk any more after the imagination of their evil heart*, Jer. 3. 17. It was this Imagination carried them out to *Idolatry*, whence came thoſe goodly Images, thoſe glorious Altars, and many other ſuperſtitious wayes of worſhip, but becauſe the fancy was pleaſed herein, what is pleaſing to the ſenſes is alſo carried with delight to the Imagination: Inſomuch that thoſe Heathens *Numa* and others, who would have no Images to adore their gods by, thinking it unbecoming their greatneſs, were carried by reaſon, and did not give way to the Imagination; and this is a very neceſſary truth, for all ſuch who are ſo difficultly taken off from their Idolatries and Superſtitions, for what is it but thy fancy thou wouldſt have ſatisfied, thou doeſt not look upon Ordinances and the worſhip of God, as ſpiritual means to quicken thy faith, and to make thee more ſpiritual, but as that whereby thou wouldſt have thy Imagination take ſome corporeal refreſhment and ſatisfaction: Even *Ariſtotle* ſaw the

vanity of this, and therefore would not have any muſical delights in the worſhip of their Heatheniſh gods; And *Aquinas* following him herein, is againſt muſical inſtruments in the ſervice of God: what God appointed in the Old Teſtament cannot be brought as an argument for any ſuch cuſtome in the New.

Secondly, *Towards man*; here the imagination is as full of evil, as the ſea of water, *Prov.*6.16. One of the ſeaven things that are there ſaid to be an abomination unto the Lord, *An heart that deviſeth wicked abominations*; How crafty and ſubtle is the abomination of man to deviſe wicked and malicious purpoſes? This is the forge of all thoſe malicious bloody and crafty deſignes that ever have been acted in the world; Read over prophane and ſacred Hiſtories, and there you will admire, what ſubtle foxes men have been ſometimes, what cruel lyons they have been at other times; all which doth ariſe from this ſinful imagination, which is prone to find out all manner of wayes to vent the wickedneſs that is bound up in the heart: ſo that we need not exclaim on the Devil, as if he put this into their hearts; for though no doubt ſometimes he doth, as in *Judas*, yet the heart of it ſelf is ready for any evil.

SECT. XII.

It continually invents new Sinnes, or occaſions of Sinnes.

ALthough much hath been ſaid concerning the original pollution of mans imagination, yet ſtill more is to be diſcovered; ſo that there is a very fit reſemblance between mans imagination, and thoſe chambers of imagery, which *Ezekiel* beheld in a Viſion, upon the *walls* thereof were pourtrayed the *forme of creeping things, and abominable beaſts*, and all the Idols of the houſe of *Iſrael*, Ezek.8.9,12. Thus is every mans imagination a table (as it were) whereon are pictured all the formes and ſhapes of all kind of evil; It may well be called the chamber of mans imagery where are images of jealouſy daily created, ſuch formes received that do provoke God to wrath and jealouſy: Let us therefore proceed.

Tenthly, *In this we have an open field wherein mans imagination doth act unnumberleſs evils, becauſe of its invention, it is continually inventing new ſinnes or occaſions of ſinnes*; As if the old ſinnes and treſpaſſes which had filled the world were not enough, What new wayes of impiety are invented, new fancies in evil wayes? For although invention be indeed principally an act of the underſtanding, yet becauſe (as you heard) the underſtanding in its operations hath recourſe to the imagination, and that is ſubſervient and under-agent to it, therefore we may attribute the ſame things to both, eſpecially the things of invention, becauſe a mans imagination hath a peculiar influence therein; Now in this reſpect, if there were no other, the ſinnes of the imagination will encreaſe like the ſands upon the ſea-ſhore: It were poſſible to ſhew, by going over every particular Commandment, that the imagination of man doth conſtantly invent new ſinnes againſt them; the Apoſtacy of man from his firſt rectitude is emphatically deſcribed by the Scripture in this, as the general and ſumme of all, *that he ſought out many inventions*, Eccleſ.7.29. where the wiſe man having declared that amongſt men and women, though leſs amongſt women, one not ſo much as good in an ethical and moral ſenſe could be found; for in a ſpiritual ſence there is not one man amongſt a thouſand, no not in all mankind that is good, but he ſpeaketh of external and moral, enquiring then after the cauſe, why ſuch an univerſal corruption ſhould overflow all mankind; inſomuch that there

there is not one amongſt a thouſand that deſerveth the name of a man, not ſuch an one as the primitive righteouſneſs did require, but not ſo much as reaſon judging rightly by ethical Rules would commend, he doth clear God from being the Author of this; And becauſe this truth is of ſuch great conſequence, he uſeth a word of attention [Lo] *Ecce, Conſider it diligently*; And ſecondly, he telleth you, how he came to the knowledge of it, *I have found it*, (viz.) *in the Word of God*, where you ſee this Doctrine concerning original corruption is not to be inveſtigated by humane reaſon, as it is diſcovered by divine revelation, *I have found it after much and diligent ſtudy*; Oh that thoſe corrupt teachers, who deny this original pravity, could with *Solomon* ſay, *They have at laſt after much ſtudy found out this truth alſo!* Now the Doctrine found out is, *That God made man right*, full of righteouſneſs and holineſs, not onely *negatively* without ſinne, but *poſitively*, full of righteouſneſs; but *they*, that is, *Adam* and *Eve*, which are called the man *Adam* in the words preceding, *Sought out*] not being contented with that meaſure of knowledge and happineſs God created them in, affecting to be like God. *Many inventions*] that is, found out many wayes of ſinning, when they once forſook the ſtrait Rule, they diverted and wandered into many crooked paths: The Hebrew word *Chiſſbonoth* is very emphatical, it is uſed but once more in the Old Teſtament, and that is 2 *Chron.* 26. 15. where it is ſaid, *Uzziah uſed engines invented by cunning men, toſhoot arrows and great ſtones withall*: So that by this word is denoted that ſubtilty and great artifice which is in mans Imagination to invent any evil way, ſinnes that never were acted before are found out: Every age almoſt hath new ſinnes, and whence is this, but from the ſubtilty of mans Imagination to find out new wayes of ſinning? Hence *Rom.* 1. 30. one character in the Catalogue of thoſe ſinnes attributed to the Heathens, is to be *Inventers of evil things*; And certainly here the Imagination of man is very prone, that whereas to *learn Trades*, or the *Arts*, there *they muſt have teachers*, and much time muſt be allowed them to learn; In the *invention of evil things there men are taught of their own corrupt hearts to do ſo*. We might inſtance in divers things, wherein the ſinfull Imagination of man is diſcovered about inventing of evil, new ſinnes, new oaths, new blaſphemies, new wayes of cheating and diſhoneſty, eſpecially in thoſe new wayes for nouriſhing pride, and wantonneſs, *Which is the ridiculous, abſurd and uncivil faſhions in apparel and deportments of body, which are truly and properly the genuine iſſue of the ſinfull fancies of men*. The Ape being a creature of ſtrong Imagination, but wanting reaſon doth ſtrive to imitate more then any other creature; And thus it is an argument that that mans *imagination and fancy* are farre greater then their *wiſdom* and *prudence*, who are *ambitiouſly ready to imitate every fooliſh and childiſh faſhion that mens corrupt imaginations have produced*. Look upon all the ſeveral faſhions, all the changes and mutabilities, which are in mens and womens apparel, and you will preſently be perſwaded, that their imaginations are corrupted; From this alſo ariſeth the uſe of auxiliary beauty, painting, ſpotting, *&c.* and which is the higheſt aggravation of our ſinfulneſs; herein we do not onely conform to ſuch fooliſh and indecent faſhions, but we plead for the lawfulneſs thereof; but remember to let Scripture-gravity, modeſty and chaſtity be more powerfull in thy heart, and manifeſted in thy garments and geſtures, then the ſinfull impreſſions of unjuſtifiable faſhions upon thy imagination: To how many transforming themſelves into the new guiſes and modes of the times they live in, if the gravity of the Miniſter would permit it as well as the vanity of the ſubject deſerve it, may you apply *Martials* verſe,

Si mihi cauda foret, Cercopitherm eram.

Baſſianus the Emperour did ſo greatly degenerate into effeminateneſs, that he would not only conform to womens attire, but would alſo make his name femi-

nine, he would be called *Baſſiana* not *Baſſianus*. By this you ſee, how corrupt fancies will make men degenerate from the gravity and prudence of a man, much more the holy deportment of a Chriſtian, this is to ſhew that all the ſinful faſhions and ridiculous ones which are in apparel, geſture and otherwiſe, they come from the imaginations of men defiled. To this head alſo is to be referred all thoſe new *amorous Songs*, all ſinfull *Comedies* and *Playes*, with a world of ſuch kind of impiety, that the imagination of man hath the greateſt ſhare therein, ſo carefull are we how we pleaſe that, how we walk according to that in every thing.

SECT. XIII.

The Sinfulneſs of the Imagination manifeſts it ſelf in reference to the Word of God, and the Miniſterial Preaching thereof.

ELeventhly, *The ſinfull Imagination of a man doth in a great meaſure manifeſt it ſelf, in reference to the Word of God, and the Miniſterial Preaching thereof.* Here it diſcovers much enmity and contrariety to what is godly; For the Word it ſelf, How greatly is the Imagination offended thereat, both in reſpect of the ſtyle and the matter? The language is not ſo imbelliſhed and poliſhed, that the fancy ſhould delight therein; This hath been a rock of offence to many great but unſanctified wits; They have diſdained the ſimplicity of the ſtyle, and affected a more gaudy Oratory; This is the ſinne of the fancy chiefly. *Auſtin* in his Confeſſions doth much bewail his pride and tumour in this particular; He diſdained to become like a little child, and to lay aſide the admiration of humane eloquence, by which he was ſo much puffed up; What prophaneneſs and the love to their filthy luſts do to ſome in making them oppoſite to Scripture wayes, The ſame doth an unmortified fancy, eſpecially where there are learning and parts in others; Even as we ſee Chriſt became a ſtumbling block to many, becauſe he came not in that external dignity and pomp of a King which they deſired; Thus alſo it is with the Scriptures, becauſe they are not in ſuch pleaſing words, ſuch florid expreſſions as their Imagination would have: Hence it is they take no delight in the reading of them, or in meditating therein, whereas they are never ſatisfied in reading of Comedies, Hiſtories that are full of delight and exact language, in reading of Poetry and Romances, thou readeſt (it may be) not one Chapter in the Bible to many of theſe: Oh do thou humble thy ſelf under that vain and proud fancy, *It is a great enemy to thy converſion!* If ever God open thy eyes, thou wilt with *Auſtin* bewail thy folly herein, and at laſt regard fruit more than leaves, ſubſtances more than ſhadows. This was alſo *Hierom's* temptation to be much inamoured with humane Oratory, and therefore ſpeaks of himſelf, what terrors, yea bodily ſmart he was in, hearing a voice at the ſame time, ſaying, *Ciceronianus es non Chriſtianus.* I do not ſpeak this as if humane Oratory and Eloquence were not lawfull; yea where it is well uſed, it is an excellent gift of God. *Cyprian* and others carried this *Ægyptian* gold out of *Ægypt* to *Canaan*. *Chryſoſtome, Nazianzen, Baſil*, were ſo many Divine *Orpheus's* to change the natures of beaſtly men; Therefore it may lawfully be uſed where God giveth it; Hence in the Scripture we have metaphors and ſimilitudes, yea Chriſt is full of Parables, which do in their nature pleaſe the fancy repreſenting ſpiritual things by ſenſible; but then we muſt be ſure, that we ſtay not in this eloquence, that it be not like muſick affecting the ear for a while, having no operation at all, as *Ezekiel's* preaching was to his hearers, but it is to be like the ſugar that maketh us ſwallow down the bitter pils more willingly: To admire the

Artificce

Artifice of a Cup, and never drink of the liquour within, is a childiſh vanity; to be affected with the words and language of a Miniſter, and not to conſider what wholſome food it is to thee, whether it be the bread of life to thee or no, is abſurd impiety: As the proud fancy of a man is thus offended at the Word of God, ſo alſo it is at *the preaching thereof in a ſolid and ſubſtantial manner in a ſoul-ſaving way*; This is not according to a mans fancy, which looketh for pleaſure not profit. *Auſtin* confeſſed this alſo in himſelf, that he did with great delight go to hear *Ambroſe* preach, not that he regarded the ſpiritual matter and heavenly truths delivered, but becauſe of the eloquence and pleaſing elocution which *Ambroſe* had. Though it is true, ſuch was the goodneſs of God to *Auſtin*, that though hearing *Ambroſe* onely for eloquence ſake, yet ſecretly ſome power of truth was inſtilled in him, which made to his converſion; So that from looking to the art in the Sermon, he came at laſt to mind the grace of God in it: Even as it is ſaid of *Apelles*, that by his often beholding and looking on the woman, whoſe picture he was drawing, though at firſt he minded his Art onely, yet ſecretly love did creep into his affections at the ſame time, which made him languiſh away, till *Alexander* helped her to him as his wife. But though admiration of gifts and oratory may ſometimes thus be bleſſed, yet commonly it is otherwiſe, and the inclination of ſuch a fancy is to reject with ſcorn and contempt the powerfull preaching of the Goſpel without words of mans wiſdom, as a moſt low and deſpicable thing: Thus the preaching of Chriſt crucified was *fooliſhneſſe to the Gentiles*, who gloried in humane literature, 1 *Cor.* 1. 23. Though it is true, *God will by theſe weak things bring to nought the great admired things of the world.* Thus 2 *Cor.* 10. 5. The miniſterial weapons of the Goſpel *are mighty through God, to pull down ſtrong holds, and to caſt down imaginations, and every high thing that exalteth it ſelf*, as Cannon-ſhot doth ſtrong Caſtles; By this of the Apoſtle you ſee the imaginations of men raiſe up ſtrong and mighty oppoſition againſt the Word preached, though the Word of God ſet home by his own power overcometh every thing that doth withſtand it. It is good then, eſpecially for men of quick parts and raiſed fancies to ſuſpect themſelves, to fear leſt from them ariſe all their deſtruction, leſt theſe be the bolts and barres that keep Chriſt out from poſſeſſing of their hearts.

SECT. XIV.

It is more affected with Appearances then Realities.

TWelfthly, *The ſinfulneſſe of the Imagination is ſeen, in that it is more affected with the appearance of things, then the reality, yea we do wholly ſatisfie our ſelves with things, as they are in our fancy only, and never attain to what is really good or happy.* Our *comforts* are but imaginary comforts; our *delights* but imaginary delight, yea our *wealth*, our *honours* are but in imagination onely; It's uſual with the Scripture to ſpeak of the Nations of the world comparatively to God, as a *drop*, as a little *duſt*; How often is a mans life compared to a *ſhadow*? Inſomuch that neither our life and delight are worthy of the name; All the things of this world are but in imagination; What ſeemeth to be more ſubſtantial than *Wealth*, which is ſaid to anſwer all things? yet *Solomon* ſaith, *Why doeſt thou ſet thy eyes upon that which is not?* Prov. 23. 5. *Wilt thou cauſe thine eyes to flie upon it*, is in the original? It ſheweth our ardent deſires after that thing which is not: Hence a wicked man in his greateſt triumph and glory is compared but to a *dream*, Job 20 8. *He ſhall flee away as a dream, and ſhall not be*; All the while we purſue riches, honours, all the while our hearts are haſtening after the creatures,

we

we are but in a dream; What is true riches? What is true food? What is true glory? We misse and imbrace onely a shadow: This is notably represented by the Prophet, *Isa.* 29. 8. The enemies of the Church that had in their hopes and expectations devoured *Zion*, are compared to an *hungry man that dreameth he eateth, but when he is awakened his soul is empty:* Thus it is in all these worldly enjoyments, this life is but a dream, we are not awaked till we come within the borders of eternity: Oh that this were truly considered, how greatly would it mortifie that inordinacy in us to these fading things? When the child rejoyceth in his bauble, it is but his Imagination that is pleased, his counters he taketh for money, it is but his fancy that contents him; and truly no more are all the great things of the world in respect of God and eternal things.

SECT. XV.

The sinfulness of the Imagination in respect of fear, and the workings of Conscience.

13. AS the Imagination makes us rejoyce and account our selves happy, when there is no solid foundation for it, so on the other side, *When the conscience is awakened for sinne, many times the imagination doth work so terribly; and filleth us with such sad apprehensions, that we fear, where no fear is, we flee when none pursueth*; So that a disturbed imagination doth many times work with the troubles of conscience, hindering both the working of our judgement, and of faith, representing God and Christ to us farre otherwise then they are. *Job* complaineth, *Chap.* 7. 14. that God did *scare him with dreams:* Oh it is very sad, and a grievous condition, when God shall turn a mans fancy against his own self; To have our conscience against us, and our imaginations against us is an hell upon an earth, and it is just with God to fill these Imaginations that once received nothing but lustfull and pleasant impressions with terrible and dreadfull ones, and both these wayes draw from God, both joyfull delights, and terrible apprehensions! That great change which we read made upon *Nebuchadnezzar*, who from a great Monarch of the world is become like a beast living amongst them, his haires being growne like Eagles feathers, and his nailes like birds clawes, was nothing else (as many Expositours judge) but a judgement brought upon his Reason and Imagination by a deep melancholly; So that the terrours of a troubled Imagination (especially when joyned with troubles of conscience) doe drive from Christ, oppose the comfortable way of the Gospel, as well as proud and unclean motions do the pure and holy way thereof.

SECT.

SECT. XVI.

Of the Actings of the Imagination in Dreams.

IN the fourteenth place, Herein the pollution of it doth manifeſt it ſelf, *That when the ſenſes and the rational part are bound up, ſo that they ceaſe from operation, even then that is acting, and moſt commonly in a ſinfull manner by dreams.* Dreams are the proper work of the Imagination, and Divines do make three ſorts of them, *Natural Dreams*, which ariſe from natural cauſes, and theſe commonly either have much ſinfulneſs in them, or great troubleſomneſs. *Diabolical*, ſuch as are caſt into the imagination by the Devil; or *Divine*, ſuch as are cauſed by God; for the Spirit of God hath uſed the imagination in ſome operations thereof: Thus *Joſeph* and others were *warned by God in a dream*; And *Joel* 2. the promiſe is, *That their young men ſhould dream dreams.* Theſe Divine dreams *Tertullian* (*Lib.* 3. *de animâ*) doth divide into *Prophetica*, ſuch as are meerly fore-telling things to come; *Revelatoria*, ſuch as reveal ſomething to be done, as *Peters* viſion concerning *Cornelius*; *Ædificatoria*, ſuch as build up to any holy duty; And *Vocatoria*, that call to ſome ſpiritual ſervice, as that viſion of *Paul* inviting him to come into *Macedonia*. Concerning *Diabolical Dreams* they are not a mans ſinnes but afflictions, unleſs a man doth directly or indirectly conſent thereunto, or walk ſo that he deſerveth God ſhould leave him to ſuch unclean or polluted apprehenſions. But we ſpeak of *Natural Dreams*, and not ſuch as are meerly natural, that ariſe from ſome natural cauſe, but ſuch as have had ſome *voluntarineſs antecedent thereunto*, while waking, ſuch now are *proud* dreames, *malicious* dreams, *unclean* and *unjuſt* dreams. All theſe do either expreſly or virtually come from a polluted Imagination while we are awake, though happily we cannot remember any ſuch thoughts we had. The ſinfulneſs then of our dreams we are to be humbled under, as coming from ſinne the cauſe, and being alſo ſinnes in themſelves: No doubt but *Adam* would have dreamed, (it being common to all mankind, onely it is ſaid of *Nero*, That he ſeldome or never dreamed till after the murder of *Agrippina*, after which he was affrighted with terrible ones; As alſo of the *Atalantes*, that none dream amongſt them. Though *Tertullian* ſaith, Perhaps fame did deceive *Ariſtotle* in that report,) yet his dreams had been meerly natural, not having the leaſt connexion of any ſinne, or any diſquieting with them; But how greatly is confuſion brought upon us in this very reſpect? Inſomuch that what the Devil cannot tempt to, while waking, he doth allure unto, while dreaming: Indeed it is folly and ſuperſtition (as many people do) to regard dreams ſo as to make conjectures and propheſies thereby, but ſo to obſerve them, as to take notice of the filthineſs and ſinfulneſs of them, that is a duty, for although the reaſon and the will do not operate at that time, *yet there is ſinne in our dreams*, becauſe they are the *effects of the ſinfull motions of thy ſoul ſometimes or other.* Let it then be thy care to have pure and ſanctified imaginations both dreaming and waking, and do nothing that may provoke the Spirit of God to leave thee to the defilements thereof

SECT.

SECT. XVII.

It is not in that orderly Subordination to the rational part of man, as it was in the Primitive Condition.

15. THe imagination is hereby deprived, *That it is not now in that orderly subordination to the rational part of man, as it was in its primitive condition.* Every thing in *Adam* was harmonical, he was not infested with needless and wandering Imaginations; Even the birds of the air, as well as the beasts of the field God brought to *Adam*, that he should give names to them; The birds though flying in the air, yet come and submit to him; so it was in his soul; Those volatique Imaginations and flying thoughts which might arise in *Adam*'s soul, they were all within his power and command, neither did any troublesomly interpose in his holy meditation; but now how predominant is thy imagination over thee? How are good thoughts and bad thoughts conjoyned, as there were clean and unclean beasts at the same time in the Ark? Especially doest thou not labour and groan under thy wandring imaginations, even in thy best duties, and when thy heart is in the best frame? Is not this the great Question thou propoundest to thy self, *How may I be freed from wandering thoughts and roving Imaginations in my addresses to God? Oh that I were directed how to clip the wings of these birds, for they are my burden and my heavy load all the day long?* Surely the experience of this in thy self may teach thee what a deep and mortal wound original sinne hath given every part of thee: Hadst thou the Image of God in the full perfection of it, as *Adam* once had, as Christs humane nature had, and as we shall have when glorified in Heaven, then there would not be one wandring thought, one roving imagination left as a thorn in thy side to offend and grieve thee? This imagination being of such a subtil and quick motion, doth presently flie from one thing to another, runneth from one object to another, so that *hereby a great deal of sinne is committed in the very twinkling of an eye.* The soul indeed being finite in his essence, cannot think of all things together, but not to consider that which it ought to do, or to rove to one object, when it should be fastned on another: This is not a natural, but a sinfull infirmity thereof.

SECT. XVIII.

It is according to Austin's *Judgement the great Instrument of conveying Original Sinne to the child.*

16. THe Imagination is so greatly polluted, *That according to* Austin's *judgement, it is the great instrument of conveying original sinne to the child;* For when he is pressed to shew how original sinne cometh to be propagated, how the soul can be infected from the flesh, though this be not his chief answer, yet he doth in part runne to this (*viz.*) the powerfull effect of the imagination; The vehement affection and lust in the parent is according to him the cause of a libidinous disposition in the child, hereupon he instanceth in the fact of *Jacob*, who by working upon the imagination of the females, did by the parti-coloured sticks produce such a colour in their young ones; Yea one thinketh, that this instance was by a special providence of God, chiefly to represent how original sinne might be propagated from parents to children;

And

And it cannot be denied but that many ſolid Philoſophers and Phiſitians do grant, that the imagination hath a ſpecial influence upon the body, and the child in the womb to make great immutation and change: *Auſtin* inſtanceth (*lib 5. contra Julian. cap. 9*) in the King of *Cyrus*, who would have a curious picture of exquiſite beauty in his chamber for his wife to look upon in the time of her conception; Yea Hiſtories report ſtrange, and it may be very fabulous things herein, therefore we are not to runne to this of the imagination when we would explain the traduction of this ſinne: It is true, ſome imbred qualities are many times transfuſed from parents to children, parents ſubject to the *Gout* and *Stone* have children alſo ſubject to ſuch diſeaſes, and blackmores do alwaies beget blackmores, and ſo no doubt but in the conveighing of original ſinne there is a ſeminal influence, but how and in what manner it is hard to diſcover; but though the corrupt imagination cannot be the cauſe, yet it may in ſome ſenſe diſpoſe for the propagating of it.

SECT. XIX.

How prone it is to receive the Devils Impreſſions and Suggeſtions.

LAſtly, *The imagination is greatly polluted, In that it is ſo ready and prone to receive the Devils impreſſions and ſuggeſtions.* When we loſt original righteouſneſs, which is the image of God, not only original ſinne like an univerſal leproſie did ſucceed in the room thereof, but the Devil alſo did thereupon ſeize upon us as his owne: our ſouls and all the parts and powers thereof are his habitation; he reigneth in the hearts of all by nature, we are all his captives; ſo that as a man is ſaid to dwell in his own houſe, it is his home, he may do what he will, *ſuch a right and claim hath the Devil to a mans ſoul by nature, he dwells in it, he moveth and reigneth in it*: Now the imagination is that room of the ſoul wherein he doth often appear. Indeed (to ſpeak exactly) the Devil hath no efficient power over the rational part of a man, he cannot change the will, he cannot alter the heart of a man, neither doth he know the thoughts of a man, ſo that the utmoſt he can do in tempting of a man to ſinne, is by ſwaſion and ſuggeſtion only; but then, How doth the Devil do this? *even by working upon the imagination.* Learned men make this his method, that he obſerveth the temper and bodily conſtitution of a man, and thereupon ſuggeſts to his fancy, and injects his fiery darts thereinto, by which the mind and will come to be wrought upon; for it is *Ariſtotle's* rule, That *Phantaſmata movent intellectum, ſicut ſenſilia ſenſum*; ſo that as the object of ſenſe, being preſent, doth preſently move the ſenſe; ſo do phantaſmes and imaginations move the underſtanding. The Devil then, though he hath no imperious efficacy over thy will, yet becauſe he can thus ſtirre and move thy imagination, and thou being naturally deſtitute of grace canſt not withſtand theſe ſuggeſtions; hence it is that any ſinne in thy imagination, though but in the outward works of the ſoul, yet doth quickly lay hold on all; and indeed by this meanes do ariſe thoſe horrible deluſions that are in many erronious wayes of Religion, all is becauſe their imaginations are corrupted; yea, how often are theſe *diabolical illuſions of the imagination taken for the gracious operations of Gods Spirit?* Divines give many excellent Rules, how we may diſcern between thoſe deluſions of the imagination by Satan, and the ſavourie workings of Gods Spirits in illumination, and conſolations: It is not my purpoſe to enter on that Subject, only bewail and humble thy ſelf under this, that the Devil hath ſuch command over thy fancy, that he can ſo quickly dart in, like

ſo much lightning ſo many unclean or blaſphemous imaginations, it is from hence that many have pretended to *Enthuſiaſmes*, that regard dreames, that they leave the Scripture, and wholly attend to what they perceive and feel within them. And thus much for the opening of this noiſome dunghill alſo.

SECT: XX.

Some Corollaryes from the Premiſes.

NOw from the corruption which you have heard of all the parts of the ſoul both the *rational* and *ſenſitive* part of a man conjoyned together, we may ſee the unſpeakable miſery of man in theſe particulars; and oh that every auditor would ſmite upon his breſt and ſay, O Lord I am the man thus polluted! O Lord all this poiſon and pollution lyeth here! For

Firſt, *In having all the powers of the ſoul thus defiled, both ſuperior and inferior, hereby man hath loſt all liberty, and is become a miſerable ſlave and vaſſal to ſinne and Satan.* For whereas man was made only to ſerve God, and by love to cleave to him, the creature is come in his room, and thereby man is inſlaved in his affections to theſe temporal things only; ſo that we do very improperly ſay, that a man is the Maſter or the Lord of ſuch an eſtate, of ſuch an houſe, for indeed he is a ſlave to them, *Fiunt ſervi, dum domini eſſe deſiderant*, as *Auſtin*, while thou doſt ſo earneſtly deſire to be maſter of ſuch an eſtate, thou art indeed made a ſervant to it; but remember thou canſt not ſerve God and the creature, theſe are two contrary maſters.

Secondly, *He hath by this pollution loſt all true judgement to diſcern of things, he doth not know what are the beſt things, yea he doth groſſely miſjudge, he preferreth earth before gold, droſs before pearles.* The natural man cannot diſcern ſpiritual things, becauſe he wants a ſpiritual eye; he miſtaketh about God, he miſjudgeth about true bleſſedneſs, he is deceived about the true nature of godlineſs; ſo that he can no more judge of theſe things, then a worm can of Angelical actions: The Apoſtle ſpeaketh fully to this, 1 *Cor.* 2.14,15. Thus we are become like *children*, yea *natural fools* as to ſpiritual things; when we are invited to this feaſt, we pretend excuſes; when Chriſt is tendered to us, we had rather keep our ſwine; when exhorted to labour for everlaſting bread and riches and an eternal crown of glory, we had rather have our Barley-Corn, then all theſe: Thus we have loſt all ſpiritual judgement and will not part with our *bables*, though for an *inheritance in heaven.*

Thirdly, *A man being thus in his intellectuals and affectionate parts of his ſoul carried out only to theſe earthly things, and from God*; hence is it, that he is as it were made *one with them*; we may ſay, *earth thou art* not only in reſpect of thy body, but alſo of thy ſoul; for if the Apoſtle ſay; 1 *Cor.* 6.17, *he that is joyned to the Lord is made one Spirit*; may we not alſo ſay, he that is joyned to ſinne, to creatures, is made (as it were) the ſame with them. Although (ſaith *Auſtin*) the mind when it inclineth to theſe bodily things is not made *corpus*, a body, yet by theſe appetites and deſires *quodammodo corporaſcit*, it doth (as it were) become bodily; It is as if a mighty Prince ſhould come from his throne of glory, and wallow in the mire like a ſwine; this is our ſtate comparatively to that primitive happineſs and holineſs; we are now no better then thoſe luſts and thoſe creatures that we do adhere unto; *Junge cor tuum æternitati Dei, & cum illo æternus eris*; and again, *Si terram amas terra es*; Thou art in Gods account that which thy heart is ſet upon; Oh then, God cannot look upon thee as his primitive creature, he ſeeth his image and ſuperſcription defaced,

defaced, and another brought in the ſtead thereof very loathſome and deformed; Even as they that worſhipt Idols are ſaid *to be like them*, to become as abominable, yea and as ſenſleſs, and as ſtupid, as they are, ſo it is in this caſe.

Fourthly, *From hence alſo ariſeth that impoſſibility of looſing our ſelves from the creature to return again to God from whom we fell*; Had not the Lord ſhewed mercy to ſome of mankind, none of them could ever have recovered out of their loſt eſtate, no more than the Devils can to that habitation which they forſook; All theſe creatures are the bird-lime that now hinder the wings of the ſoul from flying to Heaven: Oh that we could ſay, *The ſnare is broken, and we are delivered*; *Who will give me wings that I may flie as a Dove, and my ſoul find reſt with God!* Yea as a man hath no power to break theſe bonds of ſinne, ſo *neither hath he any deſire*, for he is kept thus faſt joyned to ſinne *by delight* and by *pleaſure*; ſo that the more ſinne and the creatures delight him, the more ſtrongly is he poſſeſſed; *Samſon* was as much under *Dalilah's* power, though it was by his delight and conſent, as when under the *Philiſtims* by force and conſtraint; So that the will and affections of man are hereby ſo glued to ſin and the creature, *That nothing is more offenſive and troubleſom to them, then to be divided from theſe things*: So that whereas *David*, having experience of the ſweetneſs of Gods favour, ſaith, *It is good for me to draw nigh to God*; They (on the contrary) judge it their greateſt good to draw nigh to, and poſſeſs the creature. Hence

In the fifth place, *There is that difficulty in man to bear the want of the pleaſures of ſinne, and the delight of the creatures, yea the exceeding great ſorrow under the loſing of them*: Were not man fallen from that glorious ſtate of holineſs, and enjoyment of God, he could not ſo ſadly deplore and bewail the loſs of any creature, no more then a man ſhould be troubled to have the Moon taken away when the Sunne is in the room thereof; but becauſe, when fallen from God, we center upon theſe earthly things; therefore it is, that as we have inordinate delight in the poſſeſſing of them, ſo immoderate ſorrow in the loſing of them; For that is a true Rule about all theſe things, *Non eſt earendo difficultas, niſi cum in habendo eſt cupiditas*; Now all this trouble and perplexing grief ariſeth from the pollution of the ſoul being deſtitute of that glorious Image.

Sixthly, Man having loſt the Image of God thus in his ſoul, hence it is that *he liveth a wretched inſtable and unquiet life, for being off in his heart from God, he therefore is toſſed up and down according to the mutability of every creature*; Hence no man having no more then what he hath by *Adam*, can live any quiet, ſecure and peaceable life, but is toſſed up and down with contrary winds, ſometimes *fears*, ſometimes *hope*, ſometimes *joy*, ſometimes *ſorrow*, ſo that he is never in the Haven, but alwayes floting upon the waters; Thus miſerable is a mans life, till the Image of God be repaired in him.

Laſtly, From this univerſal pollution upon a man, it followeth, *That he abuſeth every good thing he hath, that he ſinneth in all things, and by all things*; That whether he *eateth or drinketh*, whether he *buyeth or ſelleth*, he cannot refer any one of theſe to the ultimate end, which is Gods glory, but to inferiour and ſelf-reſpects: Oh wretched and miſerable eſtate, wherein thou haſt abuſed every mercy God hath given thee to his diſhonour and thy damnation! Thou haſt turned all thy honey into gall and poiſon; thou waſt never able to fulfill that command, 1 *Cor.* 7. *So to uſe the world as not to abuſe it*; Thy meat, thy raiment, thy health, thy wealth, they have all been abuſed; neither hath God been glorified, or the ſalvation of thy ſoul promoted thereby.

Chap. VII.

Of the laſt Subject of Inheſion, or Seat of Original Sinne (viz.) the Body *of a Man.*

SECT. I.

1 Thes. 5.23.

And the very God of peace ſanctifie you wholly, and I pray God your whole ſpirit, and ſoul, and body be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt.

Hitherto we have been diſcovering the univerſal pollution of the ſoul by original ſinne, and that both in the upper and lower region, the *rational* and *ſenſitive part* thereof; Our method now requireth, that we ſhould manifeſt the *defilement and contagion that is upon the Body alſo:* For as it was in the deluge, that did overflow the world, the cauſe did precede both from above and beneath, *Gen.* 7. 11. *The fountains of the great deep were broken up, and the windows of Heaven were opened*; from above and below did come the overflowing of waters: Thus it is in that ſpiritual deluge of ſinne, which doth overflow all mankind, There is corruption in the ſuperiour parts of the ſoul, and there is alſo in the body the loweſt and meaneſt part of man: So that whatſoever goeth to the making of man, is all over defiled; There is nothing in ſoul or body but is become thus polluted, we therefore proceed to the laſt ſubject of *Inheſion, or ſeat of original ſinne, and that is the body of man,* which will be declared from the Text we are to inſiſt upon.

SECT. II.

The Text explained.

For the Coherence of it, obſerve, that the Apoſtle having in the former verſes enjoyned many excellent and choice duties; In this verſe he betaketh himſelf to prayer to God in their behalf, that God would ſanctifie them and inable them thereunto, for in vain did *Paul* water by this Doctrinal Information, unleſs God did give the increaſe; and withall we ſee, that is a true Rule, *That precepts are not a meaſure of our power*; They declare indeed our duty

duty, but they do not argue our power, otherwise prayer thus to God would have been needless.

In the prayer it self we may consider, the matter it self prayed for, and that is set down,

1. *Summarily*, and in the *General*. And then

2. *Distributively*, in several particulars.

The *General* is, *That they may be sanctified wholly* ὁλοτελεῖς, the *Thessalonians* were supposed to be sanctified already, but yet the Apostle doth here pray for their further sanctification, which doth evidence, *That the Doctrine of perfection in this life, is a proud and presumptuous errour*; If they had attained to the highest pitch of sanctification already, why should they still grow in it? Thus the Apostle doth often press Gospel-duties upon such as attain to them already, but because they have not perfection, therefore they are to be urged forward: Thus the Apostle writing to those that were reconciled, 2 *Cor.* 5. 20. saith, *We pray you be reconciled to God*; So to the *Ephes.* 4. 23,24. *Be renewed in the spirit of your mind, and put on the new man*, &c. He speaketh as if the work were now to begin, as if they had not as yet been partakers of this new-creature; Not but that they were so, onely there was much behind still to be perfected, much leaven was to be purged out, they were still imperfect, and therefore are to forget what is behind, pressing forward to the mark.

In the second place, you have the *Distribution* of this whole in its parts; This Sanctification is to be exercised in a three-fold subject, your *Spirit*, *Soul* and *Body*; It is not Sanctification simply he prayeth for, but growing and increasing, that it be ὁλοκληρος, as in the Original, that it have all, that the lot (κλῆρος is a lot) what the condition of them doth require, what holiness is the spirits portion, the souls condition to have, that they are to partake of, but because this will never be gradually perfect in this life, though integrally it is, therefore he saith ἀμεμπτως, *without blame*; Though the godly are not preserved without sinne, yet they may without fals, such as may make them notoriously culpable and faulty before men, but because it is not enough for a time to be preserved, and then afterwards to be left to our selves, for then we should quickly lick up our old vomit again, he therefore addeth, that this preservation should be *even to the coming of Christ*.

Now that which I intend chiefly out of these words, is the *Subject* to be sanctified, and that not the two former (*viz.*) *Spirit* and *Soul*, of whose uncleanness we have largely treated already, but of the *Body*, which is last of all; Only it is necessary to speak a little to the explication of these three parts of man, how they differ, for commonly when the Scripture speaketh of man it enumerateth but two parts, the *Soul* and the *Body*, as *Eccles.* 12. 7. and in the creation of man, we have only two parts instanced in, which are his *Soul* and his *Body*; Because of this there have been various conjectures upon this place, for some have hence made three parts of man, his *Body*, his *Soul*, which they make to be the sensitive part of man, and his *Spirit*, which they make to be some part (as it were) flowing from the essence of God, and this they acknowledge *immortal*, but the soul and the body (they say) are *mortal*; And the ancient Heretiques the *Apollinarists* might runne to this refuge, who denied Christ to have any rational soul, but his *Divine Nature*, and his *sensitive soul and body*, do make upon Christ. The *Manichees* also affirmed two souls in men, the one *rational* that was good, and of God; The other evil, and the fountain of evil, the *sensitive soul*, coming from the Devil. Yea *Corda* upon *Tertul.* (*de anima lib.* 3.) saith, not only *Didimus*, but others of the ancients did incline to this opinion, that the Spirit was a distinct part in a man from soul and body, which opinion *Austin* opposed.

Thus

Thus this Text hath favoured (as ſome think) that opinion of two ſouls in a man, his *rational* and *ſenſitive*, not in the *Manichean* way, but in a *Philoſophical* way; and ſome learned men indeed have thought by holding two diſtinct ſouls, many inconveniences would be avoided, wch are maintained in Philoſophy, and alſo the conflict and combate that is between the fleſh and the ſpirit, would be better explicated. But certainly the Scripture ſpeaketh conſtantly of man, as having but one ſoul, *What will it profit a man to winne the whole world and loſe his ſoul?* not his ſouls, which *Chryſoſtome* uſed as an argument to make man watchfull to the ſalvation of it, ſaying, *If thou haſt loſt one eye, thou haſt another to help thee; if one arm, another to ſupport thee, but if thou loſeſt thy only ſoul, thou haſt not another to be ſaved.*

Others therefore that they may avoid this inconvenience of holding three parts in a man, do by *ſpirit* underſtand the work of grace in a man; Thus the Greek Interpreters of old, and ſome learned men of late, but this doth not appear any wayes probable, nor will the Context runne ſmoothly, to make grace (as it were) a part of a man; neither is it coherent to pray, that God would preſerve our grace, our ſoul and body, but rather grace in them; Therefore we take *ſpirit* and *ſoul* for the ſame real ſubſtance in a man, *onely diverſified by its ſeveral operations*. *Lactantius* cals it an inextricable Queſtion, Whether *animus* and *anima* be the ſame thing in man, meaning by *anima*, that whereby the body is enlivened; by *animus* that whereby we reaſon and underſtand, but there ſeemeth to be no ſuch difficulty therein, the Scripture promiſcuouſly calling it ſometimes a ſoul, and ſometimes a ſpirit. It's called the ſpirit in regard of the underſtanding and reaſon, as *Epheſ.* 4. 23. *Be renewed in the ſpirit of your mind*, and ſoul becauſe of the *affectionate part* therein; ſo that the Apoſtle doth not mean *two diſtinct parts* in a man, but *two diſtinct powers* and *offices in the ſame ſoul*; You have a parallel expreſſion *Heb.* 4. 12. where the word of God is ſaid, *To divide between ſoul and ſpirit*, which afterwards is expreſſed by diſcerning the thoughts and intentions of the heart: Thus when *Mary* ſaid, *Luke* 1. 46, 47. *My ſoul doth magnifie the Lord, and my ſpirit hath rejoyced in God*; ſhe meaneth the ſame part within her, only giveth it divers names.

This being explained, whereas we ſee the Apoſtle praying for the ſanctification of the body as well as the ſoul, it is plain, *That it is unclean and ſinfull as well as the ſoul*, elſe it did not need Sanctification. From whence obſerve,

That the body of a man naturally is defiled and ſinfull; Sanctification extendeth adequately to our pollution: Seeing then it is required of man, that his body be holy, and he is to glorifie God in that as well as in his ſoul, and this cannot be without the ſanctification of it, it remaineth that our bodies are not only mortal, but ſinfull; And indeed under the corruptibility of them, we do readily groan and mourn under the diſeaſes, pains and aches of the body, but ſpiritual life is required to be humbled for the ſins of the body.

Object. And if you ſay, How can there be ſinne in the body, ſeeing that is not reaſonable, all ſinne ſuppoſeth reaſon, now the body being void of that, it ſhould ſeem that it is no more capable of ſinne, then bruit beaſts are?

Anſw. To this it is anſwered, That the body is called ſinfull, not becauſe ſinne is formally in it, for ſo it is in the ſoul, but *becauſe by it as an inſtrument ſinne is accompliſhed*; The *ſubjectum quod*, or of denomination of ſinne, is the *perſon man himſelf*; The *Principium quo formale*, is the *ſoul*, the *mind* and *will*; The *medium* or *inſtrumentum quo* is the *body*, not that the body is *only* an inſtrument to the ſoul, for it is an *eſſential part* of man with the ſoul, as is further to be ſhewed. Thus we truly call them ſinfull eyes, ſinfull tongues, becauſe they do inſtrumentally accompliſh the ſinfulneſs of the heart; when the Apoſtle prayeth,

eth, *That they might be ſanctified wholly in ſpirit, ſoul and body*, he prayeth for the *reparation of Gods Image again*; Now when that was perfect in *Adam*, the *ſpirit* was immediately ſubject to God, the *ſoul* to the ſpirit, the *body* to the ſoul; So that what the ſpirit thought, the ſoul affected, and the body accompliſhed; but now this excellent harmony being diſſolved, as the ſpirit is diſobedient to God, the affections to the ſpirit, ſo alſo is the body to both, and thereby it becometh a co-partner with the ſoul in ſinne, and therefore muſt be joyned with it in eternal torments.

SECT. III.

Scripture Proof of the ſinfull pollution of the Body.

THat the very body of a man is ſinfull and needeth ſanctification, is plain from theſe Texts, 2 *Cor.* 7. 1. *Having theſe promiſes, let us cleanſe our ſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſſe*; This is ſpoken to thoſe alſo that are regenerated, none is perfect, they muſt be perfecting; As *Apelles*, when he drew his line would write *faciebat* in the Imperfect tenſe, not *fecit*, as if he had finiſhed it, he would be ſtill making it more exact; ſo ſhould we be in our beſt holy duties, *Amabam* not *amavi*, *credebam*, not *credidi*, there remaineth a further complement and fulneſs to be added to our beſt graces; Now this perfection is by *cleanſing of the fleſh and ſpirit*, that is the *body* and the *ſoul*. It is a great errour among ſome Papiſts, that they hold the ſpirit and mind of a man free from original contagion, and therefore confine it only to the inferiour bodily parts, but that hath ſufficiently been confuted, yet we deny not but the bodily part of man is likewiſe greatly contaminated, and like an impure veſſel defileth whatſoever cometh into it. The uncleanneſs of the body appeareth alſo from that command *Rom.* 12. 1. where the Apoſtle enjoyneth, that we ſhould *preſent our bodies a living Sacrifice, holy and acceptable*; So that whatſoever we do by our body it is to be holy and acceptable unto God: Now this exhortation was needleſs, if we did not naturally offer up our bodies a ſacrifice to ſinne, and to the Devil: For meerly a natural man ſerveth ſinne and the Devil with all the parts of his body: Therefore the Apoſtle ſpeaking to perſons converted, *Rom.* 7. 19. ſaith, *As ye have yeelded your members ſervants to uncleanneſs and to iniquity, ſo now yield your members ſervants to righteouſneſs*; Thy eye was once the Devils and ſinnes, thy tongue was, thy ear was, by all theſe ſinne was conſtantly committed, ſo now have a ſanctified body, an holy eye, a godly ear, an heavenly tongue, a pure body; And indeed we need not runne for Texts of Scripture, experience doth abundantly confirm the preparedneſs and readineſs of the body to all ſuitable and pleaſing iniquity; Conſider likewiſe that pregnant place, *Heb.* 10. 22. *Let us draw near with a pure heart in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water*; As the heart muſt be cleanſed from all ſinnes, that our conſciences may condemn us for, ſo our bodies likewiſe muſt be waſhed with pure water; it is an alluſive expreſſion to the legal cuſtom, which was for all before they drew nigh to the ſervice of God, to ſprinkle themſelves with pure water, to take off the legal uncleanneſs of the body; And thus we muſt ſtill in a ſpiritual way, that ſo the body may be fitted for Gods ſervice: As it is ſaid of Chriſt, *Heb.* 10. 5. *A body thou haſt prepared for me*, becauſe the Spirit of God did ſo purifie that corpulent maſs, of which Chriſts body was made, that being without all ſinne, he was thereby fitted for the work of a Mediator; For as for the *Socinian* Interpretation, who would apply

apply it to Chriſts body, made immortal and glorious, as if it were to be underſtood of Chriſt entring into Heaven, the Context doth evidently confute it, that which the Apoſtle, following the *Septuagint* in the original, calleth, *Preparing the body*, out of which it is alledged, *Pſ.* 40.6. *It is, my ears haſt thou opened*, alluding to the *Jewiſh* cuſtom, who when a ſervant would not leave his Maſter, his ears were to be boared, and ſo he was to continue for ever with him; The ears were boared, becauſe they are the inſtrument of hearing and obedience, and thereby was ſignified, that he would diligently hearken to his Maſters commands: Thus it was with Chriſt, his ears were opened, his whole body prepared to do the will of God: Now as it was thus with Chriſt, ſo in ſome reſpect it muſt be with us; God muſt prepare and fit a body for us, till grace ſanctifie and poliſh it, there is no readineſs to any holy duty, *The ſeeing eye, and the hearing ear, God is ſaid to make both*, Prov. 20. 12. By theſe inſtances out of Scripture, you ſee what a Leproſie of ſin hath ſpread over the body as well as the ſoul: Oh that therefore we were ſenſible of theſe ſinfull bodies that are ſuch clogs to us, ſuch burdens to us in the way to Heaven! But let us proceed to ſhew the ſinfulneſs thereof in particulars.

SECT. IV.

The Sinfulneſs of the Body diſcovered in particulars.

¶. 1.

It is not now Inſtrumental and ſerviceable to the Soul in holy Approaches to God, but is a clog and burden.

FIrſt, *The Body is not now inſtrumental and ſerviceable to the ſoul in holy approaches to God, but is a clog and burden*; whereas to *Adam* abiding in the ſtate of innocency, the body was exceeding uſefull to glorifie God with. The body was as wings to the ſoul, or as wheels to the chariot, though weighty in themſelves, yet they do ableviate and help to motion: They are both *Onera* and *adjumenta, onerando exonerant*: Thus did the body to *Adam*'s ſoul, but now ſuch is the uſefulneſs, yea the hinderance of the body to the ſouls operations, that the very Heathens have complained of it, calling it *Carcer animæ*, and *Sepulchrum animæ*, the priſon of the ſoul, the very grave of the ſoul, as if the ſoul were buried in the body; How much more may Chriſtianity complain of this weight of the body, while it is to runne its race to Heaven. *Mezentius* is noted for a cruel fact of binding dead bodies to live men, that ſo by the noiſom ſtink of thoſe carkaſſes the men tied to them might at laſt die a miſerable death; Truly by this may be repreſented original ſinne not fully purged away by ſanctification; The godly do complain of this body of ſinne, as a noiſom carkaſs joyned to them, and with *Paul* cry out, *Wretched men that We are, Who ſhall deliver us from this bondage?*

¶. 2.

¶. 2.

It doth positively affect and defile the Soul.

SEcondly, The bodies sinfulnes doth not only appear thus privatively, in being not subservient and helpfull to the soul, *But it doth also positively affect and defile the soul*; not by way of any phisical contact, for so a body cannot work upon a spirit, but by way of sympathy; for seeing the soul and body are two constituent parts essentially of man, and the soul doth inform the body by an immediate union, hence it is that there is a mutual fellowship one with another, there is a mutual and reciprocal acting (as it were) upon one another; the soul greatly affected doth make a great change upon the body, and the body greatly distempered doth also make a wonderfull change upon the mind, and if thereby man fall into madnes and distractions, why not also into sinne and pollutions of the mind: Thus the corrupt soul maketh the body more vile and the corrupt body maketh the soul more sinful, and so they do advance sinne in a mutual circle of causality; Even as vapours cause clouds, and clouds again dissolving do make vapours; Thy sinful soul makes thy body more wicked, and thy sinful body heightens the impiety of thy soul.

¶. 3.

A man acts more according to the body and the inclinations thereof, then the mind with the Dictates thereof.

THirdly, Herein is the pollution of the body manifested, *In that a man doth act more according to the body and the inclinations thereof, then the mind with the dictates thereof*; He is body rather then soul, for whereas in mans Creation, the soul had the dominion and the body was made only for the use of the soul, now this order is inverted by original sinne, the body prevaileth over the soul, and the soul is enslaved to the propensities thereof; Even *Aristotle* said, that *homo* was *magis sensu quam intellectu*, more sence then understanding, and so more corporeal then spiritual: man is compounded of two parts, which do in their nature extraemly differ from each other; the body that is of dust and vile matter, and such materials God would have man formed of even at first, he did not make mans body of some admirable, quintessential matter, as Philosophers say, the heavens are made of, but of that which was most vile and contemptible, to teach man humility, even in his very original and most absolute estate; now in being consistent thus of a body, he doth partake with beasts and agreeth with them; But the other part of man, is a spiritual immaterial and immortal substance breathed at first into *Adam* by God himself, and herein he doth agree with Angels: According to these two constituent principles a man doth act, either according to the soul or the body. In the state of integrity his soul was predominant, he was like an Angel in this particular, but now since man is fallen, his body is principal and chief, and thereupon is become like the bruit beast, living and walking according to the inclinations and temptations of the body; This the *Psalmist* observed, *Psal.* 49.12. *Man being in honour abideth not, he is like the beasts that perish*; And vers.20. *man that is in honour and understandeth not, is like the beasts that perish*; Here you see, that though a man be exalted to never so much glory and dignity in the world, yet if he understand not, if he doth not live according to the true principles of rea-

ſon and grace, he is but like a beaſt, not only in that he periſheth like a beaſt, but alſo in that he liveth and walketh like one; Hence it is that the Scripture doth ſo often compare wicked men to *beaſts*, to the *Aſs*, to the *Wolf*, to the *Dog* and *Swine*, becauſe they fall from the principles of a rational ſoul, and become like them in their operations: Thus evil men are ſaid, 2 *Tim.* 2. 26. *To be taken captive by the Devil at his will*, or (as in the Greek) *taken alive*; As the hunter doth drive wild beaſts into his nets and ſo taketh them alive; Thus are wicked men brought (as it were) willingly into the Devils hands and are tame under him; and if ſo be the *ἐκεῖνου*, *his will* be referred to the Devil (as ſome do) then it ſheweth in what willing ſubjection they are in to Satans luſts, but becauſe it's not *ἐαυτῶν*, but *ἐκεῖνου*, it therefore relateth rather to the remote antecedent which is God, implying that it is by Gods juſt judgement, that man is thus become a miſerable ſlave, and doth the Devils drudgery, even as we make beaſts do our work. And thus it is with all men ſince the fall, they are not worthy the name of a man, therfore the whole body of wicked men are compared to the *Serpents ſeed*, as if they were the off-ſpring of ſuch a poiſonous creature rather then of man; yea doth not experience confirme this, take men without the work of grace, either internally ſanctifying of them, or externally reſtraining of them; take them as left to their own natural principles, and having no more to walk by, what do you perceive in them more then a beaſt? Indeed their body is ſtill upright, and ſo they differ from them, but in their life and manners they are conformable unto them; Oh that men would conſider and lay this to heart, to be affected with this original ſinne that hath thus degraded us even from the honour (as it were) of a man! There doth not appear in us the actings and workings of a rational ſoul, we are as our body, and the inclinations thereof do carry us away.

¶. 4.

The Body by original Sinne is made a Tempter, and a Seducer.

FOurthly, *The body by original ſinne, is made a tempter, and a ſeducer*, it doth adminiſter daily matter and occaſion to ſinne; As the Devil is a tempter without, ſo the body is the tempter within; we are incited and drawne away to many bodily ſinnes from the temptations thereof, hence we read in the Scripture that the word *fleſh* is ſo often put for the ſinful part of a man, and ſpirit for the regenerate part, and why is it called fleſh, but becauſe it is ſo intimately adhering to the body, and by the body ſo much iniquity and ſinfulneſs is expreſſed: Thus ſinne is called our *fleſh*, as if it were no longer a quality polluting of us, but our very bones and corporeal ſubſtance; There are ſeveral bodily ſinnes which are bred (as it were) in this noiſome puddle of the body, as *drunkenneſs*, this is a bodily ſinne, and where this vice is accuſtomed unto, how greatly doth the body crave and importune for the accompliſhing of it? this maketh repentance of it, and a through reformation ſo difficult, becauſe it is how ſoaked (as it were) in the body; that as you ſee it is with the food we eat, while in the mouth or ſtomack it is with ſome eaſe exonerated, but when digeſted and by nouriſhment turned into the very parts of the body, then it cannot be ſeparated: Thus when ſinnes come to be incorporated into thee, when thy body is habituated to any vice, it requireth much prayer and agony, much humiliation and ſupplication, ere ſuch a luſt can be diſpoſeſſed. Oh then bewail thy body, that is thus become an enemy to the ſoul, that is like a furnace ſending forth continual ſparks of fire: That as the tree by the moiſture and ſoftneſs thereof doth cauſe wormes to breed in it which do at laſt deſtroy it. Thus

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out of thy body arise such lusts that will at last be thy eternal perdition: As drunkennels so *uncleanness*, this is also a lust of the body, this sinne ariseth from it, and although that be very true which the Apostle saith, 1 *Cor.* 6. 18. That fornication and such uncleanness they are against the body, because the body is to be kept holy and pure it being the temple of the Holy Ghost: where a man is sanctified, yet take it as corrupted and polluted, so these lusts are very surable and consonant to it; who can think then, that the body is such as at first Creation, such a ready instrument to much bodily wickedness, yea a tempter and a seducer? This is the *Dalilah* that doth so often plunge us into foul sinnes, there was no root of bitternels in mans body at first, but as it was with the ground, when cursed for mans sinne, then it did naturally and of it self bring forth weeds and thorns, so doth the body thus defiled, it is now the continual nourisher, and fomenter of vice, we damn our souls to please our bodies, we are become slaves to our bodily pleasures and delights, though we know they are to the eternal perdition both of soul and body at last; nourish it we must, provide for it we must, yet we cannot nourish that, but sinne also is thereby strengthned; Hence you have that holy Apostle himself much afraid of his body, that it may not rise up in rebellion against the work of grace, 1 *Cor.* 9. 27. he useth two emphatical words to this purpose ὑπωπιάζω, *I keep under my body*, an allusion to those who did fight for masteries by way of exercise; so that when one did beat the other black and blue about the face (ὠψ) is the countenance, and (ὑπωπια) are those marks upon the face; Hence *Hysichius* rendereth ὑπωπιασμὸς πατασθὴς and μαγγανικὴ σώματος, an humiliation of the body) this was ὑπωπιάζειν (not to speak of those who read it ὑπωπίζειν.) *Corinth* was well acquainted with these exercises of the body, and although there were five kinds of them, yet the Apostle instanceth in two only (*viz.*) of *racers* and of *wrestlers*, as being most suitable to his purpose. Now by this Metaphor the Apostle would teach us, what an enemy and adversary the body is to the soul, what snares it layeth for us, what great danger may arise to us from it alone; He doth not name his fighting with the world and the Devil, though these be potent enemies, but the body only, because these adversaries cannot do us any hurt, till this domestical enemy and home-adversary do betray us; and as it signifieth, that the body is an enemy, so it declareth also with what austerity and mortification we are to observe our bodies, for they are like our beasts, if we take not their provender from them, they will quickly grow too unruly, as is implied in the next word. It is true, the Apostle doth not say, *I kill my body*, nor I mutilate my body, for that had been unlawfull; neither doth this Text give any encouragement to those Popish Penances and Discipline they use to their bodies (although their learned men think this place alone to be enough to justifie their flagellations, their whippings and scourgings of the body) but commands such an abstinence about our bodies, that thereby they may be the more prepared and usefull for any spiritual duty, for such who live in bodily excess, they make their bodies a very noisom sink or dunghill to the soul; Hence the word is to be understood metaphorically, as *Luke* 18. 5 where it is applied to the importunate widow that troubled the Judge: And although the Apostle by the body doth chiefly mean the carnal and sinfull part of a man, yet he nameth the body, because that, if not diligently watched unto and observed, will quickly produce many carnal lusts; The other Greek word is δουλαγωγῶ, *I bring it into subjection*; by this is denoted, That the body is like some rebellious and stubborn servant, or some pampered and unruly horse, which with much art and strength must be brought under: Thus also the body is, it is unruly and masterfull, it will prevail over the soul, and even overcome the workings of grace, if we do not carefully attend: As in deep mines there do sometimes arise such foggy vapours that put their light out who are digging there, and so

endanger them if they do not diligently obſerve them: Luſts then and ſinnes lie in the body (as it were) like fire in the flint, any temptation will draw them out. It was the ſpeech of one, who (though ſick) yet would not have the temptation come nigh him, ſaying, *Auferte ignem adhuc enim paleas habeo*; Take away the fire, for I have yet chaff within me: Thus if *Paul* be afraid of his body, if he fear himſelf left temptations ariſe from thence, what ſhould we do? if the Ramme fear ſo, what ſhould the Lamb do? as *Auſtin* upon this point; If the green tree thus fear burning, what ſhould the dry one do? Though bodily ſinnes are very many in number, ſo that it would be too tedious to reckon up all, yet I muſt not paſs by one more, which the Apoſtle is ſo large in, and that is the ſinfulneſs of the tongue, that is one part of the body, yet the Apoſtle ſaith, a world of evil is in that, how many worlds of evil are then in the whole man? *James* 1.4,5,6,7. The Apoſtle from his former counſel given, that they *ſhould not be many maſters*, that is, as ſome expound it, and that moſt probable, Do not affect to produce new opinions, and ſo to create many Diſciples to follow you, as if you only found out this or that Doctrine; (Like that of our Saviour, *Matth.* 23. 10. *And be ye not called Maſters, for one is your Maſter even Chriſt,*) and that they muſt depend upon your authority only; From this counſel (I ſay) he doth occaſionally declare the evil and general wickedneſs of the tongue, becauſe where there are contrary maſters, and they hold contrary opinions, commonly theſe are maintained by them with much pride and arrogancy, with bitter cenſuring and condemning of one another: Therefore the Apoſtle doth fully inform us, what an inſtrument of evil the tongue is, that it ſetteth on fire the courſe of nature; It is from the tongue that houſes, Towns, Cities, yea the whole world is ſet into combuſtion, and no wonder, for that is ſet on fire from Hell, that is, from the Devil, who by the corruption of man doth now reign and rule in him; yea it is ſo full of deadly poiſon, and ſuch an unruly evil, that no man can tame it; From which expreſſion *Auſtin* did well gather the neceſſity of Gods grace, for the tongue only is ſo ready to evil one way or other, that without Gods grace it cannot be tamed, and though nature hath given teeth, and lips, as ſo many barres to keep in the tongue, yet grace only muſt over rule it: As then the Phyſician by looking on the tongue doth diſcover the heat and diſeaſe of the body within, ſo by thy tongue, thy paſſionate tongue, thy unruly tongue, thy raging tongue, original ſinne which is in the whole man, is notoriouſly manifeſted; How quickly is the poiſon in the heart emptied into the tongue? Neither may you object, ſaying, That drunkenneſs, adultery, and evil bitter words are actual ſinnes, and what is this to original? Yes, very much, as the fruit to the root, as the ſtreams to the fountain; For were not the body thus originally polluted with the ſoul, the fruit would be then anſwerable to a pure and perfect root; And well may we diſcourſe after this manner, ſeeing we have the Apoſtle a Preſident herein; for *Rom.* 3. 9, 10, 11, 12. having aſſerted both *Jew* and *Gentile* to be under ſinne, ſo that there is not one good of all mankind by nature; he demonſtrateth this both by the ſoul-ſinfulneſs and the body ſinfulneſs, and that by actual impieties, *Their throat is an open ſepulchre, the poiſon of Aſps is under their lips, their feet are ſwift to ſhed blood:* Thus it is plain, that original ſinne lying latent in the heart of a man, is diſcovered by the actual impieties of the body, and all the parts of the body are one way or other executive of the fruit of this ſinne.

¶. 5.

¶. 5.

It doth objectively occasion much sinne to the Soul.

Fifthly, The body is not only a tempter thus to sinne, and so as *Saul* purposed about *Michal*, is become a snare to us, a worse evil then is in that imprecation, *Let their table become a snare to them*, for our body, which is so dear and so intimate, that is also become a snare, *But then objectively it doth occasion much sinne to the soul.* In the former particular our bodies had some kind of efficiency and working in those sinnes, but here it is passive (as it were) an object that doth allure and draw out the soul inordinately to it, so that we mind the body, look to the body, provide for the body more than the soul; so that whereas the soul is farre more excellent and worthy than the body; so that our thoughts and studies should be infinitely more zealous to save that then the body, yet till grace doth sanctifie and lift us up to the enjoyment of God, who doth not look after his body more than his soul, which yet is, as if (saith *Chrysostom*) a man should look to his house to see that be repaired, and that be in good order, but neglect his own self; The soul that is properly a man, the body is but his house, and a vile one also, is an house of clay; it is but a garment to the soul, and a ragged tottered one. Now it is good to take notice in what particulars our bodies are thus objectively a cause of sinne to us. And

First, *It is evident in that diligent and thoughtfull way of care we have about the feeding and cloathing of it.* Doth not our Saviour even to his very Disciples, prohibit this perplexing care, *Matth.* 6. 25. *Take no thought for your life what ye shall eat, nor for your body what ye shall put on*; but how faulty are we here, comparatively to our souls? we that have so many thoughts to provide for the body, how few have we about the soul? Is not the body well fed, when the soul is starved? Is not the body well cloathed, when the soul is naked? How justly may thy soul cry out murder, murder, for thou art destroying and damning that every day? Will not thy soul witness against thee at the day of judgement, the body was taken care for, the body was looked to, but I was neglected? Will it not cry out in hell, Oh if I had been as diligently attended unto, as the body, I had not been roaring in these eternal torments.

The second particular, wherein the body doth objectively and occasionally tempt the soul to sinne, is *about the adorning and trimming of it, not only the care to provide for it, but the curiosity to adorn it doth provoke the soul to much sinne.* And whereas our very garments should put us in constant mind of our original pollution (for there was no shame upon nakedness till that first transgression) and thereby greatly humble us; we now grow proud and vain from the very effect of the first disobedience: Every [illegible] we put on our garments, we should remember our original sinne; [illegible] body before sinne was not exposed to any danger by cold and other damages, neither was the nakedness thereof any cause of blushing, but all this and more also is the fruit of the first sinne, and if so, how inexcusable is it, to be curious and diligent in trimming up, and adorning our bodies by those very garments, the thoughts whereof should greatly debase us, but this is not all; The great attendance to the glory of the body doth wholly take off from the care of the soul; How happy were it, if persons did take as much pains to have their souls cloathed with the robes of righteousness, to have them washed and cleansed from all filth, as they do about their bodies, one spot, one wrinkle in the garment is presently spied out, when the soul at the same time, though full of loathsomness, is altogether

altogether neglected, as if our ſouls were for our bodies, and not our bodies for our ſouls. The *Platoniſts* indeed had ſuch high thoughts of the ſoul, and ſo low of the body, that their opinion was, *Anima eſt homo*, the ſoul is the man, they made the body but a meer inſtrument, as the Ship is to the Pilate, or muſical inſtruments to an Artificer; This is not true in Philoſophy, though in a moral ſenſe it may have ſome affinity with truth, but if we do regard the affections and actions of all by nature, we may rather ſay, The body is man; Yea the Apoſtle goeth higher, he maketh it ſome mens God, *Phil* 3. 19. *Whoſe belly is their God*, Why their God? Becauſe all they look at in Religion, all they mind is only to ſatisfie that. The Monks belly in *Luther's* time was their god; When then a man liveth his natural, civil and religious life onely to have his belly ſatisfied, this man maketh his belly his god. And again, there are perſons, whoſe backs are their god; For never did Heathens or Papiſts beſtow more coſt upon their Idols and Images to make them glorious, then they do on their backs, little remembring that we came naked into the world, and that we ſhall not carry any thing out with us; If this care were for ſoul-ornaments, if thou didſt ſpend as much time in prayer to God and reading the Scriptures, whereby thy ſoul might be made comely and beautifull, as thou doeſt about thy body, this would prove more comfortable; If thou didſt as often look into the glaſs of Gods word, to find out every ſinne thou doeſt commit, and to reform it, as thou doeſt into the material glaſſe to behold thy countenance, and to amend the defilements there, thou wouldſt find that the hours and day ſo ſpent will never grieve thee, whereas upon the review of thy life ſpent in this world, thou wilt at the day of judgement cry out of, and bewail all thoſe hours, all that time in unneceſſary adorning of the body; The Apoſtle giveth an excellent exhortation, 1 *Pet.* 3. 3, *Whoſe adorning let it not be of platting the hair, or of wearing of gold——but let it be the hidden man of the heart, in that which is not corruptible*; The Apoſtle doth not there ſimply and abſolutely forbid the wearing of gold in ſuch who by their places and calling may do it, for *Iſaac* gave *Rebeccah* earings of gold; but he ſpeaketh comparatively, rather look to the adorning of the ſoul, then of the body, ſpend more time about one then the other. It is a known Hiſtory of that *Pambo*, who ſeeing a woman very induſtriouſly trimming her ſelf to pleaſe that man with whom ſhe intended naughtineſſe, wept thereupon, becauſe he could not be as carefull to dreſſe up his ſoul in ſuch a poſture as to pleaſe God: Oh then look to thy body hereafter; Let it not ſteal ſo much time from thee, as thereby to neglect thy ſoul, and to loſe thoſe opportunities thou mayeſt have of humbling thy ſelf before God!

Thirdly, *The body doth objectively draw out ſinne from the ſoul, In that the fear of any danger to that, eſpecially the death thereof, will make us damne our ſoules and greatly offend God*, which doth plainly diſcover, that our bodies are more to us, then God or heaven, or our ſoules are: Therefore we have our Saviour preſſing his Diſciples againſt this fear, if fear about hurt to the body may inſnare the godly, and keep them from their duty, no wonder if it totally prevail with the natural man. *Mat.* 10. 28. *Luk.* 12. 4. *I ſay to you my friends, fear not them which can kill the body only, but fear him who can caſt both body and ſoul into hell*; But what Apoſtacies, what ſad perfidiouſneſs in religion hath this love to the body cauſed? the inordinate fear of the death thereof hath made many men wound and damne their ſoules: Times then of dangers and perſecutions do abundantly diſcover how inordinate men are in their love to their bodies, looking upon bodily death worſe then eternal damnation in hell; although our Saviour hath ſpoken ſo expreſly, *What will it profit a man to gain the whole world and loſe his own ſoul*, Mark 8. 36. It is the Scriptures command that we ſhould glorifie God in ſoul and body which are Gods, our body is Gods, that

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is bought with a price as well as your ſoul, ſo that it ought to be our ſtudy how we ſhould glorifie God by our eies, by our ears, by our tongues: It is not enough to ſay thou haſt a good heart and an honeſt heart if thou haſt a ſinful body; now though there be many wayes wherein we may glorifie God by our bodies, yet there is none ſo ſignal and eminent as when we do willingly at the call of God give our bodies to be diſgraced, tormented and killed for his ſake, then God ſaith to thee, as he did to *Abraham* upon his willingneſs to offer up his ſon *Iſaac*, *Now I know thou loveſt me*; Thus you have *Paul* profeſſing, *Gal.* 6. 17. *I bear in my body the marks of the Lord Jeſus*, The Greek word ſignifieth ſuch markes of ignominy as they did uſe to their ſervants, or fugitives, or evil doers, now though in the eies of the world ſuch were reproachfull, yet *Paul* gloryed in them, and therefore he giveth this as a reaſon why noue ſhould trouble and moleſt him in the work of the Miniſtery this ought to be a demonſtration to them of his ſincerity, and that he ſeeketh not himſelf, but Chriſt, hence alſo he ſaith, *Phil.* 1. 20. *Chriſt ſhall be magnified in his body, whether by life or by death.* By this it is evident that we owe our bodies to Chriſt as well as our ſouls, and that any fear to ſuffer in them for his ſake argueth we love our bodies more then his glory.

¶. 6.

The Bodies indiſpoſition to any ſervice of God, a Demonſtration of its original Pollution.

BUt let us proceed to another particular wherein the original pollution of the body may be manifeſted, and that is *by the indiſpoſition that is in the body to any ſervice for God, though it may be the ſoul is willing and deſirous.* The drouſineſſe, dulneſſe and ſleepineſſe of the body doth many times cauſe the ſoul to be very unfit for any approaches unto God; Our Saviour obſerved this even in his very Diſciples, when he ſaid, *The Spirit is willing, but the fleſh is weak*, Matth. 26. 41. when our Saviour was in thoſe great agonies, making earneſt prayer unto God, and commanding his Diſciples *To watch and pray, that they might not enter into temptation*, yet they were heavy and dull, and therefore were twice reproved for their ſleep; and this ſleepineſſe of theirs, was at that time, when (if ever) they ſhould have been throughly awakened; but thus it falleth out often, that in thoſe duties, and at thoſe times, when we ought moſt to watch and attend, then commonly the body is moſt heavy and dull; Hence is that drouſineſſe and ſleepineſſe while the Word is preached, whereas at thy meals, or at thy recreations, and in worldly buſineſſes there is no ſuch dulneſſe falleth upon thee; This ariſeth partly from the ſoul, and partly from the body; The ſoul that is not ſpiritual and heavenly, therefore it doth not with delight and joy approach unto God, and then the body is like an inſtrument out of tune, as earth is the moſt predominant element in it, ſo it is a clog and a burden to the ſoul; Therefore bewail thy natural condition herein; *Adams* body was expedite and ready, he found no indiſpoſition in his body to ſerve the Lord, but how often, even when the heart deſireth it, yet is thy body a weight and trouble to thee. *Nazianzene* doth excellently bewail this, "How "I am joyned to this body, I know not (ſaith he) how at the ſame time I "ſhould be the Image of God, and roll in this dirt (ſo he calleth the body) "——It is a kind enemy, a deceitfull friend, How ſtrange is this conjunction, "*Quod vereor amplectar, quod amo perhorreſco?* Doth not God ſuffer this "wreſtling of the body with the ſoul, to humble us, that we may underſtand "that

"that we are noble or baſe, heavenly or earthly, as we propend to either of "theſe. (*Orat. de pauperum curâ*) This ſhould alſo make thee earneſtly long for the coming of Chriſt, when all this bodily ſinfulneſſe ſhall be done away: Oh what a bleſſed change will there then be of this vile, heavy, dull and indiſpoſed body, to an immortal, glorious and ſpiritual body, then there will be no more complaints of this body of thine, then that will cauſe no jarre or diſturbance in the glorious ſervice of God.

¶. 7.

How eaſily the Body is moved and ſtirred by the paſſions and affections thereof.

FOurthly, *The body is from the original defiled, in that it is eaſily and readily moved and ſtirred by the paſſions and affections thereof.* It cannot be denied but that Heathens and Heretiques have declaimed againſt, and reviled the body of man, (as appeareth by *Tertul. de Reſurrect. Carni.*) as if it were an evil ſubſtance made from ſome evil principle, hence it is written of *Plotinus* the great *Platoniſt*, that he was aſhamed his ſoul was in a body, and therefore would by no means yeeld to have the picture of it drawn, neither would he regard parents, or kindred, or countrey, becauſe his body was from them; but we proceed not upon theſe mens account we follow the Scripture-light, and by that we ſee the body conſociated with the ſoul in evil, whereof this of the paſſions is not the leaſt. The paſſions they are ſeated in the ſenſitive and material part of a man, and therefore have an immediate operation upon the body, being therefore called paſſions, becauſe they make the body to ſuffer, they work a corporal alteration: Hence anger is defined from its effect, an ebullition or bubling forth of bloud about the heart; and thus grief, becauſe it is ſo immediately ſeated in the body, is therefore ſaid to be rottenneſſe to the bones, and it is ſaid *to work death*, 2 *Cor.* 7. 10. But it was not thus with the body from the beginning, *Adam* indeed had ſuch paſſions as do ſuppoſe good in the object, ſuch as love and delight, though they were bounded and did not tranſgreſſe their limits, but then he was not capable of thoſe paſſions which do ſuppoſe evil and hurt, as anger, fear and grief, for theſe would have repugned the bleſſed eſtate he was created in; but ſince original ſinne hath made this violent breach upon the whole man, the body is become the foaming and unquiet ſea, while tempeſts and ſtorms blow upon it, How quickly do theſe paſſions of love, anger, fear and grief put the whole body out of all order? So that it is not fit to hear, to pray, to do any ſervice for God; when we are to pray, we are to *liſt up our hands without wrath*, 1 Tim. 6. 8. and ſo without any other inordinate motion, for theſe make an earthquake (as it were) in the body; Theſe are like a ruſhing wind and fire, but not ſuch as the holy Ghoſt will appear in; We may therefore lie down and roll our ſelves upon the ground with ſhame and confuſion, conſidering what an unquiet, reſtleſs and diſturbed inſtrument to the ſoul, our body is now become, ſometimes anger that ſet it on fire, ſometimes ſorrow that is ready to drown it; Even as we read, *Matth.* 17. 15. the poor lunatique perſon vexed with the Devil, he did oftimes fall into the fire, and oft into the water two contrary elements, but dangerous: Thus where paſſions do reign in the body, They oft fall into the fire of anger, and then as oft into the water of grief and ſorrow; ſo that thy body is moulded according to thy paſſion, even as iron heated appeareth no longer iron but fire. Surely the experience of this ſhould grieve thee, and break thy very heart; How many

many tempests and storms do arise in thy body daily; What whirlwinds of passions do carry thee away violently from reason and grace: Oh remember this was not in the state of innocency, neither will it be in the state of glory. Therefore be so farre from being proud of the beauty or strength of thy body, that the very thoughts of thy body, as now vitiated by original sinne may justly humble thee; and though *Plotinus* the *Platonist* (as you heard) was justly to be reproved for the hatred of his body, proceeding upon evil principles, yet *Austin* commendeth the modesty and humility of *Paulinus*, for when *Sulpitius Severus* sent to him to have his Image or Picture, *Paulinus* refused it, and that because of the pollution upon it by original sinne, and that the Image of God was now lost, ——*Erubesco pingere quod sum, non audeo pingere quod non sum*——*Durat enim mihi illud primi* Adami *virus patrocinium quo universitatem generis sui pater prævaricatus infecit*; Thus he being ashamed to give the picture of his body, because contaminated by original pollution.

¶. 8.

The Body when sanctified is become no less glorious then the Temple of the holy Ghost.

Fifthly, *Even the very body of a man, when sanctified, is become no lesse glorious then to be the Temple of the holy Ghost, which doth demonstrate, that till it be regenerated it is not such a Temple, but a dunghill or stie, wherein swinish lusts, yea and the Devils themselves do reside, as in their proper habitation.* It is necessary to take notice of several things relating to the body, which the Apostle mentioneth, 1 *Cor.* 6. 13, 15, 19. For having there spoken briefly to the disputes that were then very prevalent about meats, the using or not using of our liberty therein, he giveth this remarkable reason against too much fervency in debate thereof, because God shall destroy both belly and meats; These were corruptible things, and were but for a temporary use, and therefore their hearts should be more attentive to those things which are of eternal consequence; A necessary truth to moderate our spirits in disputes of that nature. Having done this, being to aggravate the sinne of fornication, which was then generally thought either no sinne, or very venial, he bringeth in some arguments that being general make against any sinfulness of the body as well as uncleanness; As 1. The body is for the Lord (that is Christ) and the Lord for the body; our body is intentionally not for any sinne, but the Lord Christ, and he demands it as a body dedicated to him; How powerfull should this reason be to make us watch against any bodily pollution whatsoever? 2. He argueth, *Know ye not that your bodies are the members of Christ? Know ye not?* He supposeth that this ought to be; If it were an undoubted received truth, That our bodies when regenerated do become members to Christ their Head; and if so, *Shall I take the members of Christ and make them the members of an harlot? God forbid*; He apprehendeth matter of trembling and abomination at such a thing, and this holds of every bodily sinne, Shall I take the eye of Christ, the ear of Christ, the tongue of Christ, and imploy it in any lusts or passions? God forbid. And at the 19th verse he goeth yet higher, with a *Know ye not again, that your bodies are the temple of the holy Ghost*, which is in you, and which ye have of God? This doth denote an holy dedication of the body to God; So that every sinne committed in the body hath a sacriledge in it, with what purity, reverence and sobriety should we use our bodies, thus it ought to be; but take a man in his natural condition, there is his whole body set apart to the Devils work, all the parts

thereof are to *fulfill the lusts of the flesh*; but when a man is regenerated there doth become an intimate and unspeakable conjunction, not only of our souls, but our bodies also with Christs body; so that he doth say, *We are bone of his bone, and flesh of his flesh*, but the body naturally is farre from any such mystical conjunction with Christ.

Lastly, *The pollution of the body from the Womb is seen, in regard of the senses of the body, which are the most noble parts thereof.* They are the windows or gates to let in all wickednes; The greatest part of our impiety entereth into the heart by the bodily senses; The subordinate end of the senses were to be a preservation to the body, and to maintain the natural life thereof; but the principal and chief end was to be instrumental to the salvation of the soul: God gave us eyes and ears chiefly thereby to glorifie him, and to help forward the salvation of our selves; but how greatly are the bodily sences fallen from this principal end, *Rev.* 2.7. and in many other places we have that expression, *He that hath an ear to hear, let him hear*; no man hath an ear to hear till God open it; and by that phrase is denoted, that the ear is principally for this use, to hearken to what God saith, and therefore *Rom.* 10. *Faith* is said to *come by hearing*; Thy ear is not given thee to hear stories and merry jests, no nor chiefly for commeree with men, but to hearken what God out of his Word saith to thee; And so for the eyes, they are not to behold wanton objects, or to take delight in sights, but to behold the creatures, that thereby God may be glorified; Therefore our eyes, our ears need Gods grace to sanctifie them and prepare them for any heavenly duty, *Prov.* 20. 12. *The hearing ear and seeing eye, the Lord hath made even both of them.*

Let the use be even to amaze and astonish thee with the thoughts of this universal pollution upon thee, the soul in all the parts thereof, the body in all the members thereof; Nothing clean and pure, but all over leprous and ulcerous, How canst thou any longer delight and put confidence in thy self? Why doest thou not with *Job* sit abhorring of thy self, and his indeed were ulcers of the body only, and they were a disease, but not sinne, whereas thou art all over in soul and body thus defiled, and that in a proper sinfull way? Oh that the Spirit of God would convince all of this sinne! The Prophet *Isaiah* was to cry, *All flesh is grasse, and the flower thereof fadeth away* to prepare for Christ, but in that was chiefly comprehended, All flesh is sinne, and the fruit thereof damnation: What though this be harsh and unpleasing to flesh and bloud? What though many erroneous spirits deny it, or extenuate it, yet seeing the Scripture is so clear and evident, with which every man that hath experience of his own heart, doth also willingly concurre? Believe it seriously and humble your selves deeply, think not transient and superficial thoughts will prevail, as the weightinesse of the matter doth require; If ever thy heart can be broken and softned, let it be discovered here, rise with the thoughts of it, walk with the thoughts of it, and leave it not, till thou find the belief thereof drive thee out of thy self with fear and trembling, finding no rest till thou art interessed in Christ.

CHAP.

CHAP. VIII.

Of the Subject of Predication; Shewing that every one of Mankinde (Christ onely excepted) is involved in this common ſinne and miſery.

SECT. I.

The Text opened and vindicated.

LUKE 1. 35.

Therefore alſo that holy thing, which ſhall be born of thee, ſhall be called the Sonne of God.

WE have at large (though not according to the deſert thereof) deſcribed and amplified the ſubject of original ſinne, wherein it is ſeated. By which it appeareth, that man all over is become corrupted, both the *totus homo*, and the *totum hominis*, the whole man, and the whole of man. The next thing to be conſidered is the *omnis homo*, or the Subject of predication, as Divines call it; The former being called the Subject of Inheſion.

Our work then is to ſhew, *That Chriſt onely excepted, every one of mankind is involved in this common ſinne and miſery, there is none that can plead any exemption from it*; For ſeeing it is made the peculiar priviledge of Chriſt to be ſo born, becauſe conceived after a miraculous manner, it therefore neceſſarily followeth, that all others are comprehended under this guilt; Though you may ſee ſome men from the youth up, leſſe vicious then others, more ingenuous and civil then others, yet even theſe are by nature all over ſinfull; ſo that there is no ſuch thing as a natural probity and goodneſs, of which the *Socinians* diſpute, as in time is to be ſhewed; That it is the prerogative of Chriſt only to be freed not only from all actual ſinne, but alſo original and birth-ſinne is evident by this Text, which containeth an anſwer of the Angel *Gabriel* to the Virgin *Mary*, who with ſome trouble and amazement had queſtioned, how ſhe ſhould conceive a Sonne, who knew not a man? The Angels anſwer conſiſteth in the information of the manner, how it ſhall be, and the conſequent iſſue, and event thereof; The *Manner* is expreſſed in the efficient cauſe, and his efficacy. The *Efficient* cauſe is ſaid to be the holy Ghoſt, and the power of the Higheſt. A perſon not the vertue only of God, as the *Socinians* blaſpheme, as appeareth in that we are baptized into the name of the holy Ghoſt, who is reckoned one

of the three with the Father and Sonne, as alſo by the perſonal operations and characters attributed to him, which cannot be eluded with the figure of a *Proſopopœia*, as ſome endeavour: It is true, The works of God *ad extra*, are common to all the three Perſons, yet there is a peculiar order and appropriation, and therefore the preparing and forming of Chriſts body out of the Virgin *Mary*, is peculiarly aſcribed unto the holy Ghoſt.

The *Efficacy* is ſet down in two words, ἐπελεύσεται, which is to be underſtood of the operation of the holy Ghoſt, not his eſſence, for that is every where; The like expreſſion, though to another purpoſe is *Acts* 1.8.

The ſecond word is ἐπισκιάσει σοι, concerning which there is more difficulty; The word in the New Teſtament is applied to a Cloud covering a man, with a Dative Caſe, though *Favorinus* and *Stephanus* make it to have uſually an Accuſative, *Matth.* 17. 5. *Mark* 9. 7. and *Acts* 5. 15. ſuch an overſhadowing, as they expected virtue and efficacy thereby; ſo *Heyſichius* ἐπισκίασμα ἐπιφώτισμα. In the Old Teſtament by the *Septuagint* it is often rendreed for *defence* and *protection*, becauſe in theſe hot Countreys the ſhadows of trees were a great preſervation againſt the extream ſcorchings of heat; And in this ſenſe rather then in any other, we take the word in the Text, that the holy Ghoſt ſhould protect and defend her, not only in the inabling of her againſt nature to conceive without a man, but alſo againſt all accuſations and dangers ſhe was to be expoſed unto by this means; Thus *Virgil* uſed the word,

Et magnum Reginæ nomen obumbrat.

Others which may be additional to the former, render it, *The holy Ghoſt ſhall fill her with glory*, therefore ſhe is ſaid to be *highly favoured*; And thus alſo among Poets the word is ſaid to be uſed,

Olympiacis umbratur tempora ramis. Stat.

Some make it to be as much as σκιαγραφῆν, as if the meaning were the holy Ghoſt ſhould (as it were) pourtray and draw the lineaments of the body. Others make it an alluſion to the hen, which by covering her egg, doth by the heat thereof produce a live young one, to which alſo the Scripture is ſaid to allude, *Geneſ.* 1. 2. when it is ſaid, *The Spirit moved* (or was incumbent) *on the Waters*; Thus by the power of the holy Ghoſt in an unſpeakable manner, the body of Chriſt was formed of the maſs, and fleſhly ſubſtance adminiſtred by the Virgin *Mary*; But this we are to take heed of, leſt the mind of man ſhould apprehend any indecent thing in this great myſtery; Therefore *Smalcius* the *Socinian*, his aſſertion is to be rejected with great abomination, that feared not to affirm, That by this expreſſion is ſecretly and modeſtly implied the work of the holy Ghoſt, as ſupplying the place of a man, his blaſphemous and abominable expreſſions, I ſhall not relate (*Smal. refut. Smigl. cap.* 17, 18, 19.) We ſhall then keep to the firſt intepretation underſtanding it of *Help* and *Protection* in this wonderfull work.

The ſecond particular is the conſequent and event thereof, which is expreſſed;

1. By note of Inference.
2. The Subject. And
3. The Predicate.

The *Subject* is, *That holy thing which ſhall be born of thee*, γενώμενον, the Preſent for the Future, though ſome apply it not ſo properly to the conceiving, τὸ ἅγιον, ſo Chriſt is called; the Neuter gender is emphatical, for though it be ſometimes put for the Maſculine, as 1 *John* 5. 4. yet here it is emphatical to ſhew the extenſiveneſs of Chriſts holineſs, that he is all over holy, having not the leaſt ſpot of ſinne, and that not only as God, for ſo he is eſſentially and infinite-

infinitely holy, not only by the perſonal Union with the Godhead, but in his humane Nature, both originally having no natural ſinne in him, and habitually and alſo actually, in which ſenſe he is every way holy.

The *Predicate* is, *He ſhall be called the Sonne of God*, that is, he ſhall be indeed ſo, and alſo famouſly and publiquely declared to be ſo. And

Laſtly, There is the note of *Inference*, διὸ καὶ, *Therefore alſo*. At this the *Socinians* greatly catch, for they denying Chriſt to be the Sonne of God by eternal generation, ſay, That he is called the Sonne of God for many other Reaſons, whereof one is gradual to another; ſo that he was not compleatly the Sonne of God, till after his Reſurrection, when he was indowed with that glorious power God had given him, ſitting down at the right hand of God.

Now the firſt reaſon, why Chriſt is called the Sonne of God, is (ſay they) "not becauſe of any eternal generation from the Father, as if he had been God "before he was man from all eternity, but from this miraculous and wonderfull production in time; And they affirm, "Nothing can be plainer, becauſe "when he had ſaid, *The holy Ghoſt ſhould overſhadow her*, then is added, *Therefore he ſhould be called the Sonne of God*. The Remonſtrants they do (or at leaſt ſeem to do) hold Chriſt to be the Sonne of God by eternal generation, and alſo to be called ſo for other cauſes alſo, as (*viz.*) by this miraculous production; And it may not be denied but *Maldonate* the Papiſt doth plead for this, as the reaſon in the Text, why he ſhould be called the Sonne of God: So that (ſaith he) if Chriſt had been a pure man, yet by this miraculous production, he would have been made the Sonne of God. But *Contzen* his fellow Jeſuite doth anſwer his reaſon; *Zanchy* alſo is too liberal in this point, acknowledging that Chriſt is here to be called the Sonne of God, becauſe of this miraculous communication of an humane being to him. But this is no wayes to be received, for the note of inference is not from the holy Ghoſts overſhadowing, as a cauſe of his filiation, but as from the ſign; It is (I ſay) an argument not from the cauſe, but the ſign; ſo that the meaning is, This extraordinary way of conceiving without a man, is a ſign that he is the true God, who was before promiſed by the Prophet *Iſaiah*, Chap. 9. *That a Virgin ſhould conceive, and his Name ſhould be called Immanuel, God With us*; For that there is a reſpect to that Prophecy, appeareth plainly by *Mat.* 1.23. And indeed it muſt needs be ſo, for Chriſt is never called the Son of God, becauſe born of a woman, though in a miraculous manner, but the Sonne of man alwayes; And if this Expoſition ſhould be granted, Chriſt would have two filiations, one as whereby he was made the Sonne of God, and another as whereby he was made the Sonne of man. It is alſo abſurd to ſay, Chriſt may be called the Sonne of God for ſeveral cauſes, when there is one true and proper one, he that is a Sonne by natural generation, cannot be by Adoption, or any other adventitious cauſe.

Apol. Confeſ. c. de Trin.

Again, That particle καὶ διὸ καὶ, is urged both of old and late, *That alſo which is born of thee*, &c. implying, that he had no other being, though now he aſſumed this.

Thus you have the Text vindicated, only one thing more is to be obſerved, the expreſſion uſed by the Angel, ἐκ σοῦ, *Which ſhall be born of thee*, doth fully demonſtrate, That Chriſt had a body framed by the holy Ghoſt of the ſubſtance of the Virgin *Mary*, that he had not a phantaſtical body, neither did he bring a body from Heaven, and ſo paſſe through the Virgin *Mary*, as ſome of old and late have dreamed; Therefore *Marcion* who denied the true body of Chriſt, and thereby alſo his Conception and Nativity, did wholly evade this Chapter of *Luke*, and would not receive it as Canonical, being called by *Tertullian*, *Mus ponticus*, becauſe of his corroding and gnawing out of

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Scripture, as he pleaſed, when he ſaw any place make againſt him. The words thus explained, Obſerve

That Chriſt onely is born holy, and that all the reſt of mankind is pollnted with ſinne. It is a ſaying, *Exceptio firmat regulam,* if then Chriſt be exempted, ſo that it is his peculiar priviledge, then certainly all the reſt are included: As there are ſome, who make all men pure by nature; So ſome have blaſphemouſly vented, *That Chriſt had original ſinne:* Yea a *Remonſtrant* writeth, *That the humane nature of Chriſt had that fight and conflict in it which is between the reaſon and the appetite,* which we ſay muſt neceſſarily be ſinne. The *Socinians* they affirm, *That Chriſt had a body of ſinne*, but then by ſinne they mean onely infirmities and weakneſſes, not that which is truly ſo, for this alledging, *Heb.* 7. 27. *Heb.* 9. 28. The true meaning whereof we ſhall give anon; But with Chriſtians we need not long to inſiſt upon the proof of this, *That Chriſt was without all ſinne, either original or actual*, typified therein by the High Prieſt in the Law, who had this written upon him, *Holineſſe to the Lord*, and therefore he is not onely holy ἅγιος, but alſo ἁγιάζων, He that ſanctifieth and maketh us holy by his bloud; And therefore the Apoſtle demonſtrateth his preheminency above all the Prieſts of the Law, *That they were to offer for their own ſinnes as well as for the ſinnes of the people*, but ſo it was not with him, if he had had ſinne in him, he could not have been our Saviour, but he would have needed a Saviour himſelf; yea *Dan.* 9. 24. he is called *Sanctum ſanctorum*, the Holy of holies, or moſt holy: And to this truth the Scripture ſpeaketh clearly, not onely when it ſaith, *That he knew no ſinne, and that no guile was found in his mouth*, which happily might be thought to be limited only to actual ſinne, (but alſo as to the original and radical evil of mans nature,) that though he be a man of like nature with us, yet ſinne is ſtill exempted, *Rom.* 8. 3. *He ſent his own Sonne in the likeneſſe of ſinfull fleſh*, not in the likeneſs of the fleſh, for he had our true fleſh upon him, but in the likeneſs of ſinfull fleſh, he had not the ſinne of our nature, though he had the nature it ſelf: As the brazen Serpent was like a Serpent, but it had not the poiſon and venom of a Serpent; And certainly ſpeaking this as the peculiar commendation of the Sonne of God ſent into the world, it plainly evidenceth that all other are indeed ſinfull fleſh, and not onely in the likeneſs of it; Now he is ſaid to be in the likeneſs of ſinfull fleſh, becauſe he was ſubject to miſery and death, which is the reward due to ſinners; We have likewiſe a comfortable place, *Heb.* 4. 15. for Chriſts holineſs is the foundation of all our conſolation; This is that which we muſt reſt upon under the accuſation of the Law, under the ſtrict demands of juſtice, when God ſhall require, that righteouſneſſe we once had or call for that purity, which the Law doth command, our ſupport is this, though we have not a perfect holineſſe, yet Chriſt our High-Prieſt and Surety hath; and to this end is that place, when the Apoſtle had ſhewed, we had an *High-Prieſt* who was touched compaſſionately with a ſenſe and feeling of all our infirmities, *and that he was tempted in all things like unto us*, he addeth, *but without ſinne*; That temptation is not meant of enticing to ſinne, but it is as much as exerciſe and affliction, he was ſubject unto the common miſeries of mans nature; yea the Apoſtle meaneth more, not only the ſubſtance of mans nature, but the affections and qualities thereof, he had grief and fear upon him, onely all theſe were without ſinne; And this is to be our comfort, that in all the miſeries, all the oppoſitions he conflicted with; yea in all thoſe ſoul-affections and agonies, even when he cried out, *My God, my God, why haſt thou forſaken me?* yet ſtill there was no ſinne, now all this was for us, we needed a Saviour that could in an holy manner work out our redemption for us; So that it is not our inherent holineſs, but Chriſts holineſs that we muſt truſt to, when we have to do with God. We have

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the Apoſtle alſo again conſidering this property of our High-Prieſt, becauſe it is ſo uſefull, *Heb.* 7. 26. *It behoved us to have ſuch an High-Prieſt, who is holy, harmleſs, undefiled, ſeparate from ſinners,* How many glorious properties are here? The *Socinians (Schlitingius in locum.)* would apply this to Chriſts condition in Heaven, his immortality and glory there, expounding this holineſs and harmleſneſs not in reſpect of grace inherent, but freedom from infirmities and miſeries, becauſe it is added, *Made higher then the Heavens;* But theſe properties do belong to him while on earth, with relation to what he ſhall have hereafter, for that ſheweth Chriſt is above Angels, and that no Angel could be our Mediator; Now thoſe ſeveral properties in Chriſt ſignifie the ſame thing, only the laſt is very emphatical, *Separate from ſinners,* not that he was not among ſinners, while he was in the world, but this ſheweth, that he was ſegregated, or divided from all men in reſpect of the ſinne of their natures, though he communicated with them in their natures; and therefore, though happily ſome High-prieſts, as *Aaron* might be holy and unblameable, yet none of them was ſeparate from ſinners. Theſe places may abundantly confirm this fundamental Article, That Chriſt only was pure from original ſinne, and that all thoſe who deny original ſinne, make Chriſt to have no priviledge in this reſpect, but that we are all alike, pure in reſpect of nature; Well then, How ſhall we underſtand thoſe places, *Heb.* 7. 27. where it is ſaid, *Chriſt needed not to ſacrifice firſt for his own ſins, and then for the peoples, for this he did once, When he offered up himſelf?* The *Socinian* Expoſitor *Schlitingius* maketh this to relate to both the particulars going before, *He offered up himſelf once for his own ſinnes, and for the people,* and at the firſt ſight it would ſeem ſo. But you muſt know that the later clauſe *(viz.) This he did once,* doth relate to the laſt paſſage only, *He once offered himſelf for the ſinnes of the people,* for if it ſhould be connected with the other paſſage, it would be contradictory to the Apoſtles ſcope, which is to ſhew, that he was *ſeparate from ſinners,* and therefore had no cauſe to offer for any of his own. The other Text is, *Heb.* 9. 28. where it is ſaid, *Chriſt ſhall appear the ſecond time without ſinne,* which might ſeem to imply, that he had ſinne in the firſt coming; but the Text doth not ſpeak of any ſinne of his own inherent in him, but of ours which was laid upon him, as the Apoſtle ſaith, *He who knew no ſinne became ſinne,* 2 Cor. 5. 21. And indeed to ſay with the *Socinian,* That Chriſt offered for his own ſinnes, that is, his bodily infirmities, is a moſt abſurd expreſſion, for all Sacrifices were for ſinne properly ſo, or legally, and in a typical ſenſe, not for what was a meer affliction or bodily miſery; So that from theſe things we may undoubtedly conclude, *That Chriſt and Chriſt only of all mankind, is not polluted with this original contagion.*

Let the Uſe then be to humble every one under this truth, thou heareſt none is free; Therefore let every one ſay, I am the man that am by nature the child of wrath; I am the man that was conceived and born in iniquity; This particular appropriation ſhould aſtoniſh and amaze thee; In thy breſt lieth the ſpawn of all evil, there is a fountain of all impiety; What miſerable objects are thoſe perſons who have cancers and wolves breeding in their breſts, that live to ſee themſelves dead (as it were) that do behold themſelves as ſo many carkaſes, yet thy condition is farre more miſerable, who haſt this original ſinne conſuming ſoul and body alſo; Think not that any greatneſs of birth or nobility doth deliver thee from this univerſal pollution, as ſure as thou art a man ſo ſurely a polluted and ſinfull one.

SECT.

SECT. II.

CHrist (we heard) had this peculiar prerogative alone to be the holy one, the contrary in the Text is true of every one born in a natural way; To every mother, we may say, that unholy thing which shall be born of thee, shall be called the child of the Devil, for it is by nature the child of wrath, only it may seem difficult to give the reason why he is exempted; for seeing he is a man *ejusdem speciei* of the same nature with us, and though he had his humane nature in an extraordinary manner by the over-shadowing of the Holy Ghost, yet that doth not hinder but he is a man as well as we are: Even [as *Adam* was made a man after a different manner from his posterity, they by generation but he by wonderfull production out of the earth in respect of his body, yet we are men of the same kind with him; seeing then Christ was a man though he had a different original from us, will not that necessarily involve him in *Adam*'s sinne? And if it be said that the power of the Holy Ghost sanctified that corpulent mass of which Christs body did consist, that may happily free him from original inherent sinne, but how can it from original imputed sinne? Must not Christ be said to sinne in *Adam* though he had no inherent defilement because he was a man? yea the Scripture doth not only make him a man, but calleth him the seed of *David* and of *Abraham*, that he came out of their loynes, and which is more, *Luke* reckoning the genealogy of Christ by his humane nature doth carry it up to *Adam* making him the son of *Adam*, and if the son of *Adam* how could he not but sinne in *Adam* by imputation, though he had none by inhesion. This consideration hath so much strength, that *Bellarmine* though he is laborious to prove that the Virgin *Mary* was exempted from original inherent sinne, that she had an immaculate conception, yet he confesseth she had original imputed sinne that she sinned in *Adam*, because she was in *Adam*.

To answer then this Objection about Christ. The *Arminians* (as you heard) glory in their invention of *Arminius*, as if he only had found out the true answer to this, and not the Reformed Divines; The reason (saith he) of Christs immunity from all sinne by *Adam*, was because Christ had his being not by vertue of that original blessing, *Increase* and *multiply*, but by a special promise made after *Adam*'s fall; so that Christs being is not supposed till *Adam* had fallen, and then upon a special promise (*viz.*) *The seed of the woman to bruise the head of the Serpent*, Gen. 3. 15. Christ is to become man; Thus Christ could not be any way included in him. This hath some truth in it, though the answer be not every way cogent; for *Isaac* was born (as we argued formerly) by a special promise, there being no possibility for his existence in a natural way, yet he was born in original sinne; and although to me it seemeth most consonant to Scripture, that Christ would not have been made man, unless *Adam* had fallen, because the end of his coming into the flesh is said to be a *Saviour and a Redeemer*; yet there are men of great learning that hold, Christ would have been made man howsoever, though *Adam* had stood, and to such this reason would be of no great validity. But it must be confessed, that Christ could not be included in *Adam*, for the Scripture maketh him a publique person, and head to believers as *Adam* was to all men; hence he is called the second *Adam*, so that Christ was a publique person and head as well as *Adam*, and one publique person especially in an opposite way could not be represented by another; Though this be so, yet we shall adhere to the Answer that is commonly given by Reformed Divines, That Christ therefore was free from sinne, because conceived in that miraculous mannner, and though he had his being in respect of his corpulent substance from the Virgin *Mary*, yet this was materially only, not by way of efficiency, and any active disposition; so that Christ

Christ could not be said by imputation to be in *Adam*, seeing there was no efficient disposition in *Adam*'s posterity to cause his humane being. That is justly rejected as a fond conceit of *Galatinus* and others, who that they might maintain the flesh of Christ to be free from sinne, as well in himself as parents, affirm, "That God did in *Adam* design and seperate as it were some part of "his substance, that it might be preserved from the law of sinne, and that this "was successively transmitted even to the Virgin *Mary*, that so of it Christs "more pure body might be formed; of which absurdity see *Ferrius Scholastic. orthodox spec. cap.* 21.

Let us now consider this Doctrine as it is exclusive of all other of mankind, only Christ (we say) is free, all the rest born of mankind in a natural way are all over defiled with this native pollution. To clear this I shall proceed by several propositions:

First, *That the only way by which original sinne as inherent is communicated to Adams posterity is by natural generation*; Not indeed by generation simply, for that is by Gods institution, and a good thing in its kind, but by the generation of a man that is fallen and corrupt; some few have thought that if *Adam* had not fallen, *Adams* posterity would have been multiplyed not by generation but by some other way, which is a most irrational conceit: If then *Adams* children abiding in integrity had been by generation, then thereby would have been conveyed original righteousnes, and an holy nature, as there is now a sinful and impure nature; original sinne cometh then to us by generation from sinful parents; so that if God should miraculously create some men *de novo*, make children to *Abraham* out of stones, these would have no original sinne; neither if they should beget children would original sinne be transfused to them, because these would not be in *Adam* as a corrupt root; as for such a Question, *What if God should make a man or woman out of the rib, or shoulder, or any other part of man now fallen, as Eve was at first made of a rib, whether such a person would have original sinne?* It is a question of needless curiosity, and so no Answer is to be formed to it: This is enough, That the ordinary way and meanes whereby we become polluted in sinne is, because we are begotten and born of sinful parents, as *David* acknowledgeth, *Psal* 51. *Austin* indeed limiteth it to the libidinous disposition of mankind in begetting of children, he seemeth to lay the whole cause upon that, but he is carried out too immoderately in that point against the *Pelagians*; for though parents should have no sinful actual lust, yet because they are sinful originally, this is enough to infect their posterity; and if this were so, it would follow, That godly parents the more sanctified and mortified they were, they would have children less infected with original sinne, then the children of those who are grossely wicked and unclean; It is then because we are born of parents polluted by *Adam*, that we also are polluted; as for that famous Question how original sinne should be communicated to the soul of a man by generation, seeing that is created? we have already spoken to that: The summe whereof is, That though we are to conceive of the soul, as pure, while coming from God, yet considering it *in termino*, as the part of man who descended from *Adam*, so it is polluted, not by any physical cause for that sinne cannot have, but a moral one, which is the first trangression of *Adam*; for although that hath had no being these thousand yeares, yet it is not requisite that a moral cause should exist to produce its effect. Because then the soul in the same instance it is created, it is also united, as a forme to the *compositum*, which is man, Therefore it is deprived of its primitive purity, not by any positive efficiency, but meerly negatively, God denying his image to it, because the soul is part of a man, it is corrupted; therefore if the soul were only an assistant form not inwardly compounding man, it would not receive pollution by generation. Hence

The second Proposition is, *That the children even of holy and sanctified persons, who have their original sinne in the guilt of it quite taken away, and in the filth and power of it much subdued, yet they beget children in original sinne, and such children are by nature the children of wrath as well as of the most profligate and wicked men.* It is usuall with *Papists* and *Lutherans* to charge upon the *Calvinists*, that they deny original sinne in part (at least) because they affirm, That the children of believers are holy; but herein they do either ignorantly or maliciously calumniate, for they say no more then what the Apostle speaketh in that famous place, 1 *Cor.*7.15. *Else were your children unclean, but now are they holy*; on the sense of which place I shall not here inlarge, having insisted upon it before; The summe of which then delivered is, That they are called holy, because of that external Covenant, whereby God takes believers and their seed into his family, so that they have not that uncleanness upon them which the children of Heathens have, but have a right of admission into Church-Communion; so that this outward Covenant [holiness] may and doth consist with that inherent natural pollution that they bring with them into the world. And although parents be never so eminent in holiness, yet their children are full of sinne, and so obnoxious unto the wrath of God; and the reason is, because they are fathers to their children, not as godly, but as men, and original sinne is the consequent of mans nature, whereas the parents grace is a personal excellency, and so cannot be transmitted: Even as learned parents do not conveigh learning to their children, but they are born in ignorance as well as others; These known similies of *Augustine* are full to this purpose, *A Jew that was circumcised, he begat children not circumcised, but uncircumcised and the seed in the ground, though sowen without huskes, yet it produceth corn with huskes; seeing then holiness is a personal qualification of the parent, and original sinne the common consequent of mans nature inseperable from it, no wonder if parents, who are the children of God by grace, beget children of wrath by nature.* Hence

The third Proposition is, *That if any Infants should be converted even in the womb, yet we may truely say of them, that they are by nature polluted with sinne, and deserve the wrath of God, for what they have by meer grace, doth not take away, but suppose they have sinne by nature:* There are two instances in Scripture of Infants, that might be thought to be freed from original sinne; The first is of *Jeremiah* cap. 1.5. where the Lord saith to *Jeremiah*, *Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee, and I ordained thee a Prophet to the Nations.* But

First, Every one may easily see this is nothing to the Prophets conception or birth in sinne, for what is said here in the Text, is attributed to *Jeremiah* before any of these; so that all that could be prooved from hence would be, that *Jeremiah* had no original sinne, either before he was conceived or born, and who saith a man hath original inherent sinne before he hath a being? But

Secondly, There is a two-fold sanctification, the one by setting a part to an office, and the other by making internally holy through renovation: now the Context is clear, that this Verse speaketh of the former sanctification, (*viz.*) That God had from his very beginning, while in the womb, purposed and decreed, that he should in time be a Prophet to preach to the people of *Israel*, for that is expresly added, to shew what kind of sanctification he meaneth, *I ordained thee to be a Prophet to the Nations*; we have two expressions like this, one to the Prophet *Isa.*49.1,5. which though in an eminent manner is to be applied to Christ, yet was in some sense also true of the Prophet, *The Lord hath called me from the womb, from the bowels of my mother hath he made mention of my name:* And again, *The Lord formed me from the womb to be his servant:* This is spoken of the office he was set apart unto; The other instance is, *Gal.*1.15. *Paul* saith of himself, *That God had seperated him from his mothers womb*, that

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was not ſurely from original ſinne, for he ſpeaketh immediately before of the ſinfulneſs he had once been guilty of; but his meaning is, he was ſeparated from the womb in Gods Decree to be an Apoſtle of Jeſus Chriſt, though for a long while he was a perſecutor of his Church; Thus you ſee it is the former ſanctification the Apoſtle ſpeaketh of, and not the latter, and if we do ſuppoſe that *Jeremiah* even in his mothers womb was then alſo ſanctified in the later way (for none can deny, but that even then God might renew his nature by grace) yet that will not exclude him from ſinne but neceſſarily ſuppoſe it, for he that needed to be made holy in the womb, it is plain he was ſinfull in the womb; *Ludovicus de Tena.* who handleth this Queſtion about *Jeremiah* (*lib. 2. Iſa. ſcrip. diffic. 12*[a]) concludeth, That by this expreſſion is meant the cleanſing of *Jeremiah* from original ſinne in the womb of his mother, and in debating arguments *pro & con*, doth refuſe that interpretation of the deputation of the Prophet to his miniſterial office, becauſe otherwiſe here would be no more peculiar thing promiſed to *Jeremiah*: And making an Objection to himſelf from *Auſtin*, *Renaſci per gratiam ſupponit naſci per naturam*, whereas *Jeremiah* is thus ſanctified before he was born, therefore we cannot underſtand it of regeneration; He anſwereth it thus, That their is a nativity in the womb, for the perſon hath a being before his local egreſs, and ſuch a birth is enough for regeneration; by which it appeareth, that if this ſhould be interpreted of *Jeremiah*'s purgation from original ſinne, (which is not probable) it doth not incommodate us. And ſo we come to the ſecond example, and that is, *John* the Baptiſt, while in his mothers womb, of whom we read this admirable thing recorded by the Evangeliſt *Luke*, cap. 1, 41. that when *Elizabeth* was ſaluted by the Virgin *Mary*, *The babe leaped in the womb*, which is repeated again, v. 44. *Aſſoon as the voice of thy ſalutation ſounded in my eares, the babe leaped in my womb for joy*; now you muſt know, that this great motion of the child was not in a meer natural way, as ſometimes children may do in the womb, when the mother is greatly affected, but it was in a divine and ſupernatural way, even as *Rebeckah*, when her twinnes did ſtrive in the womb; this was an extraordinary prognoſtick cauſed in a ſupernatural way by God. And although *Calvin* on the place ſaith, "That it is natural to the fruit of the womb to leap or move, when the "mother is moved with joy, yet he acknowledgeth that *Luke* doth here note "ſome extraordinary thing, and that this leaping was by the ſecret motion of the Spirit of God; which doth detect the horrible impudence and ſlander of *Maldonate*, who is not aſhamed to ſay, "That *Calvin* doth own nothing be-"ſides what is natural in this, for which (in deriſion) he calleth him *pius autor*, we ſee by this, how little we may truſt ſuch men. We muſt then conclude even the babe at that time was affected with joy upon the Virgin *Mary*'s coming to his mother; and this ſuppoſeth, that the child alſo was filled with the Holy Ghoſt; yea v. 15. it is expreſly ſaid of *John*, *That he ſhould be filled with the holy Ghoſt from the womb*: But if this be granted, then it is greatly controverted, Whether the babe did this with ſenſe and knowledge that Chriſt was preſent; or whether it was by the motion of the Spirit of God in the child, that knowing nothing at all? There are probable arguments on both ſides; The *Lutherans* they do greedily imbrace that opinion, that maketh the child, while in the womb to have actual faith and knowledge of Chriſt, and from thence they do peremptorily conclude, That Infants have actual ſinnes, and that they may have actual faith and other graces; but this is againſt experience, and if we do grant, that *John* had ſuch actual knowledge of Chriſt, yet this was extraordinary and miraculous, and muſt no more be attributed to all children, then ſpeaking to all Aſſes, becauſe *Balaam*'s once did. Many Authors conclude that *John* did rejoyce with ſome ſenſe and apprehenſion, and for this reaſon he is ſaid *to be filled with the Holy Ghoſt*, and joy muſt ariſe from ſome knowledge and

apprehenſion: neither (ſay they) will it follow from hence that he did not looſe this actual knowledge afterward, but had it alwayes while an Infant, for we ſee the Prophets (though men grown up) yet had not the ſpirit of prophecy at all times. But come we to our buſineſs, Let it be granted, that *John* had actual faith, that he was filled with the Holy Ghoſt, that doth not hinder, but that by nature he was a child of wrath and full of ſinne; for this grace is beſtowed upon him when by nature ſinfull, and doth no more argue he had no ſinne in him before, then perſons grown up have not, when the Holy Ghoſt was poured on them: And although it be ſaid, *He Was filled With the Holy Ghoſt*, that doth not imply, that all ſinne was wholly taken out of him, no more then the Apoſtles and all others were quite purged from ſinne, when they are ſaid to be filled with the Holy Ghoſt. Beſides the Scripture (as *Calvin* conſidereth well) doth not ſay, *John* was filled with the Holy Ghoſt in the womb, but from his mothers womb, which he thus expounds, "That *John* the Baptiſt "did betimes, even from his Infancy manifeſt what an excellent Prophet "he was like to be, becauſe the Spirit of God did even then give many "Demonſtrations thereof, and thus (though not ſo extraordinarily) God ſometimes doth give to ſome his ſanctifying Spirit even from the cradle almoſt, they begin betimes to put forth many excellent ſigns of that grace, which will flouriſh more in their elder yeares. *Timothy* from a child is ſaid to have *the knowledg of the Scriptures from a Child*, 2 Tim. 3. 15. And ſome have the fear of God planted ſo early in their hearts, that they cannot know any remarkable time of their converſion, yea they cannot remember but that alwayes they had ſuch a tenderneſs about ſinne, and love to good things, yet we muſt not think for all this, they were not born in ſinne; we muſt not ſay of them, as was ſaid of *Bonaventure* for his hopefullneſs in his youth, *In hoc homine non peccavit Adam*; No, theſe have by nature the ſame ſeed of all impiety, and their younger yeares would have demonſtrated this poiſon, as well as it doth in others, but the grace of God doth prevent: Oh let ſuch *Obadiah*'s that can ſay, *They feared God from the youth*, admire the goodneſs of God to them! he might have ſuffered that original ſinne in thee, to make thee wallow in ſuch mire and filthy luſts, as other young perſons do: Oh take heed of thinking thou haſt a better nature then they, that thou haſt not ſo much original ſinne in thee as others! but walk humbly, leſt God ſometime or other leave thee to let thee ſee what is in thy heart, that all the ſparkes of original ſinne are not put out, and then, though to thy great grief thou be convinced there is a ſuch a thing in thee.

SECT. III.

IT is the peculiar and incommunicable prerogative of Chriſt alone in reſpect of his humane nature, to be exempted from original ſinne (as you have heard) And therefore it's an inſeparable and inevitable property following every one of mankind: As it is ſaid of Juſtification by Chriſt, *Bond and free, Jew and Grecian, all are one*, Gal. 3. 28. So there is neither rich or poor, Chriſtian or Heathen, Noble or ignoble, civil or prophane, male or female, but all are one in original ſinne, becauſe all are of *Adam* by natural generation, and thereby original ſin is propagated to all, which Doctrine is to be explicated in more propoſitions. And

First,

First, *Though our natural generation from corrupted Parents, be the means by which We all are born polluted and depraved, yet this doth not exclude the juſtice of God, and his righteous Decree, that from a ſinfull fountain ſhall ariſe ſuch polluted ſtreams, from ſuch a bitter root alſo bitter fruit, but doth neceſſarily preſuppoſe it.* So that the juſt judgement of God in puniſhing of all mankind, for *Adam*'s firſt tranſgreſſion muſt alwayes be acknowledged, and we muſt not ſeparate the natural propagation of ſinne from the ſentence and Decree of God; For if this were the only reaſon, that we became guilty of *Adam*'s ſinne, becauſe in his loins, then all *Adam*'s other ſinnes ſhould be made ours, as well as that firſt act of diſobedience in eating of the foridden fruit, and the ſinnes of our immediate parents in whoſe loines we were, ſhould be tranſmitted to us, as well as *Adam*'s; yea happily, if this were ſo, then the longer original ſinne hath been propagated, it would ſtill grow more evil, and thereby men in the later age of the world become more polluted with original ſinne, then men in the former age; but *Cain* and *Abel*, who were the immediate off-ſpring of *Adam*, were as deeply plunged in this native defilement, as any are now. Therefore ſome learned men, though in this Controverſie they do allow the phraſe of the *Propagation of original ſinne*, becauſe commonly uſed, yet would gladly have a more commodious and fit expreſſion; Hence they do more willingly uſe the word *Traduction*, or happily tranſmitting and transfuſing; for the ſinne is not properly propagated, but the humane nature to which original corruption adhereth, becauſe we have not that ſo properly from our parents, though by them, as of *Adam*; for the reaſon why upon the conjunction of ſoul and body an Infant is immediately defiled with ſinne, is not becauſe born of ſuch parents, but becauſe of *Adam*; and therefore though they be the cauſe of being a man, yet *Adam* is of being a ſinfull man; So that as all the lines from the circumference do equally meet in the center; Thus do all mankind in *Adam*, and he that is now born, doth as immediately partake of *Adam*'s ſin, as *Cain* did, though ſo many thouſand years ago born immediately of *Adam*; Original ſin then doth not in length of time either increaſe or decreaſe, but we all have our polluted natures, as polluted, directly from *Adam*, and immediately, though as nature from our parents, and ſo adminiſter the ſubject to which original is applied, and ſo in a remote diſtance from our common parent; Let not then any man think, what ſhould we trouble our ſelves with *Adam*'s ſinne, and complain of him, who lived ſo many years ago? What is his tranſgreſſion to us, who live ſo many generations after him? For thou haſt this natural pollution, as immediately from him, as if thou hadſt been his immediate ſon, neither is thy parents ſinfulneſs communicated to thee, ſimply becauſe thy parents, but becauſe *Adams*, who was the common parent; This rightly conſidered would affect us as much as if we had lived immediately upon *Adam*'s fall, neither would the ſpace of ſo many years ſince his tranſgreſſion at all abate our ſad and aggravating thoughts of it.

SECT.

SECT. IV.

Whether the Virgin Mary *was born with Original Sinne.*

*Propoſ.*2. *IT being thus the nature-ſinne, and not a perſonal individual one, it is very abſurd, either from a prepoſterous admiration, or ſome other reſpect to exempt any born in a natural way from this birth ſinne.* In this way we find the Papiſts greatly offending concerning the Virgin, out of a ſinfull admiration of her, thinking thereby to honour Chriſt: Some of them do peremptorily conclude, That the Virgin *Mary* was born without original ſinne, and thereupon they keep the feaſt of her Immaculate and undefiled Conception: Yea ſome have gone ſo farre as to ſay the Virgin *Mary*'s mother, was alſo without original ſinne; And if we proceed upon their principles, Why ſhould they not affirm ſo? For as they ſay, It is for the honour of Chriſt to have a Mother without original ſinne, ſo it would be for the honour of the Virgin, to have her Mother without ſinne likewiſe. Now (I ſay) ſome of the Papiſts determine, That the Virgin *Mary* was conceived without ſinne. *Trithemius* his great zeal and devotion in this point, is abundantly declared by him in his Tractate of the praiſes of S. *Anna*, eſpecially *Chap.*7. yea he is ſo confident in his aſſertion of the immaculate Conception of the Mother of Chriſt, that he ſaith, *Si erramus pietati (imo Deus ipſe) eſt in cauſâ*; Piety, yea God himſelf is the cauſe of it. It hath been a very hot Diſpute between the *Dominicans* and the *Franciſcans*. *Bellarmine* goeth a middle way, he will not have it an Article of Faith to believe ſhe was thus pure, but yet he ſaith, It is a moſt pious opinion, and therefore he giveth ſeveral Arguments for it: But *Eſtius* ſaith in *Rom.* 5. the Scriptures and ancient Fathers ſpeak excluſively, that none but Chriſt was freed from original ſinne; as if it would be an high offence in him to depart from them, though he doth not judge others. The late heretical Writer D. *J.T.* (as *Auſtin* would call him if alive, for he maketh every one that thinketh not all mankind, except Chriſt, to be born in original ſinne, ſo as the fleſh of Chriſt and of other men ſhould be of equal purity, to be *Detectandus Hæreticus*, *Lib.* 5. *contra* Julian. *cap* 9.) gloryeth in this; (*Unum Neceſſar. cap.* 6. *Sect.* 6.) Concerning the Diſpute between the Papiſts, which could never be ended upon their accounts, that he *Alexander*-like hath cut in pieces this Gordian-knot, Therefore he affirmeth, not only her, but all her family (and why not all mankind?) were free from it: but it is a *Thraſonical* boaſt, and withall full of falſhood, for hereby original ſin is wholly removed, made to be a meer *Non ens*; The Subject of the Queſtion is quite taken away, ſo that by his principles, all the Diſputations about original ſin will be *de non ente*, as he acknowledgeth in ſome ſenſe, a ſtriving about a ſhadow; yea, and which is the moſt horrible, every one ſhall now be born as pure as Chriſt, in reſpect of his humane nature; There is no difference between Chriſt and all the reſt of mankind, as in reſpect of their natural immunity from ſinne. His *Clemens Alexandrinus* would have informed him better, when he ſaith, *Stromatum lib.* 1. μόνος ἀναμάρτητος ὁ λόγος, τὸ μὴ ὑγιαίνειν πᾶσιν ἁμάρτημα καὶ κοινόν, The Word (that is, Chriſt) is only without ſinne, for in all men it is imbred to ſinne, whatſoever *Clemens* at other times may deliver about this original ſinne, here he acknowledgeth it, and indeed it is eaſie out of the Ancients to bring contrary paſſages that ſeem to favour oppoſite Doctrines; But concerning this poiſonous opinion, we ſhall have conſtant occaſion to treat of. As for the *Franciſcans* and other Popiſh Writers, that plead for the Virgin *Mary*'s purity, they can bring no Scripture, but urge ſome plauſible reaſons, as thinking thereby

thereby to give her the more honour, especially revelations and miracles are strongly urged in this point; But the Scripture is to be our Rule in this matter, and there we see none exempted. Besides the Virgin *Mary* calls Christ her Saviour, which implieth necessarily, that she had sinne, yea she had also actuall sins, as might be proved, although the Papists will not endure to hear of it. Neither doth this make to the dishonour of Christ, to be born of a mother that had sinne in her, for seeing he is separated from it, it is his greater glory that he alone is exempted: And besides, we see that the more Christ was debased and made low (but without sinne) hereby is he the more honoured as a Mediator. Hence it was that he was born of one that was very poor and mean, not of a rich and great person, as appeareth by the Sacrifice offered of two pigeons for her purification, he was also born in a stable, laid in a manger, all which demonstrate the lowlines of Christs humane being; Hence the Evangelist *Matthew* in recording the Genealogy of Christ, doth name *Thamar* and *Bathsheba* whose uncleanness was famous, and yet hereby there is no dishonour to Christ, because the lower he humbled himself for our sake, the greater is his love demonstrated, and so his glory of a Saviour more exalted: This opinion of honouring Christ in an humane way, hath brought in several errours into the Church; for it was because of this in part, that the *Marcionists* denied Christ to have a true real body, they thought it ignominious to him to be born as other children are, and so in Popery there are marvellous legends, and wonderfull miracles feigned about Christ while an Infant; The surest way then to honour Christ is to keep close to his Word, and we see how one error begetteth another; for from the opinion that she was without original sinne, they have proceeded to horrible Idolatry, attributing that which is proper to Christ unto her, she is called the *Mediatrix*, she is called their hope; There is a *Roman* Psaltery full of blasphemy in this kind, turning *Dominus* into *Domina*, what is said of the Lord unto her the Lady: It is true, we do as she fore-told, acknowledge her blessed, among women; There was an high dignity bestowed upon her in being the mother of Christ, but she was more happy in having Christ in her heart by faith, then conceiving him bodily in her womb: It is well observed by *Cartwright* in his Harmony, That whereas the parents of *John* the Baptist are highly commended as righteous before God, *walking in all the Commandments of the Lord*, Luk. 1. 6. there is nothing recorded of the holines of the Virgin *Mary*, that hereby she rather then other women had this priviledge vouchsafed to her, as if thereby the holy Ghost would prevent that horrible Idolatry, which he foresaw would creep into the Church concerning her: As the Papists, so the Turks they do fondly and foolishly boast of the impeccability of their *Mahomet*, insomuch that one of their learned men was forced to flie for his life, because he held *Mahomet* might have sinned a venial sinne if he would. (*Vide Hornbeck summa. cont. de Mahumetismo.*) And although they do not say, *Mahomet* was born without sinne, yet they have a prodigious fable concerning him, *That when he was a child of four years old, some Angels laid hold on him, and carried him into a mountain, where they dissolved him, washed his guts clean, took out a black drop, which* (they say) *is in every man, as the seed of the Devil, and all this without any grief, and by this means he was freed from sinne.* It is most dreadfull to consider, what impieties and impostures are in that *Mahumetan* Religion, and yet how greatly the propugners thereof have prevailed, and that where Christian Churches were planted; They have also their religious persons, which they call *Nesesoyi* that they held are without sinne, yea that they are not born in an humane way of generation, of whose extasies they do relate very stupendious things; By which we see how greatly the Devil can prevail by bodily devotions, and such extatical raptures, as well as by traditional superstitions; The Devil doth not only by heresie and Idolatry, but also by devotions and strange bodily raptures prevail,

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and inlarge his Kingdom. But these are so fabulous they are not worth insisting on. *Theodoret* (as *Sixtus Senensis* relateth, *Annot. in c. 5. Rom.*) speaketh as if *Seth*, *Enoch*, *Noah*, and such eminent men were free from original sinne, as the *Rabbins* of *Beor*, and others, that they were without evil concupiscence: But though these had the grace of God regenerating them, yet they were by nature full of sinne; and although when it is said, *That the imaginations of mans heart were only evil from the youth*, it is said of *Noah*, *But he was a righteous man and feared God, and so found favour with him*; This doth not inferre, that by nature his imaginations were not as evil as others, but only by the grace of God he had obtained a mighty change and translation from that natural condition.

SECT. V.

How absurd it is to exempt any from this Natural Pollution upon any ground whatsoever.

THirdly, *Original sinne being such a sinne of the nature, as it is absurd to exempt any from it upon Theological considerations, so likewise from any Philosophical niceties.* For there are some that bring forth strange and paradoxal opinions about the nature of man, and these will not have all men involved in *Adam's* sinne, for there is an anonimous Author (truly *nullius nominis*) hath a written book *De praadamitis*, his whole scope is to shew, that there were men before *Adam*, though the Scripture doth not mention them, and he saith, A negative argument in matter of fact doth not hold; There were none, because the Scripture doth not name them; no more then we can say, *Melchizedech* had no father or mother indeed, because they are not mentioned, But *Moses* relateth what was in the beginning, and thereby doth exclude any before *Adam*, yea in the Scripture *Adam* is expresly called *the first man*, 1 Cor. 15. 45. There are others, and they would from Philosophy prove, *That all men are not of the same kind, no more then birds and beasts, and therefore they did not all come from Adam*; They instance in the *Antipodes*, in those that are in the other world or *Hemisphere*. The ancient *Clement* in his Epistle to the *Corinthians*, pag. 29. speaketh of ἐπὶ τὰ ἔσχατα τοῦ κόσμου worlds beyond the sea. But these all come from *Adam*, for *Act.* 17. 26. it is expresly said, *That God hath made of one blood all Nations of men that dwell on the earth*; Therefore we need not matter these fancies, no more then those that hold a world in the Moon, and men there; *Paracelsus* that gloried he would reform *Luther*, as *Luther* had the Pope (*Vide Ludov. Croc. Syntag. cap.* 28. *pag.* 811.) telleth us of men found in mines, and that there are *Marini homines* and *Satyri*, who are capable of blessedness, and that Christ died for them, as a certain *Satyr* is said to the famous Ermit *Anthony*. Some also speak of men begotten in that unnatural way with beasts, that are beasts and men, have these original sinnes; But we are to despise all these nicities; Neither are fancies to be minded against the clear Doctrine of the Scripture, whersoever there is the nature of man in a natural way, there the Scripture pronounceth all obnoxious to this sinne.

The last Proposition is, *That this original sinne is communicated to all mankind, although they have not sinned after the similitude of Adam's transgression*; For you may happily think, it is indeed just with God to punish all such who sinne like *Adam*, that imitate him in his wickedness; But as for others, how doth that appear becoming the righteousness and mercy of God? Now for this we have a clear attestation, *Rom.* 5. 14. *Death reigned even them that had not sinned after the similitude of Adams transgression*; But what is meant by this description is

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controverted. Thoſe that leave out the negative, making it to runne affirmatively (*viz.*) *Who ſinned after the tranſgreſſion of Adam*, and alſo thoſe who read it thus, *Death reigned after the ſimilitude of Adams tranſgreſſion, upon thoſe who did not ſinne.* As *Vorſtius* following *Eraſmus* and *Chryſoſtom*, are not to be regarded; neither is that Expoſition to be endured of that *late Writer*, with whom we have ſo often to do; As if the Apoſtle meant, *That death relatively to Adams ſinne had no effect further then to Moſes, and there it ceaſed*, for this doth palpably contradict the Apoſtle, 1 *Cor.* 15. 22. where by *Adam all are ſaid to die.* Therefore by thoſe who ſinne not after the ſimilitude of *Adams* tranſgreſſion; Some underſtand it thus (*viz.*) not ſo *capitally* and *atrociouſly* as he did, for he ſinned againſt an expreſs Law; but the Apoſtle ſpeaketh of ſuch, who ſinned without ſuch a declared Law, as *Hoſ.* 6. 7. *They like men have tranſgreſſed* (in the original) like *Adam.* Many Expoſitors make it the proper name of *Adam*, hereby the Prophet aggravating their ſin, That as *Adam* in Paradiſe did voluntarily tranſgreſs Gods Law; So the Jews in the good Land God had given them, did treacherouſly againſt him. But *Mercer* rejecteth this, becauſe in the Hebrew it is not *Ceadam* with ה emphatical, as it is commonly applied to *Adam.* There is ſuch an expreſſion in *Job*, which ſome underſtand of *Adam*, Job 31. 33. where it is tranſlated, *If I covered my tranſgreſſions as Adam*, or as in the margin, *After the manner of men:* This interpretation may be admitted as part; but 2. we are to underſtand it more largely of all thoſe who ſinne without a Law revealed; for the Apoſtle had ſaid, *That ſinne is not imputed, viz.* (to a mans conſcience) where there is no Law, men are apt to be ſecure in ſinne, when there is no Law expreſly threatning them; Now ſaith the Apoſtle, let none think ſo, *For as death ſo ſinne was in the world before Moſes his time*, though there was not ſuch ſevere precepts againſt it; and therefore thoſe who had not ſuch an expreſs command as *Adam* had, yet death and ſinne was imputed to them; So that by this is underſtood, That all thoſe who live out of the Church, all Heathens and Pagans, who have not the revealed will of God to walk by, even thoſe who never heard of *Adam*, and ſo could not imitate him in ſinning are in this clauſe comprehended.

Laſtly, By this alſo is declared, That all Infants, though they cannot actually ſinne, yet becauſe of original ſinne, death reigneth over them likewiſe. Though *Calvin* think the former ſort chiefly aimed at, yet he confeſſeth Infants are herein included.

Thus we have finiſhed this Text, the Doctrine whereof ſhould make the world a valley of tears in reſpect of godly humiliation, as it is indeed in reſpect of miſeries; As the ſhadow followeth the body, ſo ſhould holy ſorrow the truth of this point; Believe it and tremble, for it is every ones caſe, flie out of thy ſelf to that Saviour who delivereth from original ſinne, as well as actual. This is moſt properly the ſinne of the world.

Chap. IX.

The Qualities or Adjuncts of Original Sinne.

SECT. I.

The Text explained.

Gen. 8. 21.

And the Lord ſaid in his heart, I will not again curſe the ground any more for mans ſake, for the imagination of mans heart is evil from his youth.

I Have formerly treated on that parallel Text to this, *Gen.* 6. 5. but wholly to another purpoſe; Though therefore this be of great affinity with the former, yet I ſhall deliver altogether new matter from it.

From the two-fold Subject of original ſinne, of *Inheſion* and *Predication*, I proceed to the conſideration of the *Qualities* and *Adjuncts* of it, and begin with this Text, which containeth a gracious promiſe from God never to bring ſuch an univerſal deluge, or any other general judgement upon the world for mans ſake any more.

This promiſe is made a conſequent of Gods Reconciliation with *Noah*, upon whoſe Sacrifice it is ſaid, *God ſmelled a ſweet ſavour*, ſpeaking after the manner of men, not that God did regard the material Sacrifice, for the ſmell of that muſt needs be diſtaſtfull and unſavoury, but becauſe *Noah* did it with a pure and holy heart, and withall chiefly, becauſe this Sacrifice of *Noah* was typical of Chriſts ſacrificing himſelf in time, by whom alone God becometh propitious; For Chriſts offering up of himſelf is ſaid to be *Epheſ.* 5. 2. *A Sacrifice to God for a ſweet ſmelling ſavour*, which was chiefly in the *Euchariſtical Sacrifices*, not that Chriſts death is compared to them only, as the *Socinians* would have it, but principally and chiefly to the *Expiatory Sacrifices*, as appeareth in the Epiſtle to the *Hebrews*, only in Chriſts death, there was that which was in *Euchariſtical Offerings*, a *ſweet ſavour unto God*, whereby he became propitious unto mankind; God being thus graciouſly pleaſed, we have this promiſe of God declared in the Text, wherein is conſiderable,

Firſt, *The Cauſe of it*, and that is Gods Decree, *The Lord ſaid in his heart*, that is an expreſſion after the manner of men; For you muſt not conceive of God as changing his mind, or altering his purpoſes upon better conſiderations, or as if he took up a contrary reſolution to that, when he intended to deſtroy the world, but this is wholly ſpoken to our capacity; By this is meant no more then

then Gods purpoſe and ſecret Decree, which yet he manifeſted to the comfort of *Noah*, and therefore we have *Moſes* recording of it.

Secondly, *There is the object matter of this promiſe*, and that is two-fold, *I will not curſe the ground, neither will I ſmite any more every living thing, as I have done*; God curſed the ground at firſt upon *Adam*'s fall, but this is meant of the Deluge, as appeareth by the other particular, for by that general flood it is conceived the ground was made worſe then before; The meaning then is, That God will not bring any more univerſal judgement, not but that particular Towns or Nations may be conſumed by water or other puniſhments, but there ſhall not be ſuch a general one by water any more, no, nor any general puniſhment; For what comfort would it have been to *Noah*, if that the world ſhould be preſerved only from drowning, if it might have been deſtroyed any other way; Therefore when at the Day of Judgement the whole world ſhall either be deſtroyed or renewed by fire, that will not be ſo much by way of puniſhment to the inhabitants, as to change its uſe, and to prepare for the great alteration, that God is then to make.

Thirdly, *There is the aggravation of this mercy*; God will do this, *Though the imagination of mans heart be evil*; This clauſe is to be conſidered, firſt as a *Reaſon*, then *Abſolutely* in it ſelf. If as a reaſon, then here is the difficulty taken notice of, how it can be made the ground why God will not deſtroy the world, ſeeing formerly *Chap.* 6. 5. it is there made the only reaſon why he would deſtroy it, can it be the motive for two contrary effects? Some therefore do not make it a reaſon at all, but part only of the deſcription of Gods promiſe, he will not deſtroy the earth again for this ſinfull diſpoſition, but there muſt neceſſarily be ſome reaſon, either expreſly or tacitly implied, for God is here declaring his purpoſe to take a more gracious and merciſull way, now that he had given ſuch a dreadfull demonſtration of his juſtice and anger againſt ſinne already: Some then make the reaſon to be *ab incommodo*, that if God ſhould deſtroy the world, becauſe of mans original corruption breaking forth daily, there would never be an end, we ſhould have flouds upon flouds; Therefore as the *Pſalmiſt* ſaith, *He remembreth that we are but duſt, he knoweth our frame* (Pſal. 103. 14.) *therefore he will not always pour out his wrath*. Thus (ſay they) it is here, and this is probable: Others make it an Argument *ab æquo*, to which *Pererius* inclineth, as if God did hereby declare, That being man is thus originally polluted, and incurably ſinfull, as to his own power, therefore God would pity him; ſo that though formerly God looked upon it, as the matter of his wrath; now as the matter of pity being ſinne maketh us miſerable, ſo ſome think *David*, Pſal. 51. urgeth his natural corruption, as an Argument to move God to pity him, but this is not ſo probable, becauſe this doth directly contradict Gods former proceedings, when his wrath was poured out on the world, becauſe of this ſinne breaking forth into actual rebellions; I rather therefore go with thoſe that take the particle *Ci* adverſatively, *Although*, God would not again deſtroy the world, *although* mankind was of ſuch a corrupt frame; and thus it is to be taken in many places, the neglect whereof hath cauſed many Diſputes about ſome Texts of Scripture, whereas the rendring of this particle adverſatively, would eaſily have cleared it, as might be ſhewed, if it were to my purpoſe. (*Vide Tarn. Exerc.*)

In the next place we are to conſider the words *abſolutely*, and they are very emphatical, the *Heart*, the *Imagination*, and is *evil*. In the former place, *Chap.* 6. 5. there is a greater aggravation, *Every Imagination*, and *only evil*, and *all the day long*; but one ſuppoſeth the other; here in this Text, in ſtead of *continually*, or *every day*, as in the Original, we have *From the youth*, and therefore doth more palpably demonſtrate the original filth of all men by nature; Neither can the Adverſaries to this Doctrine of original ſinne put in the exception

to this place, as they did to the former, for there they would evade, by saying, it was ſpoken of thoſe evil and wicked men, who had in a more notorious manner corrupted all their doings; But how can they open their mouth againſt this place, for God ſpeaketh this as true at that preſent of all mankind by nature, when yet the great prophane ones were deſtroyed, and *Noah* with his family was preſerved? So that this is a perpetual and inſeparable qualification from the nature of man, more than actual death; For *Enoch* and *Elijah* did not actually die, yet they were born with original ſinne: As for ſome Expoſitors who would limit to the time of youth, when a man is paſt his *Infantia* and *Puritia*, his infancy and childhood, arrived at his *Adoleſcentia*, his youth, that is not to be admitted, for the word is to be applied to his whole time ſince he was born; The word *Nagnar* doth ſignifie one *caſt* or *ſhut out*, and properly belongeth to a new born Infant, and ſo doth ſignifie the tender Infancy of a child, although we grant that it is ſometimes extended to the youth, as *Geneſ.* 37. *Joſeph* is called *Nagnar* a youth, when he was ſeventeen years old feeding the flock. So 1 *Kings* 3. ſometimes it's applied to a *Diſciple* or *Servant*, becauſe they were ordinarily young, 2 *King.* 9. *Iſa.* 37. which the *Septuagint* render παῖς, and it is applied to Chriſt; and therefore whereas *Acts* 4. 27. it is rendred *Thy holy child Jeſus*; Some think it better according to the uſe of the word, by the *Septuagint*, *Thy holy ſervant*, for ſo Chriſt is ſometimes in reſpect of his Mediatory Office, called the ſervant of God. But it is plain, that children are capable of ſinne before their youth, and therefore we are not to limit it, but to expound it of their very firſt being in original ſinne, which doth vent it ſelf actually in after years. Some make the Plural number to be obſervable, they render it *à puritiis*, as containing the whole age of a man from his tender years, till he be grown up. Hence *Grotius* will extend it to the very time from the womb, but then runneth to his *Socinian Hyperbole*, which hath been ſufficiently confuted. To determine the time indeed, when Infants begin to be capable of actual ſinnes, is very difficult, but that is not my work here.

Now though it is ſaid to be *evil from the youth*, yet that is ſome limitation: It is not evil from Gods firſt creation of mans heart, not from its original being, and therefore the eſſence of a man is not evil: So that it is an horrible calumny of *Tirinus* the Jeſuite upon this place, to ſay, That from this Text *Luther* and *Calvin* do inferre, "That the heart of a man is eſſentially evil; *Illyricus* his dotage is ſufficiently diſowned by them. As then the Leproſie got into the wals of the houſe, and that could not be ſcraped off, there was no way to get it out but by demoliſhing the wall, yet was not to be attributed to the Artificer that made the wall, but to ſome other ſupervenient cauſe; So likewiſe neither is original ſinne, though now ſo cloſely adhering to mans nature to be attributed to God, who firſt created mankind, but to *Adam's* voluntary Apoſtaſie from God.

The Text thus explained, there are two Doctrines contained in it.

Firſt, *Original ſinne is an heavy and grievous ſinne.*

Secondly, *That there is a particular original ſinne in every one, which breaketh out into its actings betimes.* From which we ſhall take occaſion to diſcourſe of the equality and inequality of original ſinne in every man. Let us begin with the firſt,

Original ſinne is a moſt grievous and heavy ſinne. In the Text is put an *Although* upon it, God will not deſtroy the world, *although* this ſinne be in man, implying, the infinite mercy of God, that is not provoked by this utterly to cut of mankind, *Hic eſt inſignis locus de peccato originali*, &c. ſaith *Luther* on the place. This is a famous place concerning original ſinne, which "whoſoever extenuateth (ſaith he) like blind men in the Sunne they do truly

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erre, and do not ſee what they daily doe, and may have experience of. It is from our ſenſleſneſſe and ſtupidity, or rather from our ſelf-love and phariſaical diſpoſition that we do not more afflict our ſelves under the apprehenſion of it, for this is the higheſt offence, the like whereof (ſaid *Luther*) unleſs in the Devils cannot be found.

SECT. II.

The Aggravations of Original Sinne.

¶. 1.

Of Adam's *Actual Tranſgreſſion.*

NOw for the aggravation of original ſinne, we may ſpeak either of *Adams actual tranſgreſſion*, which is our original imputed ſinne, or of that *inherent corruption* which we have from our birth, and both do admit of great aggravations. It is true, ſome Orthodox Writers doe deny the imputation of *Adam's* actual diſobedience unto us, as *Joſua Placeus*, who bringeth many Arguments (*Theſ.* Salm. *Diſ. de ſtatu hominis lapſi ante gratiam.*) but my work is not to anſwer them, I ſuppoſe it for granted, as a neceſſary truth. Concerning *Adam's* ſinne, which is thus ours by imputation; *Bellarmine* maketh the Queſtion, *An ſit graviſſimum?* Whether it was the greateſt of all ſinnes? And he concludeth, following the Schoolmen, that abſolutely it is not, only reſpectively, *Secundum quid*, in ſome conſiderations, which he mentioneth. *Bonaventure* ſaith, It is the greateſt ſinne *extenſive* not *intenſive*. But we are to judge of the hainouſneſs of ſinne, as we ſee God doth, who eſteemeth of ſinne without any errour: Now it is certain, there was never any ſinne that God puniſheth, as he doth this; The ſinne indeed againſt the holy Ghoſt, in reſpect of the object matter of it, and the inſeparable concomitant of unpardonableneſſe is greater, as to a particular perſon, but this being the ſinne of the common nature of mankind, doth bring all under the curſe of God; So that we may on the contrary to *Bellarmine* ſay, That it is abſolutely the higheſt ſinne againſt God, but in ſome reſpects it is not. I ſhall be brief in aggravating of that (not at all touching upon the other Queſtion) which hath more curioſity in it, (Whether *Adam's* ſinne, or *Eve's* was the greateſt?) then edification: Becauſe our proper work is to ſpeak of original inherent ſinne, yet it is good to affect our ſouls with the great guilt thereof, for ſome have been ready to expoſtulate with God, Why for ſuch a ſmall ſinne (as they call it) no more then eating the forbidden fruit, ſo many millions of perſons, even all the poſterity of mankind ſhould thereby be made children of wrath, and obnoxious to eternal damnation? Doth not the *Pelagian* opinion, that holdeth, it hurteth none but *Adam* himſelf, and his poſterity, onely if they willingly imitate him, agree more with the goodneſſe of God? But if we do ſeriouſly conſider, how much evil was in this one ſinne, which *Tertullian* maketh to be a breach of the whole Law of God, we will then humble our ſelves, and acknowledge the juſt hand of God. For

Firſt,

Firſt, This is hainouſly to be aggravated from the *internal qualification of the ſubject*, *Adam* who did thus offend was made *upright*, created in the Image of God: In his underſtanding he had a large meaſure of light and knowledge; For though the *Socinians* would have him a meer Ideot and innocent, yet it may eaſily be evidenced to the contrary: The Image of God conſiſteth in the perfection of the mind, as well as in holineſs of the other parts of the ſoul: Neither did *Eliphaz* in his diſcourſe with *Job*, apprehend ſuch ignorance in *Adam*, when he ſaith, *Art thou the firſt man was born? Waſt thou made before the hils?——Doſt thou reſtrain wiſdom to thy ſelf?* Job 15.7,8. implying, that the firſt man was made full of knowledge; If then *Adam* had ſuch pure light in his mind, this made his ſinne the greater, yea becauſe of this light ſome have proceeded ſo far as to make *Adam*'s ſinne the ſinne againſt the holy Ghoſt; but I ſhall not affirm that; Certainly in that *Adam* had ſo great knowledge, this made his offence the more evil; hence becauſe there was no ignorance in his mind, nor no paſſions in the ſenſitive part at that time to diſturb him, his ſinne was meerly and totally voluntary, and the more the will is in a ſinne the greater it is: Hence *Rom.* 5. it is called expreſly *diſobedience*, *By one mans diſobedience*; Yea learned men ſay, That this was the proper ſpecifical ſinne of *Adam*, even diſobedience; For although diſobedience be in a large ſenſe in every ſinne, yet this ſinne of *Adams* was ſpecifically diſobedience, for God gave him a poſitive command meerly, that thereby *Adam* ſhould teſtifie his obedience to him. The thing in it ſelf, was not intrinſecally evil to eat of the forbidden fruit, it was ſinfull, only becauſe it was forbidden; and by this God would have *Adam* demonſtrate his homage to him, but in offending, he became guilty in a particular way of diſobedience.

Secondly, *If you conſider Adam in his external condition*; His ſin is very great, God placed him in Paradiſe, put him into a moſt happy condition, gave him the whole world for his portion; Every thing was made for his uſe and delight; now how intolerable was *Adams* ingratitude for ſo ſmall a matter, to rebell againſt God? Therefore the ſmalneſs of the matter of the ſinne doth not diminiſh but aggravate; he might the more eaſily have refuſed the temptation, ſo that this unthankfulneſs to God muſt highly provoke him.

Thirdly, The ſinne was an aggregate ſinne, *It had many grievous ſins ingredient into it*; It was a *Beelzebub* ſin, a big-bellied ſinne, full of many ſins in the womb of it; his ſinne was not alone in the external eating of the forbidden fruit, but in the internal cauſes that made him do ſo; There was *unbelief*, which was the foundation of all the other ſinfulneſs, he believeth the Devil rather then God; There was *pride* and *ambition*, *He deſired to be like God*; There was *apoſtaſie* from God, and communion with him; There was the *love of the creature* more than of God, and thereby there was the *hatred* of God: Thus it was *unum malum in quo omnia mala*, as God is *unum bonum in quo omnia bona*.

Laſtly, (Not to inſiſt on this, becauſe formerly ſpoken to) *There was the unſpeakable hurt and damage, which hereby he brought to his poſterity*. (Not to mention the curſe upon the ground, and every creature) The damning of all his poſterity in ſoul and body, if the grace of God did not interpoſe; It cannot be rationally conceived, but that *Adam* knew he was a publique perſon, that he was acquainted upon what terms he ſtood in reference to his poſterity; That the threatning did belong to all his as well as himſelf, if he did eat of the forbidden fruit. Now for *Adam* to be a murderer of ſo many ſouls and bodies, to be the cauſe of temporal, ſpiritual and eternal death to all mankind, who can acknowledge but that this ſinne is out of meaſure ſinfull.

¶. 2.

¶. 2.

The Aggravation of Original Sinne inherent in us.

OUr next work is, to conſider the aggravation of original ſinne *inherent* in us; and this is our duty to do, that ſo being ſenſible of our own contagion, we may not flatter our ſelves in the power of our free-will, but fly alone to Chriſt, who is a Phiſician and Saviour even to Infants, as well as grown men; and the rather we are to be ſerious and diligent in this, becauſe of all thoſe prophane opinions which do either wholly deny it, or in a great meaſure extenuate it. Some *Papiſts* make it leſs then a *venial ſinne*, and many of them plead hard, that it doth not deſerve hell, and eternal damnation: But no wonder this is done in *Babylon*, ſeeing in *Jeruſalem* there are ſuch oppugnators and extenuators of it; as if the *Welſh Pelagius* had not been enough, there is now *a new Engliſh one ſtarted up*, who, what with ſome abſurd opinions from the *Socinians*, ſome from the moſt Heterodox of the *Papiſts*, as *Durand*, *Pighius Catharinus*, &c. and many things from the old *Pelagian*, hath ſtuffed his late writings with much glory and pomp of words, eſpecially againſt this original ſinne; what with his *Hyperbolyes* and *Metonymyes* it is made no *ſinne*, but an *original curſe*, rather then *original ſinne*, (*Anſw. to the Letter of Rom.*) ſo pleaſing it is to be Pigmalions, and to fall in love with our own purity, unwilling to be *ſhut up under ſinne*, that the gracious mercy of God may be alone exalted: And as the *Socinians* plead their reverence and zeal of honour to the Father, while they deny the Deity of the Son; ſo here is pleaded much reverence and tender regard to the Juſtice, Mercy and Goodneſs of God, much zeal to holineſs and piety, as if the Doctrine of original ſinne did undermine all theſe; But of theſe cavills in time; for the preſent, let us not judge of ſinne and the guilt thereof by humane principles, and phyloſophical Arguments, but by the Word of God. And

Firſt, The hainouſneſs of it doth appear (as heretofore hath been hinted) *In that it is not like any actual ſinne, that hath its proper ſpecifical guilt, and ſo is oppoſite to one vertue only, and thereby doth contaminate but one power of the ſoul; but it is the univerſal diſſolution and deordination of all the parts of the ſoul.* *Uncleanneſs* hath the guilt of that ſinne only, and is oppoſed to that particular grace of *chaſtity*, and ſo of every ſinne elſe; but now this hereditary defilement is *contrary* to that *orignal righteouſneſs* God created man in, and as that was not *one ſingle habit of grace*, but the *ſyſteme of all*; Thus original ſinne is *not one* particular ſinne, but the *comprehenſion of all*; It is the ſinne of the mind, of the will, of the affections, of the body, of the whole man; ſo that as when we would aggravate the goodneſs of God, we ſay, all the particular reſpective goodneſſes in the creatures are eminently contained in God, ſo we may ſay, all the particular pollutions, and guilt which is in reſpective ſinnes is eminently contained in this; ſo that if there could be a *ſummum malum* in man, (though that is impoſſible, becauſe *malum moris fundatur in bono naturæ*) this original ſinne would be it: Look upon this original ſinne then, as the deordination of the whole man, as that which maketh every part of thee ſinfull and curſed, as that which maketh thee to bear the image of a Devil, who once hadſt the glorious and holy Image of God.

Secondly, This ſinne is greatly to be aggravated, *Becauſe it is the root and cauſe of all actual ſinnes.* Some queſtion, Whether all our actual ſinnes proceed from this fountain or no? And certainly we may conclude, that all kind of actual ſinne, whether internal or external, ſoul ſinnes, or body-ſinnes, do either mediately, or immediately flow from it. This is *the evil treaſure of the heart*,

heart, Mat. 12.35. Hence *one* of the Names that original ſinne hath, is *Fomes peccati*, becauſe that is the womb in which all ſinnes are conceived: The Apoſtle *James* fully confirmeth this, *Chap.* 1.14. *Every man is tempted and drawn aſide by his own luſt*; neither is it any wonder that many ſinnes being in their particular nature oppoſite to one another, that yet they ſhould all come from one common principle, ſeeing they all have the ſame generical nature of filthineſs; and the particularization of them is according to ſeveral temptations: Even as out of the ſame dunghill ſeveral kinds of vermine which are produced out of putrid matter may be brought forth; ſo that all the ſtreames of iniquity do meet in this ocean, they all come from this root, even as all men do from *Adam*; Not that the moſt flagitious crimes are inſtantly committed, but by degrees they do at laſt biggen into ſuch enormities; if then that Rule be true, That there is more in the cauſe then in the effect, and what is *cauſa cauſæ, & cauſa cauſati*, then certainly may all our iniquities be reduced to this as the fountain; hence *David*, Pſal. 51. in his humiliation for his murder, doth go up to the cauſe of all, even that *he was born in iniquity*.

Thirdly, It is to be aggravated, *In the incurableneſs of it*; for though *Adam* had power to caſt himſelf into this defiled condition, yet he had no power to recover himſelf out of it; as *Auſtin* expreſſeth it, A living man may kill himſelf, but when dead he cannot recover himſelf to life; This (you heard) is made part of the reaſon why God would not proceed to deſtroy the world again, *although* mans corrupt heart is ſo corrupt, even becauſe there was no hope that any judgments would cure them; They would proceed ſtill further in impieties, all that water did not waſh the Blackmore nature of man: hence it is that the grace of God whereby we are quickened out of this death, is wholly ſupernatural; It's no wonder that they who are doting to ſet up the *Idol of free-will*, do begin to lay their foundation in this, that there is no ſuch thing, as this natural pravity in man; But there was no more in man to recover him out of this original filth, then is in the Devils to reſtore them to their priſtine felicity: So that thy actual ſinnes are not alone to be humbled, for were it poſſible for thee to live with this ſinne alone, thou didſt need the grace of Chriſt to redeem thee from this bondage.

Fourthly, Herein alſo it is unſpeakably to be aggravated, *That it taketh away all ſpiritual ſenſe and feeling*. It's the ſpiritual death of the ſoul; we are dead men by nature in reſpect of ſpiritual things, and therefore though expoſed to all the curſes in the Law, yet we feel nothing, we do not tremble and cry out for help; The Phyſitian ſeeketh us, not we him; grace finds us out, not we grace; and hence it is, that we think we have no ſuch thing as original ſinne in us: Oh it is an heavy temptation to be given up unto, to think there is no ſuch thing as original ſinne, that we have no ſuch enmity againſt God naturally in our hearts! Wo be to that man, who begineth to think this thing little or none at all! What can we pray for ſuch a man, but that which the Prophet did for the *Syrians* when they were brought into the midſt of their enemies, *Lord open their eyes* (ſaith he?) which when done, they ſaw themſelves in the midſt of their adverſaries, and ſo looked upon themſelvet but as ſo many dead men; Thus if the Spirit of God by the Word make thee ſee the dunghill in thy heart, the general pollution of thy ſoul, thou wilt cry out, Oh how blind was I till now! how ſenſleſs till this time! Oh I am a damned man, an undone man, if God do not recover by his grace! Therefore that of *Auſtin* (though formerly mentioned can never enough be inculcated) That in their controverſie with *Pelagians* there is more need of prayer then ſyllogiſmes; The truth of this Doctrine, as it is primarily diſcovered by the Scripture, ſo ſecondarily by the experience of the regenerated, who (as *Paul* ſaid) *were alive once* ſecure and bleſſed, according to their own thoughts in the ſtate they were in, but when once convinced

vinced of the ſpirituality of the Law, and their own carnality and contrariety thernnto, then ſinne becometh out of meaſure ſinfull, and they die and are undone in their own thoughts: Therefore concerning the Writers in this Controverſie, we are not only to enquire, what acquired learning they have, but what inſpired grace; what experimental workings of Gods Spirit in the humbling of them, and to make them renounce all their own righteouſneſs and fullneſs that Chriſt may be *all in all*: Thus *Auſtin*, who of all the Fathers hath moſt orthodoxly propugned this truth, ſo none of them diſcover ſuch an experimental converſion to God, and a gracious change upon their hearts, as he doth in his Books of Confeſſions; I do not detract from the piety of the other Ancients; only it is plain, *Auſtin* diſcovereth a more peculiar and higher degree of an experimental knowledge of his own unworthineſs, and Gods gracious power in bringing him out of darkneſs into light; and no queſtion, but the efficacy and power of this experience made him ſo orthodox, and couragious in maintaining that truth, which political and phyloſophical principles did much gainſay; but this is the woſull effect of original ſinne, that it taketh away all power to diſcover it ſelf; and as thoſe deleaſes are moſt dangerous which take away the ſenſe of them, ſo is original ſinne to be aggravated in this reſpect, that it maketh a man inſenſible of it.

Fifthly, The aggravation of this ſinne is ſeen, *That it is the habitual averſion of the ſoul from God, and converſion to the creature.* It is true, original ſinne is not an habitual acquired ſinne, but yet it is *per modum habitus*, (as *Aquinas* expreſſeth it) That is, the ſoul of every Infant born into the world cometh with an innate and habitual averſeneſs to God, and what is holy; as alſo a concupiſcential converſion to the creature; ſo that the two parts expreſſed in an actual ſinne of commiſſion, mentioned by the Prophet *Jeremiah*, Chap. 2. 13. *My people have committed two evils, they have forſaken me the fountain of life* (there is the *averſio, à Creatore,*) *and have hewed to themſelves broken ciſterns*, there is the (*converſio ad creaturam*) the ſame hath ſome repreſentation in original ſinne; for every man by this hereditary pollution ſtands with his back upon God, and his face to the creature; Even as the child cometh bodily into the world, with his face downwards and his back upon the heavens; ſo it is with the ſoul of a man, and this maketh our ſinne of native pollution to be out of meaſure ſinfull, in that a man ſtanding thus at a diſtance, yea at enmity againſt God, can never turn his face again towards God, but by a ſupervenient grace from above.

Sixthly, The great heightening of this ſinne is, *In the deep radication of it*; It is ſo intimately and deeply rooted in all the powers of the ſoul, that while a man is in this life, he can never be freed from it; hence it is that the ordinary determination of the Proteſtant Writers, concerning original ſinne, even in regenerate perſons is, That it is taken away, *Quoad reatum*, though not *Quoad actum*; There is original ſinne in every man living, yea in the moſt holy, only it is removed from them, *Quoad reatum*, the guilt ſhall not be imputed, and *Quoad Dominium*, though it be in them, yet it doth not reign in them, only it is in ſome degree preſent there, and therefore called by the ſame Divines, *Reliquiæ peccati*, which expreſſion, though ſcorned by *Corvinus*, yet both Scripture and ſome experience doth juſtly confirme ſuch a phraſe; And although the late Adverſary againſt original ſinne (*Tayl.* a further Explication of the Doct. of Orig. *pag.* 501.) doth poſitively and magiſterially according to his cuſtome dogmatize, that it is a contradiction to ſay ſinne remaineth, and the guilt is taken away, and that in the juſtified no ſinne can be inherent; yet herein he betrayeth his ſymbolizing with *Papiſts*, for all our learned Proteſtants have maintained this Poſition againſt *Papiſts*, Biſhops and others diſtinguiſhing between *reatus ſimplex*, that is inſeperable from ſinne, or the

merit of damnation, and *Reatus redundans in perſonam*, which is, when this is imputed; There is therefore alwayes abiding in every man, though juſtified, original ſinne in ſome meaſure, it is the ἐνοικοῦσα ἁμαρτία, *The ſinne dwelling in us* (as the Apoſtle calleth it, *Rom.* 7.) and therefore in regard of the immobility and inſeperability of it from mans nature, while here on the earth, it is more to be aggravated then all actual and habitual ſins; For though in Regeneration, there is an infuſion of gracious habits, whereby the habits of ſinne are expelled, yet this original depravation is not totally conquered by it. And thus much may ſuffice for the aggravating of it, becauſe ſomething hath already been ſpoken to this Point.

¶. 3.

An Objection Anſwered.

THere remaineth one great Objection againſt the hainouſneſs of this ſinne, *That it is wholly involuntary; and therefore we are traduced in this particular, that we charge our ſinnes hereby upon* Adam, *or God himſelf, freeing our ſelves; Thus we accuſe others, and excuſe our ſelves, Is not this to do as* Adam, *who put off all to the Woman whom God had given him, ſo we to clear our ſelves put all upon* Adam's *ſcore?* Therefore many Papiſts and others complain of us, as aggravating it too much, whereas one of them ſaith (*Rundus Tappor, Diſp. de peccato origin.*) that it is *minus minimo peccato veniali*, leſſe then the moſt leaſt venial ſinne. But to anſwer this;

Firſt, As this Doctrine about original ſinne is wholly by revelation, ſo we are to judge of the hainouſneſs of it according to Scripture-principles. It is true, (as hath been ſaid formerly) the Heathens did complain of the effects of this original ſinne, but they did not know the cauſe; ſo that as by the Word we come to know that from our deſcendency from *Adam* we do contract this original pollution, thus alſo by the Word we are to paſſe ſentence about the greatneſs of the ſinne: If the Scripture ſaith, *We are by nature the children of wrath*; If God in deſtroying of the world, doth not ſimply look to actual ſins, but as they flow from ſuch a polluted principle; If by this we are in bondage to Satan, and are under his power, though there were no actual ſinnes committed by us, then let us not matter the ſpeculations of Philoſophers, nor the Political ſentences of Civil Magiſtrates, for by theſe nothing is accounted culpable, but what is voluntary by our own perſonal will: Hence *Auſtin* explained that aſſertion of his, when dealing againſt the *Manichees*, *Uſque adeò peccatum eſt voluntarium*, &c. Voluntarineſs is ſo neceſſary to the being of a ſinne that it cannot be any ſinne, if this be wanting, in this (ſaith he) all Laws, all Nations, all Governours, *&c.* do agree: The *Pelagians* commended this of *Auſtin*, and improved it againſt him; but in his explication of himſelf, he calleth it *Politica ſententia*; This is true according to the political Laws of Governours, and withall agreeth to actual ſins: But the truth about original ſin is meerly by revelation, we need not then regard, what *Ariſtotle* and other Philoſophers ſay in this matter, who as they knew nothing of the creation of *Adam*, ſo neither of his fall; and this caution is neceſſary to every one that would not be deceived in this point.

Secondly, Although in one particular reſpect this ſinne may not be ſo hainous as others, yet in many other reſpects it doth farre exceed, and they are abundantly compenſative for that one conſideration: It is true, This ſin hath nothing of our own perſonal voluntarineſs; yea if a man ſhould now conſent

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to this birth-defilement, and even rejoyce, becauſe he was born thus eſtranged from God, this ſubſequent will would not make original ſin to be a voluntary ſin unto him, for this is an actual ſinne committed a new by the perſonal will of a ſinner: But though this be granted, yet there are many other reſpects which do exceedingly aggravate it, even thoſe we have mentioned before. Hence a learned Schoolman (*De la Rua contra Theolog. cont.* 2.) ſpeaking of the compariſons made by *Aquinas* and others of original ſinne with venial ones, excuſeth them, ſaying, "They muſt not be underſtood in that reſpect, as original "ſinne is a mortal one, for ſo it doth infinitely exceed any venial one, but in "that reſpect, as original ſinne is not contracted by our own proper action, "but by *Adam* in whoſe will our wils were contained: What then, though in one particular this ſinne may not be ſo hainous as others, yet look upon the many other reſpects, wherein it doth exceed all other hainous ſinnes, and then you will be compelled to acknowledge the weightineſſe thereof.

Thirdly, The chiefeſt and higheſt aggravation of a ſinne, is from the contrariety of it to the Law of God; for ſeeing the Apoſtle doth define ſinne, 1 *John* 3. 4. to be ἀνομία, *The tranſgreſſion of the Law*, then the more irregularity there is in ſinne, the greater is that ſinne: Now this ἀνομία, it is either habitual or actual, and if habitual ſins are greater then actual, becauſe of the greater diſſonancy to Gods Law, then muſt original be more then habitual, and ſo greater then all ſins; if then we compare original ſinne with the Law we ſhall find it contrary to it in the higheſt manner that can be; For Gods Law doth not require only actual obedience, but ſuch obedience flowing from a pure and holy heart; and holineſs in the heart is more anſwerable to the Law then holineſs in actions: Thus on the contrary, ſinne in the habitual inclination of a man is more oppoſite to Gods holy Law, then the expreſſion of it in ſeveral actings; If then the Apoſtle define a ſinne by the contrariety of it to Gods Law, not by knowledge or voluntarineſs, then where there is the greateſt obliquity and declenſion from this rule, though there be not ſo much voluntarineſs, there is the greater evil; So that this reſpect may ſilence all thoſe cavils and diſputes which are uſually brought in to diminiſh the guilt of this ſinne, ſtill have recourſe to the Law of God, and there thou wilt find, that whereas actual ſins are reſpectively againſt reſpective commands, this is againſt every Law; It is againſt the whole Law, and therefore hath as much evil in it, in ſome ſenſe, as the Law hath good.

So that the Uſe is, To exhort every one who would have his heart deeply affected in this point, who would be humbled greatly, becauſe his ſinne is great, to take off his thoughts from all thoſe Philoſophical or humane arguments which are apt to leſſen it; Becauſe a Magiſtrate will not put a man to death, unleſs where he is guilty by ſome voluntary perſonal act of his own; do not thou therefore think it cruel and unjuſt with God, if he condemn for that ſinne, wherein though we have not own proper will ingredient, yet by imputation it is voluntary: But of this more when we are to juſtifie God in theſe proceedings againſt cavilling Sophiſters.

SECT. III.

That every one by Nature hath his peculiar proper Original Sinne.

THe ſecond Doctrine offereth it ſelf in the next place to be conſidered of, which is,

That every one by nature hath his peculiar proper original ſinne, which doth betimes vent it ſelf into actual evil. For the Text ſpeaketh univerſally, there is not any to be exempted. It is made a Queſtion in the Schools, *Whether there be many, or one original ſinne only?* *Aquinas* bringeth two Arguments for more original ſinnes than one; The one is from the Text according to the Vulgar Tranſlation, *Pſal.* 51. 5. where by that it is rendred, *In ſinnes did my mother conceive me,* in the Plural number; And then the ſecond from Reaſon, becauſe there being many actual ſinnes, it cannot ſeem rational, that one original ſinne ſhould incline to them all, ſeeing many times theſe ſinnes flow from contrary principles; How may it be thought this one ſinne ſhould carry a man out concupiſcentially to ſo many contrary luſts? Therefore that this truth may be fully demonſtrated, let us conſider theſe Propoſitions:

Firſt, *That ſuch who deny any original inherent corruption, and make* Adam's *actual ſinne to be ours onely by imputation,* as *Pighius* and *Catharinus*, *they will ſay, That there is but one original ſinne, which is by imputation made every mans*; Even as by the light of one Sunne, every man ſeeth, or (as ſome Philoſophers ſay) there is one common *Intellectus agens*, by which all men are inabled to underſtand; So that by this opinion every man hath not his peculiar inherent defilement, but that one actual tranſgreſſion by imputation, is made the one common ſinne of mankind. Now although this is to be granted, That *Adam's* actual ſinne is made ours (which *Chamier*, and ſome *French* Proteſtants following him do dangerouſly deny) yet the Texts heretofore brought in this point, do evidently convince, That every one hath his peculiar native defilement that he is born in: So that original ſinne, though it may be called one in *ſpecie* and *proportione*, yet when we come to every particular man, he hath his numerical and individual original ſinne in him: Although therefore there be as many original ſinnes in the world, as there are men and women, yet in one man or one woman, there is but one original ſinne: Thus *David*, Pſal. 51. 5. confeſſed his particular birth-ſinne, not that it was his caſe alone, not that any other ought not ſay ſo, as well as *David*, but becauſe this conſideration doth moſt humble and affect a man, for what is it to hear that in the general there is ſuch a thing as original ſinne, unleſs a man make particular application to himſelf, unleſs he bring it home to his own heart, unleſs he cry out, Ah wretched and undone ſinner, I, even I am the man that am thus born in ſinne, even though there were no other men in the world, yet I ſhould be by nature the child of wrath! And truly this is one reaſon of our large diſcourſing upon this point, that you might at laſt bring this coal of fire (as it were) into your boſome to kindle there, not only to think of the undone eſtate of mankind in the general, but to think this is true of thee, I am the man of whom all this evil is ſpoken; Believe thy ſelf to be ſuch a Toad, ſuch a Devil; Hearken to the Word more then to theſe flattering and ſoothing ſuggeſtions which thy own deluded heart, or corrupt teachers may obtrude upon thee.

Secondly, *That although this original ſinne be commonly called the ſinne of the nature, yet that is not to be ſo underſtood, as if it were not alſo inexiſtent in the perſon, and ſo a perſonal ſinne. Catharinus* (*Opuſc. caſu hominis.*) confeſſeth he doth not underſtand how original ſinne can be called the ſinne of the nature, for

for the nature is an abſtract, and it is a *Chymerical* figment, to ſay, an univerſal nature is capable of ſinne, becauſe *Actiones ſunt ſuppoſitorum*; and the *late known Enemy* to this truth, doth (as it were) triumph in his Arguments againſt this expreſſion, when it is called, *The ſinne of our Nature* (Further Explicat. of the Doctrine of Orig. *pag.* 493.) For while he is wreſting and wrecking the miſerable 9th Article of the Church of *England*, adding and detracting (*Procruſtes*-like) to make it commenſurate to his prepoſſeſſed imagination (although he ſhould remember, that according to the Civil Law, no credit is to be given to confeſſions extorted upon the rack) he poſitively dictates, *that ſin is an affection of perſons, not of natures*; The humane nature cannot be ſaid to be drunk or commit adultery, *Actiones ſunt ſuppoſitorum*, and ſin is a breach of the Law, to which perſons not natures are obliged. This Argument I remember is urged alſo by ſome againſt Chriſts obedience, that the Law did not bind his humane nature, becauſe it was not a perſon, and therefore the command did not reach to him as he was man, to do this or that. But the anſwer is very obvious, That although the Law doth immediately bind the perſons, yet mediately it doth alſo the nature, Who can deny, but that the Law to love God, though immediately it be commanding the perſon, *Thou ſhalt love the Lord*, &c? yet thereby the ſoul of a man is alſo reached unto, ſo that hatred of God in the ſoul, as it is there inherent is forbidden mediately; Otherwiſe there could be no habitual ſins or graces, becauſe the command or threatning did no wayes reach to them.

In the next place (to our purpoſe in hand concerning original ſinne) it is ignorantly objected, That *Actiones ſunt ſuppoſitorum*; For we doe not ſay, Original ſinne is an action, it is in the nature of habits; So that this ariſeth from a groſs miſtake, That a child doth actually ſinne in partaking of this nature-defilement; We ſay it doth *contrahere peccatum*, or receive this pollution with its nature, not that it doth actually ſinne in the reception of it. But then

3. When it's called the ſinne of our nature, it is not meant, as if *this nature did univerſally exiſt any where*, that indeed would be a meer *Chimera*, or as if mans nature were any where but in a perſon, *But that whereſoever the nature of a man is any where ſubſiſtent in* individuums, *there is alſo this corruption*; Even viſibility and mortality are the univerſal properties of the nature of man: There is no man but hath theſe affections; So alſo is original ſinne thus inſeparably annexed to the nature of man, whereſoever it doth particularly ſubſiſt. To this purpoſe *Julius Sirenius* a Scholaſtical Writer (*Prompt. Theolog. lib.* 20. & 22.) When we ſay, Original ſinne is a ſtaine of the humane nature, *Non ita velim intelligas quaſi naturæ per ſe conſideratæ actio aliqua convenire poſſit*, &c. do not underſtand it as if any action could agree to nature, conſidered in it ſelf; for not the action (which is of the *ſuppoſitum*) but the *modus agendi* belongeth the nature exiſtent in the *ſuppoſitum*, for ſin is not an action, but the mode, or rather the defect of the mode in an action. The Sum is this, A man is born thus in ſin, not becauſe he is this or that perſon, but becauſe he is a man deſcending from lapſed *Adam*; So that by this we ſee, that it is the ſin of our nature, and yet ſo as it is the ſin of every perſon new born, but we are neceſſitated to call it, the ſin of our corrupt nature, to diſtinguiſh it from all actual and habitual ſinnes, which are the ſinnes of one perſon, that they are not neceſſarily the ſinnes of others; Every man is not neceſſarily a proud man, an unclean man, but every one is thus a defiled man, deſtitute of the Image of God; only this muſt alwayes be remembred, That it is not our nature-ſinne, as we had it from Creation, but as vitiated by *Adam*'s voluntary tranſgreſſion, and if he would put it in the definition of man, that he was *animal rationale mortale*, we may adde *ad peccata pronum*, prone and inclining to ſinne; for we muſt conſider

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man otherwiſe in Divinity, and by Scripture-light, then we do in Philoſophy; Hence to be a man, or to walk as a man in Scripture-phraſe ſometimes, is to be ſinfull, and to do a thing ſinfully: You ſee then that upon good grounds original ſinne is called the ſinne of our natures, and that as in actual ſinnes the perſon doth defile the nature: So on the contrary in original ſinne the nature defileth the perſon; for the humane *ſpecies* was in *Adam*, as we ſay, the whole *ſpecies* of the Sunne is in the Sunne, though with ſome diſſimilitude. Hence it is that according to the Expoſition of ſome learned men, it is called, *The ſinne of the world*, not my ſinne or thy ſinne, but the ſinne of the world, *John* 1. 29. For this Rule is given, that whereſoever ἁμαρτία is uſed with the emphatical Article in the Singular number, as in this place, there we muſt alwayes underſtand original ſinne; but perhaps that is no more true then another Rule, (*viz.*) where the word πνεῦμα hath the Article τὸ there alwayes it ſignifieth the holy Ghoſt, I rather therefore think, that by the ſinne of the world is meant all ſinne, any ſinne committed and repented of; for Chriſt did not only come to take away original ſinne, as ſome would have it, but all actual ſinne as well; So that the expreſſion is here uſed in the Singular number for the greater emphaſis: Hence Divines have two Rules, firſt, *Nomen terminatione ſingulare ſæpe ſignificatione eſt plurale*, a word that hath a ſingular termination, may have a Plural ſignification, as ſinne in the Text ſignifieth all ſinne. The other Rule is, *Quando Scriptura ſacra ſingulari numero utitur pro plurali, tum ſæpe plus ſingularitate ſignificat quam pluralitate*, when the holy Scripture uſeth a ſingular number for the plural, then it often ſignifieth more in the ſingular number then if it had uſed the plural, as *Exod.* 15. 22. *He hath caſt the horſe and rider into the ſea*, that is the great company of *Pharaoh's* hoaſt; we do not then exclude original ſin from this place, only we ſay, actual ſin is alſo comprehended in this propitiatory Sacrifice of Chriſt.

Propoſ. 3. *By this then it appeareth, That ſeeing every one hath his proper peculiar original ſinne, that the Infants ſinne is diſtinct from the parents original defilment, and ſo our inherent pollution doth differ from* Adam's *ſinfulneſſe inherent in him*; For you muſt know, that the ſinne, which is original in us, was perſonal in him, he did by his own voluntary tranſgreſſion offend God, and ſo deprived himſelf of all that ſpiritual honour and glory God had crowned him with; Immediately upon the deprivation of Gods Image, there was an habitual inclination unto all manner of evil, and this pollution is tranſfuſed from *Adam* to all his poſterity, not that the ſame ſinne numerically in *Adam* is communicated to every one deſcending from him, but the ſame in kind; Therefore that Argument which the *Pelagians* gloried in, in their conflict with *Auſtin*, fetched out of *Ariſtotle*, That *accidens non migrat de ſubjecto in ſubjectum*, is fooliſh and abſurd; For we grant that the ſame numerical ſinne which was in *Adam* is not propagated to us no more then the ſame perſonal humane ſubſiſtency, but as we have an humane being diſtinct from his; ſo alſo an original pollution is in every man diſtinct from that ſinfulneſs in *Adam*. It's true, ſome learned men have doubted, whether we are to conceive original ſinne inherent in us, as having a diſtinct guilt from *Adam's* tranſgreſſion, they think it more conſonant to truth, if we ſay that his ſinne and our native pollution, do make up the formal guilt of it; But as we have heretofore ſhewed, that cannot be, therefore though we are alwayes to judge of this original pollution with this reſpect to *Adam's* ſinne, that being the original efficient ſinne, and this the original formal one, yet in it ſelf conſidered there is a damnable guilt, and therefore by it alone we are ſaid to be children of wrath.

Laſtly, *Although original ſinne be but one in every man, yet we may call it*

it many in reſpect of the efficacy of it, and the innumerable iſſue that cometh from it: So that we may ſay it is one and many in ſeveral reſpects, for all the ſinnes of the world have their riſe mediately or immediately from it, all theſe ſprings come from that Ocean; Thus *Aquinas* and the Schoolmen anſwer that place, *Pſal.* 51. 5. Although the proper anſwer to that place is, that in the Hebrew it is in the ſingular number, the plural is only according to the Vulgar Tranſlation; and if you ſay, How can all theſe actual ſins which are of a contrary nature come from this one ſpring? How can one ſin diſpoſe to many contrary ſinnes? We anſwered this before, and ſhall adde one thing more to clear it, (*viz.*) That though one ſinne may not diſpoſe directly, and *per ſe* to all ſinne, yet *per accidens*, it may by removing that which did keep off all ſinne; for original righteouſneſs did incline to all duties, and thereby preſerved from all ſinne; now original ſinne excluding this, thereby all ſins are committed, as temptations and occaſions do intervene; Even as if a muſical inſtrument be marred, every ſtring maketh a different jarre according to the nature of it, or as when a mixed body is diſſolved, every element goeth to his proper place, which is *Aquinas* his ſimilitude, of which more when we ſhall ſhew how original ſinne is equal and inequal in all.

SECT. IV.

That Original Sinne which is in every man doth vent it ſelfe betimes.

WE proceed to the ſecond part in the Doctrine, which is, *That this original ſinne which is in every man doth vent it ſelf betimes, his Imagination is evil from his childhood.* We told you, the Papiſts offer violence to the Text, when they limit it to a mans youth, excluding his childhood, as if that were innocent; The *Rabbins* they ſay (as *Mercer* relateth) this evil figment is in a mans heart, till he be thirteen year old, and afterwards a good figment cometh into a man. It is greatly diſputed with the Schoolmen, When is the time that a child cometh to diſcern between good and evil, for till then (they ſay) the Law of God doth not bind, and ſo he is not capable of actual ſinnes? Some limit the time of actual ſinnes to four or ſix years of age; But certainly here cannot be any fixed or uniform Rule given; neither may we deny children to be guilty of actual ſins, before they come to years of diſcretion: Certainly *Auſtin* ſpeaketh of his obſervation of the envy which one child hath, while another ſucketh the ſame breaſt; and therefore although we cannot ſay with the *Lutherans*, That Infants have either actual ſinnes, or actual graces, yet no doubt but actual ſins do very early proceed from them; neither is the time of their ſinning to be limited to the time of their uſe of reaſon in a formal and deliberate manner. It is true, our Saviour took a little child, ſetting him in the midſt of the company, ſaying, *Unleſſe a man become like this child, he cannot enter into the kingdom of heaven*, Mat. 18. 4. not that ſuch a little child had not both original and actual ſins in him, but becauſe comparatively to grown perſons they are innocent, having not the pride and other ſins as men of age have, therefore it is, that we are to be converted, and become like little children; yea there is no parent that deſireth the ſalvation of his children, but he may obſerve, that from the very childhood there is a great averſneſs to what is holy, and a natural inclination to evil; Inſomuch that all do betimes give a diſcovery of that imbred and ſinfull pollution that is in them. *Solomon* ſaith, *That folly is bound up in the heart of a child*, Prov. 22. 15. And in *Job* 11. 12. *Man is*

(ſaid

ſaid to be *born like a wild Aſſes-Colt*, becauſe of the ſtupidity and unteachableneſs that is in every one by nature to what is good. To conſider this more throughly, we are to take notice, that original ſinne doth not lye in a man aſleep, or like a ſluggiſh and muddy pool that doth not ſend forth its noiſome ſtreames, but by the Apoſtle, *Rom.*7. is deſcribed as a ſinne that is alwayes acting and rebelling againſt the Law of God; and therefore as ſoon as ever a child is capable of ſuch ſinfull actings, this original ſinne doth put forth it ſelf, it is not to be limited to yeares of diſcretion, but even in the childhood of man much folly and vanity, many actual motions of ſinne, do put forth themſelves: It's often ſaid by Divines, that original ſinne is *peccatum actuoſum*, though not *actuale*, an active ſinne though not an actual; and this ſhould make us look back to our very childhood, and to mourn for all that folly and vanity we then committed; How quickly did thy enmity to holy things begin to appear? What a wild Aſſes Colt? or what a young Serpent waſt thou, plainly manifeſting, that as thy parts of mind and ſtrength of body ſhould encreaſe, ſo alſo would thy corruption break forth more powerfully: But of this childhood-ſinfulneſs more is to be ſpoken.

SECT. V.

How ſoon a Child may commit actual Sinne.

WE are treating upon the ſecond part of the Doctrine, which is, *That the proper original ſinne that is in every man, doth break forth into actual evil betimes*, [*From the youth*] The word is obſerved by learned men, to be uſed in the Plural number for Emphaſis ſake, and therefore is not to be limited to ſuch a time, as when one cometh to years of diſcretion, but even to our childhood, therefore the Hebrew word is uſed of Infants, as *Moſes*, Exod.2.6. and *Sampſon*, Jud.13.5. although we deny not but that it is alſo in Scripture applyed to thoſe that are grown up; Hence Divines have a Rule, *Secundum Hebraorum idioma, Infans vocatur omnis filius ad comparationem parentum*, according to the Hebrew cuſtome, every ſon is called an Infant comparatively to his parents, and happily we may adde a Diſciple and ſervant reſpectly to their Superiours. This word *Obadiah* applyeth to himſelf, *1 Kings* 18.12. *Thy ſervant feareth God from his youth*; This time then of ſinning is to be extended further, then uſually it is imagined, for commonly we look not upon the actions of young ones as ſinnes, till they come to ſome diſcretion, or if we do, we count them very little, and venial, they are matter of delight more then of humiliation; ſo few are there who do rightly affect themſelves with the vanity and folly, as alſo enmity to holy things that they were guilty of even while little children. But becauſe this truth hath ſome difficulty in the doctrinal part thereof, let us more exactly enquire into the nature of it, which will be ſeen in ſeveral Propoſitions. And

Firſt, The *Lutherans* have a peculiar opinion, that even Infants, whether in the mothers womb or new born, are guilty of actual ſinnes; for whereas they make the word βρέφος (*Steg. Photin. diſ. de peccato Orig. Fewrborn. diſput.* 1ª.) to be applyed ſometimes to the Infant in the womb, *Luk.*1.41. ſometimes to Infants new born, 1 *Pet.*2.2. They conclude, that even ſuch as theſe, before they have any uſe of reaſon, are guilty of actual ſinnes, only concerning actual ſinnes they diſtinguiſh, that ſuch are either taken ſtrictly and preciſely for thoſe that came from deliberation, and the will, or largely for any motions or ſtirrings of the ſoul againſt Gods Law, though without the act of will and reaſon, and

und in this latter ſenſe (they ſay) Infants partake of actual ſinnes. But although original ſinne is an active quality in a man, and doth begin to work very early, yet it cannot be thought to produce actual ſinne, till the ſoul by its powers and faculties is able to produce operations. It is true, we read of *Timothy*, that he is ſaid to know the Scriptures from βρέφος, but that doth ſignifie *Timothy* ſomething grown up, and attaining to ſome underſtanding (for the *Lutherans* are too peremptory, who think, a place cannot be brought, where βρέφος doth ſignifie a child ſomething grown up; *Timothy* therefore is ſaid, 2 *Tim.* 3. 5. *To know the Scriptures from a child*, becauſe his godly *Mother* and *Grandmother* did as ſoon as he was able to receive, inſtruct him in the faith, which could not be, while a meer Infant. Therefore

In the next place, A ſecond Propoſition is, *That even in the ſtate of integrity, had not* Adam *fallen, children new born would have been without actual knowledge, as well as in corrupted nature, they would not have been born with perfect uſe of their reaſon, no more then they would have been born with perfect and compleat bodies, for ſuch could not have been contained in the womb.* We take it for granted, (though ſome have been for the negative) that in the ſtate of innocency there would have been multiplication of children by generation, which appeareth in the Creation of a woman for a man, and if ſo, then that the children at that time born, though they would have been free from original ſinne, and all the general effects thereof, yet would not have been born in a perfect ability actually to uſe their reaſon. Indeed the Scripture is wholly ſilent, what would have been done, if man had not fallen, and therefore nothing can be certainly determined, unleſs we had ſome divine revelation about it, yet there is a good Rule given, that we muſt think God would then keep to that ordinary way of nature, which we now find, except where ſinne and the effects thereof have made a difference; we are not to make miracles and extraordinary workings of God, unleſs ſome neceſſity of reaſon compell thereunto, and thus it would be here, if children new born ſhould have had perfect actual knowledge. It is true, *Auſtin* doth ſeem to incline (*Vide* Auguſtin. *de gratia. & Lib. arbitr. lib.* 1 *cap.* 35, 36. *ſpecially cap.* 37. that as ſoon as ever the children were come forth from the womb, God would have made them great and perfect bodies, as he did *Eve* of *Adam*'s rib immediately, or at leaſt made them fit for all motions of the body; but this is ſo improbable, that *Auſtin* himſelf doubted, unleſs we think he ſpake it doubtingly, and by way of inquiſition, yea not only concerning the body, but even the ſoul alſo, that a child is to long without the uſe of reaſon, he ſeemeth to make it not from meer nature, but vitiated and polluted; This (we ſay) hath no probability, for we muſt not think that God would have alwayes in the ſtate of innocency, wrought miraculouſly in the conſtant propagation of mankind. It is true, the blindneſs that is habitually upon the mind of every Infant, whereby it is indiſpoſed to receive the Truths of God when grown up, would not then have been in Infants; There would not have been any privation of ſuch light as was neceſſary, but it would have been meer neſciency, and ſo no ſinne, and therefore ſuch a neſciency was in Chriſts humane nature, while an Infant, *Luke* 2. 52. *He encreaſed in Wiſdome and ſtature*, ſo alſo, *Iſa.* 7. 15. *Butter and honey ſhall he eat, that he may know to refuſe the evil, and chooſe the good*, that ſhould not lay on children what food, till he did encreaſe in knowledge, but all this was without ſinne. This Propoſition may ſatisfie that Infants cannot have any actual ſinne, while meerly ſo, becauſe the want of uſe of reaſon in them is no ſinfull imperfection, neither are they under the commands of God to believe and know him, and to love him with all their ſoul; Therefore it is abſurd in the *Lutherans* to ſay, that theſe commands of actual knowledge, fear, or love do bind them, while thus under a natural neſciency that floweth from their very nature, as nature not as vitiated and defiled.

Prop. 3. *The reaſon why Infants have not the actual uſe of reaſon, as ſoon as they are born ariſeth not from their ſouls, but the conſtitution of their bodies*; As in natural fools, mad men, or men in ſleep, there is no defect in their ſouls, but in the body, which is the organical inſtrument of the ſoul; Therefore when Infants die, as ſoon as ever their ſouls are ſeperated from the body, they have perfect knowledge and reaſon; but the want of the uſe of reaſon ariſeth from the abundance and overflowing of humours, whereby the ſenſitive powers of the ſoul are made indiſpoſed for their operations.

Prop. 4. *Seeing therefore that the ſoul cometh to work rationally by the ſucceſſive alteration of the complexion of the body, as the organs are diſpoſed, which in ſome is ſooner, in ſome later, it is impoſſible to give not only the metaphyſical indiviſible inſtant, but even the moral time wherein a child doth firſt begin to have an actual ſinne.* As we cannot obſerve it in our ſelves when we firſt had any uſe of reaſon, ſo neither can we in another; and therefore the limiting of the works of underſtanding, to the fourth, ſixth or ſeven years, is altogether uncertain, only we are to conclude, That children ſinne long before they know what ſinne is, or can underſtand what it is to offend God, for thoſe peeviſh angry vexations which are in little ones, even while ſucking, are not to be freed from ſome kind of guilt, for ſuch things would not have been in the ſtate of innocency: And if you ſay, Why ſhould we think thoſe are ſins, ſeeing they do not flow from the uſe of reaſon and free-will? Therefore

The fifth Propoſition is, *That contrariety to the Law of God is of the eſſence of a ſinne, not voluntarineſs* in actu ſecundo *(as they ſay) as if immediately elicited by the will*; For habitual ſins are not voluntary in that, but becauſe they are the effect produced by voluntary acts of ſinning that did precede, therefore they have as much voluntarineſs, as is required to make an habitual ſinne, and thus original ſinne with the immediate effects that flow thence, have as much voluntarineſs as is required to make them ſinnes, for as habitual ſinnes are therefore ſins, becauſe contracted by our own perſonal will; ſo original ſinne is voluntary, becauſe deſcending upon us by his will, who was our Head, both *quoad eſſe naturale*, and *morale*, as it is in time more to be explained: Therefore that Poſition of *Socinians* and others, That nothing can be a ſinne which is not committed by the voluntary conſent of our own perſonal will, is to be rejected as that falſe foundation upon which they build ſo many erroneous Doctrines.

The ſixth Propoſition is, *That even young children very early have imperfect workings of underſtanding and will*; ſo that thoſe obſcure actings of a rational ſoul begin farre ſooner to put themſelves forth, than many do think; Hence it is that they know and love thoſe that give them ſuck, we muſt then conſider, that there are imperfect workings of reaſon and perfect formed ones; Theſe later indeed are not ſo ſoon, but the former are very early; *Lapide* in *Pſal.* 25. ſpeaketh out of *Gregory*, of a child but five year old guilty of blaſphemy; And certainly *Auſtin* in his Confeſſions, doth much bewail his ſinne, while he was a child, he was but *infantilis puer*, yet *tantus peccator*, a little boy, but a great ſinner. This truth is very uſefull, not only to confute *Pelagians* and *Socinians*, who make in a child an indifferency to good or evil; or with *Ariſtotle* a blank table to receive any impreſſion, but eſpecially to quicken up Parents to their duty in diligent admonition and inſtitution of them; For *Solomon*, wiſer than any *Pelagian*, ſaith, *Prov.* 22. 15. *Folly is bound up in the heart of a child*; The word ſignifieth, *is cloſe bound to his ſoul*, as if it were with ropes: Now if beſides this natural folly, there be wicked education and evil example, this will be ſuch a three-fold cord that will not eaſily be broken: Oh then do not think it is no matter what children do, their ſins are but ſports and jeſts, you will not have them diſpleaſed or corrected, for this is contrary alſo to *Solomon*'s counſel, *Prov.* 22. 5. *Train up a child in the way he ſhould go, &c.*

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Some render it *dedicate*, some *instruct*, it cometh all to one sense, but who must be thus trained? Even a child, in the Hebrew it is *Gnal pene, super os viæ*, which causeth divers Interpretations; Some understand it of the very first beginnings of a childs course, when he *in bivio*, whether he shall take to virtue or vice; Some for the very time that any entrance can be made upon them; for children are to learn many things by meer memory before they have understanding, neither is that, though in holy things, a taking of Gods name in vain, but a serving of God according to their capacity; Some understand it according to the capacity of the child, as a vessel with a narrow mouth must have liquour poured into it by degrees; all these senses tend to the same purpose, (*viz.*) that Parents should not put off the instruction of their children, or to think, because they are children, therefore their sins are not to be much regarded, for you have *Job* sharply bewailing these, *Job* 13. 23. What were those iniquities for which God did so severely chastice *Job*? Why did God write such bitter things against him, it was because of the sins of his youth, the same word in the Text: And *Psal.* 25. 7. *David* in great affection prayeth God would not *remember the sins of his youth*, the same word also in the original, as is in my Text: And certainly, we have a dreadfull example of Gods anger, even against the sins of little children, 2 *King.* 2 23. for such came out of the City, and mocked the Prophet, saying, *Go up thou bald head, and there presently came two she-bears that did tare in pieces two and fourty of them:* They were but little children, and you would think none would regard what they said, but behold the heavy judgement of God upon them: Therefore let Parents be more deeply affected with the lies and sinfulness of their children, then commonly they are. The wicked man is said, *Job* 20. 11. to have his bones full of his puerilities, or as we translate it, the sinne of his youth, because sinne acted in the youth, doth cleave more inseperably then other sins, even as he who had been possessed with a Devil from his youth, was more difficultly cured, therefore the Text addeth, *Those sins lie down in the dust with him*; Thy youth-sins will go to the grave with thee, if grace make not a powerfull change.

SECT. VI.

Whether Original Sinne be alike in All.

THe last thing to be treated on, is to answer that Question, *Whether original sinne be alike in all? Do we not see some even from the very womb more propense to iniquities then others? And if it be equal in all, Why should not all be carried out to the same sins alike? Why is not every one a* Cain, *a* Judas?

To this we answer these things, 1. If we take original sinne for the privative part of it (*viz.*) the want of Gods Image, so all are alike; Every one hath equally lost this glorious Image of God, none hath any more left of it in them then another: Even as it is concerning those that are damned in hell; They are all equal in their punishment in respect of the *pœna damni*, they lose the presence of the same God, and are all alike cast out from his presence, but there is a difference in respect of the *pœna sensus*, some have greater torments then others.

2. Original sinne is alike in all in the positive part, if you do respect the remote power of sinne, that is, there is in all equally an habitual conversion to the creature: Even as all have the same remote power of dying alike, though for the proxim power some die sooner, and some later; The seed then of all evil is alike in all, all are equal in respect of the remote power of sinning.

3. By original depravation, all are alike in reſpect of the neceſſity of ſinning; There is no man in this loſt eſtate, but he doth neceſſarily ſinne *quoad ſpecificationem* (as they ſay) whatſoever he doth, he ſinneth, though not *quoad exercitium*, this ſinne or that ſinne one is more ingaged unto then another: Neither is this neceſſity of ſinning like the neceſſity of hunger and thirſt; for theſe are meer natural and not culpable, but this neceſſity of ſinning is voluntarily brought upon us, and though it be neceſſary, yet is voluntary and with delight alſo: As *Bernard* expreſſeth it, The voluntarineſs taketh not off from the neceſſity, nor the neceſſity from the voluntarineſs and delight.

Lastly, Original ſinne is equal in all, in reſpect of the merit and deſert; it deſerveth death, it deſerveth hell; There is none cometh into the world thus polluted, but he is obnoxious to death, and an heir of Gods wrath; For although ſome are freed from hell, yea and one or two have been preſerved from death, yet this is wholly by the grace of God; The deſert of original ſin is equal in all.

But then you will ſay, *How cometh it about that ſome are more viciouſly given then others, ſome more propenſe to one ſinne then another?*

I anſwer, 1. From the different complexions and conſtitutions of the body, with their different temptations and external occaſions of ſinne as they meet with; Though the remote power be equal in all, yet the immediate and proxim diſpoſition is the bodies complexion, and other concurring circumſtances; For original righteouſneſs being removed, then a man is carried out to ſinne violently, according as his particular torrent may drive him; Even as if the pillars or ſupporters of an houſe ſhould fall to the ground, every piece of wood would fall to the ground more heavily or lightly, as the weight is, or as you heard *Aquinas* his ſimilitude, when the mixt body is diſſolved every element hath his proper motion, the air aſcends upward, the earth downwards; and this is the cauſe of the divers ſins in the world, and ſome mens particular inclinations to one ſinne more than another. And then

2. The grace of God either ſanctifying or reſtraining doth alſo make a great difference; It is God that ſaith to the ſea of that corruption within thee, *Hitherto thou ſhalt go and no further.* Think not that thou hadſt a better nature, or leſſe original ſinne than *Judas* or *Cain*, but God doth either change thy nature, or elſe he doth ſeveral wayes reſtrain thee, that thou canſt not accompliſh all that actual wickedneſs thy heart would carry thee unto.

CHAP.

CHAP. X.

A Juſtification of Gods ſhutting up all under Sinne for the Sinne of Adam, *in the ſenſe of all the Reformed Churches, againſt the Exceptions of Dr. J. T. and others.*

SECT. I.

GAL. 3. 24.

But the Scripture hath concluded all under ſinne, that the promiſe by faith of Jeſus Chriſt, might be given to them that believe.

THe Apoſtle having made an Objection againſt himſelf, *verſ.* 21. *Is the Law then againſt the promiſes of God?* He anſwereth it,

1. With a deteſtation (*God forbid.*)

2. He ſheweth wherein the Law is ſo farre from being contrary, that it is ſubſervient to the Goſpel. Only we muſt diſtinguiſh of the uſe of the Law, which is *per ſe*, and which is *per accidens*; The uſe of the Law *per ſe* is to give eternal life to ſuch who have a perfect conformity thereunto; but *per accidens*, when it meeteth with lapſed man, who muſt needs be curſed by it, becauſe he is ſo farre from continuing in all the duties thereof, that he is not able to fulfill perfectly one *iota* or *tittle* thereof, therefore it provoketh us to ſeek out for a Saviour, as a man arreſted for debt, enquireth for ſome friend, or ſurety to deliver him.

Now this ſubſervient uſe of the Law is expreſſed in the Text mentioned, wherein you have the condition of mankind declared (*viz.*) That they are *ſhut up under ſinne.*

2. The Univerſality, *All.*

3. The Cauſe appointing and declaring of this, *The Scripture.*

4. The final Cauſe, *That the promiſe*, &c.

Let us briefly open the particulars. And

Firſt, The Condition of man is ſaid to be *ſhut up under ſinne*, or concluded, it is a Metaphor from thoſe malefactors that are ſhut up in a priſon, and cannot come forth; So that the word implieth partly the condemnation that is upon all mankind, and partly the impoſſibility to eſcape it; and then whereas it is ſaid, *under ſinne*, that denoteth both the guilt of it, and the dominion of it, and that both original ſinne and actual, for both are comprehended herein, elſe Infants would be excluded from having an intereſt in Chriſt, for whoſoever

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are brought to Christ are necessarily supposed to be in a state of sinne. Hence

In the second place, there is the Universality πάντα, which is more emphatical then πάντες; *all things*, not all men; This expression is used, to shew, that not only all men, but all their actions, studies, endeavours, every thing belonging to them (as it were) is thus sinfull and damnable, although *Grotius* maketh the Substantive understood to be ἔθνη.

In the third place, we have the Cause appointing and declaring of this, and that is the *Scripture*. It is usual to attribute those things which belong to God unto the Scripture, because that is the sentence of God that declareth the will of God; Thus *Gal.* 3.8. *The Scripture fore-seeing, that God would justifie the Heathen*, &c. that is, God by his Word fore-telling what he would do: Thus *Rom.* 9. 17. *The Scripture saith unto Pharaoh, For this same purpose have I raised thee up*, &c. that is, God by the Scripture manifested his will and purpose concerning *Pharaoh*; So that in this place, we are to conceive of God *wisely* and *righteously* ordering this way, that all mankind shall fall into a state of sin & condemnation, that so a way may be made open for the advancement of the grace of the Gospel, *Not that God did necessitate* Adam *to sinne, or did infuse any evil into him, but he falling by his own voluntary transgression, and thereby plunging all his posterity into this wretched estate, God who could have prevented this fall of* Adam, *did not, because not bound to it, give him that grace, which would actually have confirmed him, although he bestowed on him grace sufficient enough, to inable him to stand; God (I say) did righteously and wisely permit this fall of his, thereby to work out a greater good, then the sinne of* Adam *could be an evil.* Thus God may be called the cause appointing and ordering of all this evil of mankind, partly *permissivè* by leaving *Adam* to his own will, and partly *directivè* and *ordinativè*, being not a bare spectator or sufferer of this apostasie, but also a righteous director and ordainer of it to blessed and heavenly ends. Though therefore God is here said *to shut up all mankind* into this prison, yet he is no more cause of the evil, which brought this desolation, then a Magistrate is of the wickedness of such a Malefactor, whom he throweth into prison; Yea Gods ordering of this fall of *Adam* unto such righteous ends, doth therein demonstrate his Mercy and his Justice: So that although sinne be evil, yet the punishing of this is good, as also the working of a better good, then the evil is evil, is a demonstration of the infinite wisdom of God. As God doth it thus, as the chief cause, so the *Scripture is said to shut us up under sinne instrumentally*, because that declareth the curse of God due unto us: And that upon a two-fold account, both because of the actual impieties all do commit, as also because of that original filthiness and pollution we are born in.

Now it is my purpose to treat of Gods righteous dispensation towards mankind in this particular only, because some do rise up with great zeal, for the righteousness, honour and glory of God in this point, as if the Doctrine delivered by the Orthodox herein, were altogether injurious and derogatory to him: Hence the *late known Adversary* to this fundamental Truth about original sinne, delivers himself thus (*Answer to a Letter*, pag. 23, 24.) "To say that "for *Adam's* sinne it is just in God to condemn Infants to the eternal flames of "hell; and to say, that concupiscence or natural inclinations, before they passe "unto act could bring eternal condemnation, *&c.* are two such horrid propo- "sitions, that if any Church in the world would expressly affirme them, I for "my part should think it unlawfull to communicate with her in the defence, or "profession of either, and think it would be the greatest temptation in the "world to make men not to love God, of whom they speak such horrid "things. Thus he most horribly. Now although these two Propositions are set down by him odiously and captiously, not fully expressing the Doctrine of the

the Reformed Churches, yet it is plain, that he ſtriketh at thoſe Poſitions, which are for the ſubſtance of them maintained by all Proteſtant Churches, and doth thereby publiquely profeſſe his ſeparation from, and *non*-communion with all Proteſtant Churches, and particularly with the Church of *England*, in that 9th Article, which he doth ſo cruelly tear and mangle, that it may not appear to be what indeed it is.

Our work therefore ſhall be from this Text, to declare from Scripture-ground the holineſs, wiſdome and righteouſneſs of God in his proceedings thus with mankind for *Adam*'s ſinne: For although all grown perſons are ſhut up under actual ſins, as well as original, yet here is comprehended both, ſeeing it doth extend to all that may have ſalvation by Chriſt, out of which number Infants are not to be excluded. Therefore *Bellarmine* bringeth this Text amongſt others, to prove that there is an original ſinne that all are born in. And ſo we obſerve,

That God for righteous and wiſe ends manifeſted in the Scripture, hath ſhut up all mankind in a ſtate of ſinne and damnation: That God who could have preſerved *Adam* in the ſtate of happineſſe, and continued it to all his poſterity, ſo that thereby no ſinne or condemnation, would have come upon any one man (for there would then *none have done evil, no not one*) hath ordered the contrary way, ſuffering man to fall, and thereby all mankind to be in a ſtate of condemnation, whereby alſo ſin is ſo predominant, that now there is *none that doth good, no not one.* The Scripture doth in other places with much exactneſſe and diligence take notice of the proceeding of God in this way, as *Rom.* 3. 9. The Apoſtle dividing all mankind into *Jews* and *Gentiles*, ſheweth, that though there may be many differences in ſeveral reſpects, yet as to a ſtate of ſin by nature, and ſo a neceſſity of juſtification by Chriſt all were alike; Therefore ſaith he, *We have before proved,* προῃτιασάμεθα, The word is very emphatical, ſome make it to *charge, complain,* and in an heavy manner to *accuſe*; So that to be by nature of our ſelves in a ſtate of wrath, not being able without the grace of Chriſt, to avoid this condemnation, is the greateſt guilt that we can be charged with: It ought not to ſeem a light and contemptible thing that we come thus curſed in the world; But becauſe men may be accuſed falſly, and the *Pelagians* charge us with laying a falſe curſe upon mankind; hence the Greek word ſignifieth more (*viz.*) ſo to charge a thing upon a man, as by ſtrong reaſons to prove it, to ſhew clearly the cauſes and grounds of it, therefore our Tranſlators render it, *We have before proved*; So that the Apoſtles meaning is, We have not only ſaid thus, but we have proved; A Metaphor (ſay ſome) from thoſe who have caſt up their accounts, and upon exact conſideration do conclude, this is the ſumme: But what is that he hath *proved*, even that *all are under ſinne*, not only actual, for many were not guilty of thoſe actual ſinnes he enumerateth, but under a ſtate of ſinne, they could not avoid it, becauſe of the corrupt nature they bring with them into the world. Therefore *Contzen* the Jeſuite, (*Comment. in* Rom. *cap.* 3. *Queſt.* 3.) making this Queſtion, How the Apoſtle could affirm thoſe following ſins reckoned by the Apoſtle of all men, after he had given ſeveral interpretations, concludeth, that that is the beſt expoſition, and moſt conſonant to the Text, and to the ſcope of the Apoſtle, and moſt apt to refell hereſies, which underſtandeth it of all men, in reſpect of their nature and originals, and by their works are made more ſinfull; for ſeeing all are under original ſinne, and by nature children of wrath, when by age they can actually ſinne, they ſtirre up this hereditary evil in them, *That there is none righteous,* neither the Jew by the *Moſaical Law*, nor the Gentile by the *Heathen* Law. Thus even a Jeſuite, which may exceedingly ſhame our *Britannicus Coluberus* as *Pelagius* would was called, and may be cenſured as ſuch who are guilty of *Pelagius* his error by omiſſion. Now that his Expoſi-

tion

rion given is moſt conſonant to the Apoſtles ſcope, is plain, becauſe if he did not ſo conclude by his Diſputation, That every one naturally, not one excepted was thus under ſinne, then ſuch exempted ones would not need juſtification by Chriſt: Therefore obſerve at *verſ.* 19. how univerſally he expreſſeth himſelf, *That every mouth might be ſtopped*; It is taken from a guilty malefactor, whoſe faults are ſo evidently proved, that he cannot tell what to ſay, he is condemned in his own conſcience; and thus ought every one to be, partly by Scripture, and partly by experience ſo fully convinced of his native pollution and ſinfulneſs, that he cannot in the leaſt manner boaſt of himſelf, attribute any thing to his own power, or complain of God; The Metaphor is either from a beaſt that hath a muzzle or bridle put in his mouth; or as *Chryſoſtom* from the torrent and ſtreams of water, which running violently are dammed up; And this denoteth how readily and impetuouſly a man is carried out to juſtifie himſelf, to deny any ſuch original pollution, to quartel and expoſtulate with God: So that this being Gods end in ſuffering mankind to fall into this condemned eſtate, even to ſtop mens mouths, to convince them to humble them; How inexcuſable are thoſe, who from this very diſpenſation do take occaſion to open their mouths, and to plead the more pertinaciouſly for themſelves? The other general expreſſion is no leſſe obſervable, *That all the world may become guilty before God*: Oh the impudence of thoſe fore-heads that dare plead, not guilty, as to a conſiderable part of the world! But this of the Apoſtle is a very thunderbolt; for the expreſſion is taken from the malefactor who is found guilty, and ſo lieth at the mercy of the Judge; If he looketh upon his own demerits, he can expect nothing but condemnation; How happy were it, if ſuch who abound in Diſputations for mans innocency by nature, would at laſt turn it into holy accuſations, confeſſe themſelves guilty, juſtifie God, and go out of themſelves, for if they be any of this world, they muſt acknowledge themſelves in this guilt, which is not only actual, but original alſo? Hence at *verſ.* 23. *All are ſaid to come ſhort of the glory of God*; By the glory of God ſome mean *Eternal life*, the glory God will beſtow upon us; The word ὑστεροῦνται is taken from thoſe who runne in a race, and fall ſhort of the victory, being left behind by thoſe who out-runne them, and this word ſignifieth how that men, while by their natural ſtrength they labour, and runne, and weary themſelves, expecting to obtain happineſs, all is but in vain, for they fall ſhort of glory. Others underſtand it of grace, which is glory begun; every man by nature is deſtitute of grace: Some underſtand it of glorying, No man hath occaſion to glory before God, becauſe he is wholly corrupt: Others of God himſelf, for with the *Jews* God is called *Haccavod*, the glory. Laſtly, Some of that Image of God, in which man was created: All theſe Interpretations do neceſſarily ſuppoſe one another, and therefore by it is plainly demonſtrated the ſinfull, wretched and impotent condition that every man is born in.

Another paſſage taking notice of this proceeding of God, to ſuffer all men to become in a guilty eſtate, that way thereby may be made for the advancement of his grace, is *Rom.* 11. 32. where the Apoſtle treating of that ſublime and high myſtery, why God did break off the *naturall branches for their unbelief*, and *graft in others*, he ſaith, *God hath ſhut up all under unbelief, that he might have mercy on all*; This indeed doth directly and chiefly ſpeak of actual ſinne, therefore it is called ἀπειθεία, *unbelief*, or *diſobedience*, yet indirectly and by conſequence, there is ſuppoſed the bitter root of this rebellion, which is both in *Jew* and *Gentile*; now the Apoſtle ſaith, *God ſhut up all in this*, or *included*, for it is συνέκλεισεν, the Greek word implieth, *That God hath ſhut them up all together*; As if a Judge ſhould ſhut up many malefactors together in a dark dungeon; and becauſe the Apoſtle is ſpeaking of a very great myſtery

myſtery herein, why God ſhould by his free grace deliver ſome out of this priſon, and leave others therin, we ſee how pathetically and powerfully he breaketh out into a divine acclamation, concerning the incomprehenſible judgments and ways of God, as being that only which may ſilence all our humane reaſonings in theſe caſes; There being no more certain way to become fooliſh and corrupt in our imaginations, then when we do preſumptuouſly adventure to judge of Gods proceedings according to our limited capacities; for as it is with a man that ſhall fix his eyes too much upon the dazeling Sunne, he is ſo farre from beholding the nature of it, that he doth rather loſe that ability to ſee which he had before: *Thus when men will too arrogantly dive into the reaſons of Gods diſpenſations towards mankind, he is ſo farre from getting a full knowledge thereof, that many times for his pride he is left by God, and thoſe abilities which he had before are blaſted.* Let us therefore with the Apoſtle in matters of this nature, ſay, *How unſearchable are his judgements, and his wayes paſt finding out?* ἀνεξιχνίαστα, a Metaphor from thoſe ſubtil beaſts that leave ἴχνια, no footſteps if poſſibly they can, that ſo they may not be found out. In this point therefore concerning original ſinne content thy ſelf with the revelation of the Doctrine, that it is ſo, and conclude, there is no iniquity or injuſtice with God, though this tranſcend thy inveſtigation of it; For as it is impoſſible for a man to catch hold of his own ſhadow, but the more he ſtretcheth out to take it, the farther it flieth from him; So it's concerning the Nature, Attributes and wayes of God, the more we think to apprehend them, the higher they ſoar from our reach; But of this more in the in the proſecution of the point.

SECT. II.

Propoſitions to direct us about this great Point of Gods proceedings, as to the matter of Original Sinne.

WE are to treat on Gods righteous proceedings, as to the matter of original ſinne, and that we may be the better directed herein, Let us lay down theſe Propoſitions:

First, *He that would not dangerouſly erre about this fundamental truth, muſt take heed of yeelding himſelf up to humane and philoſophical arguments.* A man that would rightly know the magnitude of the Sunne, muſt not judge by his ſenſe, but by an artificial inſtrument, for the principles of art will correct ſenſe; So he that will fully underſtand the wiſdom and righteouſneſs of God in involving all mankind in *Adam's* ſinne muſt not judge by humane reaſons, but Scripture demonſtrations, for the principles of faith, will rectifie thoſe of reaſon; So that if you ask, What is the bitter root of all that bitter fruit (I mean corrupt doctrinal opinions about original ſinne?) We may readily anſwer, The inordinate attending to humane reaſonings; As the *Pelagians* of old did firſt urge Reaſon, and then Authority of Scripture, whereas that Embleme of *Nazianzens* is alwayes to be remembred, *Theologia noſtra eſt Pythagorica*, our Divinity is Pythagorical, *ἀυτὸς ἔφα*, *Thus ſaith the Lord*, is in ſtead of all ſcientifical demonſtrations. The *Pelagians* and their followers are much alike in the point of original ſinne, as the *Arians* and *Socinians* in the matter of the Deity of Chriſt; As the *Socinians* call the Deity of Chriſt, *Somnium Athanaſii*, *Athanaſius* his dream, ſo do theſe original ſinne, *Auguſtine's* figment; As they ſay, The Fathers before *Athanaſius* his time, and the Council of *Nice* ſpake more temperately about the Trinity, ſo do theſe alſo of the Ancients before *Auſtin's* time concerning original ſinne. And as there are one or two philoſophical

principles, which plunged them into thoſe damnable hereſies about the Trinity, and Chriſt's Deity (*viz.*) That, *Quæ ſunt eadem uni tertio ſunt eadem inter ſe*, and, *Una ſubſiſtentia non poteſt terminare duas naturas*, one ſubſiſtency cannot terminate two natures; So that Rule, *Omne peccatum eſt voluntarium*, Every ſinne muſt be voluntary is the very foundation, upon which all errours about original ſinne are ſuperſtructed. If then we would be guided into the truth, let us become humble Diſciples of Chriſt, hearkning to what the Word ſaith of our condition by nature, and there be eſtabliſhed, though reaſon like *Job's* wife tempt thee to *charge God fooliſhly*: It is true, we may by reaſon defend the juſtice of God in theſe proceedings, but it muſt be reaſon built upon faith, not faith upon reaſon; let faith lay the foundation, then reaſon may confirme and adorne. It is *Stella* his compariſon, *Take the mould of the earth from the root of the tree, that is decaying, and put your compoſt and dung to it, and after that throw in your mould again, and then that will be exceedingly advantagious to help the fruitfulneſs of the tree, which was an impediment before*: Thus reaſon ſuperadded will illuſtrate faith, whereas if laid as a foundation-ſtone, it will indanger all. But that which doth for the moſt part corrupt us, is, We firſt receive opinions according to humane perſwaſions, and then going to the Scripture, we think that ſpeaketh according to our prepoſſeſſed imaginations. *Philoſophers* were the *Patriarches* of *Heretiques*; *Platonical Philoſophy* in the Fathers, and *Ariſtotelical* in the *Schoolemen* hath wonderfully debaſed the pure gold of *divine truths*.

2. *He that would not dangerouſly erre in this neceſſary point, he muſt mortifie ſelf-love, he muſt above all things take heed of a ſelf-righteouſneſs and ſelf-admiration*: For our corruption herein, is, that which maketh us to judg every thing unjuſt in God that is not pleaſing to us; we will rather naturally accuſe God a thouſand times over, then accuſe or condemne our ſelves; As the love of God had ſupreme dominion in *Adam's* heart while in the ſtate of integrity, ſo in man fallen on the contrary, ſelf-love is that which keepeth the principality in our ſouls; ſo that whatſoever we now love, it is becauſe we love our ſelves; Why doth the covetous man love wealth, but becauſe he loveth himſelf? Why doth the ambitious man honours, the voluptuous man pleaſures, but becauſe he loveth himſelf? yea this extends to God alſo, we love nothing of God, but for our ſelves, as if God were for us, not we for God; Hence it is that we would have a god like us; we make an Idol-god in our hearts in ſtead of the true God; That which God chargeth upon ſome ſinners, *Pſal.*50.21. is true of all by nature, *Thou thoughteſt I was ſuch an one as thy ſelf*; now this is the rotten core in every mans heart; we think God to be like our ſelves, to do as we would have him do, and therefore we make that injuſtice in him, which we would not have him do; No wonder then, if men be generally ſo averſe to this Truth about original ſinne, for how can a man be naturally willing that this ſhould be true, I am born in a ſtate of ſinne, I am by nature a child of wrath? Can ſuch a bitter pill as this be eaſily ſwallowed down? how ſtiffely will men diſpute and cavil ere they will be convinced of this? Deformed faces are not willing to look in this glaſs: Therefore it is a good ſimilitude which *Corteſius* the Schooleman (2. *Sentent. diſtinc.* 7. *pag.* 48. who affecteth to turn all School-language into a polite ſtile,) uſeth concerning *Pelagians* denying original ſinne, he compareth them to Dogs that cannot endure the halter they are tied by, and therefore all their endeavour is to gnaw the cord in pieces, that they may runne looſe, Thus (ſaith he) do theſe corrupt Doctors, they are unwilling to be bound in this chain: No man can endure this cord, whereby folly is bound up in his heart, and therefore they ſtrive to teare it in pieces; They would gladly believe there is no ſuch thing, but the Scripture-truth will abide firme, whether thou believeſt it or not; Thou art by nature in an undone and a damnable eſtate, whether

whether thou wilt be perſwaded of it or no. Therefore

In the third place, Seeing this Doctrine of original ſinne and Gods proceedings therein are principally made known to us by Scripture-revelation; *It is our wiſdome to keep cloſe to what is written, and not to give way to ſuch curious Diſputations that will never have an end:* If ſo be the diſciples of *Plato* would ſilence themſelves with this, αὐτὸς ἔφα Πλάτων ταῦτα, here *Plato* doth command us to ſtay, to reſt and diſpute no further; if (I ſay) this would immediately ſtop their mouthes, how much more ſhould the command of God and Chriſt, when we can ſay, here Chriſt hath commanded us to enquire no further? It is not therefore with divine truths, as it is with philoſophical, for with the latter, though we know *Ariſtotle* ſaith ſo, yet we may enquire into the truth of it, but in Theological things, if it appear God hath ſaid this, then we muſt not judge but believe; ſo that it is a learned ignorance, when we affect not to know above what is written. It is a good reſolution of *Luther*, (*In exp. Geneſ.* 6.) *I follow* (ſaith he) *alwayes this rule, that I may avoid thoſe Queſtions which may draw me up to the throne of Gods ſupreme Majeſty*; Melius & tutius eſt ad præſepe Chriſti hominis conſiſtere; *It is better and ſafer to ſtand at the manger of Chriſt as man*; For this end we have *Elihu* and God himſelf at laſt humbling *Job*, who had diſputed the righteous proceedings of God too preſumptuouſly, by the conſideration of Gods tranſcendent greatneſs to mans capacity, yea by theſe natural things, convincing him of his infirmity which we ſee every day as the rain and thunder, &c. Now certainly if we cannot behold a ſtarre, much leſs the Sunne; if we cannot find out the reaſon of Gods proceedings in natural things, how much more in ſupernatural. Therefore

Fourthly, This is alwayes to be laid down as a foundation, there is no unrighteouſneſs with God, whatſoever he doth is very juſt, though many times this is ſecret and hidden to us: Even as *David*, while eſtuating in his ſoul, and perplexed about Gods diſpenſations in this world, thinking that equality of adminiſtrations to thoſe that were not equall was inequallity; yet leaſt this ſour leaven ſhould imbitter him too much, he layeth down as a ſure principle and foundation, and that in the very beginning; *Truly God is good to Iſrael, even to ſuch as are of a clean heart*, Pſal 73, 1. And the Apoſtle in thoſe ſublime myſteries about Election and Reprobation, doth check the preſumptuous Diſputations of men: Who will contend with God in ſuch caſes? *Rom* 9. And *Elihu* argueth againſt *Job*, Chap 34.18. *Is it fit to ſay to a King, thou art wicked, and to Princes, ye are ungodly?* he meaneth of ſuch whoſe righteouſneſs and integrity is univerſally approved of; for the Prophets did many times reprove ungodly Kings, and informe them of their impieties, (though we are to do our duties even to ſuch with acknowlengement of their eminent place) Then how much more unſufferable is it concerning God, of whom all men have this inbred notion, that he is *optimus* as well as *maximus*, for any (if God do thus and thus, when yet the Scripture declareth that he doth ſo) to accuſe it for unrighteouſneſs? Our work then is to ſhew, that ſuch Truths are revealed in Scripture, That God taketh ſuch and ſuch wayes in his dealings with mankind, and when this is eſtabliſhed, then let us ſay, *God is true, and every man is a liar*; Then let us proclaime the righteouſneſs of God, though we cannot ſatisfie every curious Objection; yea our duty were to paſs them by with contempt and ſilence, did not the importunity of the Adverſaries provoke us; ſo that we are *to anſwer a fool in his folly, leſt he be wiſe in his own conceit*, Prov 26.5. And indeed (excepting one particular) there is not any thing ſcarce of any moment, that may make a man ſo much as doubt about the righteouſneſs of God in this Doctrine of original ſinne, as it is delivered by Proteſtant Writers, who follow the *pattern in the Mount*, which that it may appear in its harmony, and not

judge of a piece by it ſelf, but in its compleat proportion. I ſhall proceed to adde further Propoſitions. Hence

In the fourth place obſerve, *God made mans man at firſt perfect both in ſoul and body. as his body was not ſubject to diſeaſes and death, ſo neither his ſoul to ignorance and paſſions: God made him right,* Eccleſ. 7. yea in his own image, righteouſneſs and true holineſs, not as the *Socinians* ſay, that he was created in a meer innocency, that is indifferency to good or evil, not being made righteous, till man ſhould make himſelf: Man with ſimplicity in his underſtanding, and childiſhneſs, as if he differed but a little from an Ideot; it is wonder they do not alſo ſay, he was created blind, as *Suarez* reporteth (*Diſput. de ſtatu innocentiæ.*) of ſome who held ſo, becauſe it is ſaid, after his fall, *That their eyes were opened:* Certainly, the Image of God he was created in, and with ſuch a peculiar expreſſion, which the Scripture taketh notice of, *Let us make man after our own Image, Gen.* 1. 26. doth denote nothing but excellency and perfection in him, both for natural and ſpiritual things, and ſhall we think that God who made his body perfect and in full ſtature, would not do the like for his ſoul; The end alſo for which God made him neceſſarily preſuppoſeth him indued with all wiſdom and holineſs, for he was made the head of mankind, he was made to be the Governour and Lord of the world, he impoſed names on the beaſts, which argued both his knowledge and ſuperiority, he was made to glorifie and praiſe God, to have conſtant communion with him and enjoyment of him, and who can think God created him for ſuch a ſublime end without proportionable ability thereunto, and the rather conſidering, how God created every thing in its kind, as *good, yea very good*; Every creature was made perfect by its natural operations to attain its natural end, and ſhall man only be made imperfect? So that we are fully to believe this good and glorious eſtate that God made *Adam* in; for *Pelagians* and *Socinians* begin to erre here. This is the firſt ſtep to all their future abominations.

Prop. 5. *God did not only create man thus with an internal ſufficiency of ability to perſevere in this holy and bleſſed eſtate, but did alſo vouchſafe all other auxiliaries of grace, that might inable him to hold out:* Even *Adam* in the ſtate of integrity could do no good thing without the help of God, and therefore though whole, yet he needed the Phyſician, not indeed to heal him, or recover him, but to preſerve him from falling, and no wonder *Adam* needed this grace of God, ſeeing the very Angels likewiſe did; So that the very difference why ſome did fall, and the others ſtand, was the grace of God, inſomuch that that of *Paul* may be applied, even to Angels as well as men, 1 *Cor.* 4. 7. *Who made thee to differ from another, and what haſt thou that thou haſt not received?* Hence the Scripture maketh their election the cauſe of their ſtanding, being therefore called the elect Angels, 1 *Tim.* 5. 21. *Adam* then was created thus ſufficient within, and wanting nothing without, either of directing or preſerving grace to continue him in this bleſſed eſtate, and which is the greater aggravation of that full and ſufficient eſtate God created him in, he had nothing within him that might concupiſcentially draw away his heart from God. It was not with *Adam* as with us, who though we have grace by Chriſt to help us, yet there is within us a repugnant principle thereunto; There is a root of rebellion within us to this grace of God, but all things in *Adam* were quiet and harmonious when the Devil did caſt in his fiery darts, there was not ſo much as the leaſt prepared materials to receive them, as it is with us, when the Devil doth tempt without we have ſomething within that is treacherous, that is ready like a little thief, to let in the great one, but in *Adam* every thing was right, all lay in the meer determination of his will, if he would ſtand, he might, there was nothing within or without, that was an impediment to him, whereas the great miſery that is brought upon man, by this original corruption is, that though grace doth many

times excite and stirre up the will, yet we cannot do what we would, as *Paul* doth most sadly complain, *Rom.* 7. *Adam* while in the state of integrity did resemble God, though with infinite disproportion, in whom *posse* and *velle* are all one: Thus in *Adam* his *posse* was his *velle*, let him will what was good, and he did it, there was no innate corruption to make the execution of it difficult, but (alas) man in his lapsed estate doth need that grace, which doth not only give the *posse*, but the *velle* also; Hence he is said to work in us both to *will and to do*, Phil. 2. 13. *and that of his good pleasure*, not of our good will and pleasure, as some would pervert that Text.

SECT. III.

Objections Answered.

WE are vindicating the righteousnes of God in his proceedings with mankind about original sinne, being presumptuously accused by those who harden themselves against this truth. I proceed therefore to lay down one Proposition only more, thereby answering their particular Objections, which will help us to much light in this point, that it may seem no new or strange thing, that *Radix damnata* should *proferre ramos damnatos*, a condemned root should bring forth condemned branches, or a poisoned fountain inyenomed streams.

The Proposition is this, *God who made man thus perfect and exactly qualified every way to attain that glorious end for which he was made, did not appoint him as a meer single person to stand and fall for himself, but as a publique person, in whom we were all represented, and whose will should be as the will of all mankind*; and therefore *Rom.* 5. we are not only said to be *made sinners by him*, which denoteth our inherent corruption, but also to *sinne in him*, which supposeth, that our persons were represented in him, not in this sense, as if we had appointed *Adam* our delegate (as it were) and so had passed over our wils to him, for how could that be, when we had no existency or being at all; Therefore *this was wholly by the appointment of God*, that it should be so, who is the supream Lord over all mankind; Even as Christ was *Surety* for all those who were given him of the Father, not as if believers did delegate him (as some have absurdly and odiously stated the Question) *but he was designed to that office by the appointment of God*. *Adam* then was made the common Trustee and Treasurer for all mankind, though he did prove (as it were) the *Phaeton*, involving all his posterity in utter destruction; so that *Adam* was the head of mankind two ways,

1. He was the *caput naturale*, the natural head from which his off spring was to descend, and so original sinne is communicated unto us, because of our natural propagation from him; This maketh *Austin* call it therefore so great a sinne, that we are never able to judge enough of the hainousnes of it, because hereby the whole mass and lump of mankind is soured with it; but this is not all. Therefore

In the second place, *He was made* caput morale, *God did appoint him to be our moral head*, covenanting with him, that if he persevered, the good promised should redound to him and to all his posterity, but if he did apostatize then he and all his off-spring shall be plunged into the evil threatned, and this Covenant was made known to *Adam*, that so he might be the more carefull to look to his duty; Neither was it requisite that God should expect *Adam*'s consent, or ours to this agreement, seeing God is the absolute Sovereign and Lord of all, and herein did consult for our good, better then if he had taken any other way, as is

is more to be insisted on. But against this Covenant many rise up with open mouth; *Soto* the Papist he derides it, the *late writer*, so often mentioned, saith, he knoweth of no such thing, and which is the greater pity; *Jansenius* more orthodox, though a Papist, then many who call themselves Protestants, in the *Pelagian* Controversies, he following *Austin* too rigidly calleth it, *Novum pacti mysterium*, &c. the new mystery of a Covenant founded upon no Scripture, Tradition, or solid Reason, but exogitated by meer humane Authority (*De Stat. Nat. lap. lib.* 1. *cap.* 16.) But though this Covenant with *Adam* be not expressed, yet evident and inseparable consequences from the Scripture will compel us to believe it, *For was the commination of death only to him as a singular person, was he only interessed in the punishment of death, if he did disobey*; The event demonstrateth the clean contrary, for do not all die upon his voluntary transgression? Is not this then plainly to say, that God made a Covenant with him as a publique person? And if *Austin* were not of that mind, how could he say, *Omnes homines fuerunt ille unus homo?* We were not all that one man *physically* and *naturally*, therefore *morally* and by Covenant in Gods estimation, *per juris fictionem* (as they say) though we must not think this was a meer fiction or imaginary thing, as the *Remonstrants* call it, only a dispensative Covenant, not as if God were really angry with mankind for this transgression. Again, If there were not this Covenant, the Apostle could not lay it still upon *one man*, Rom. 5. and 1 *Cor.* 15. but if it were only because the root is defiled, then our parents sins would be accounted to us as well as *Adam*'s, which compelled *Austin* to incline to that opinion also.

Lastly, (For I have proved this before) *Adam* is called, *Rom.* 5. 14. *The figure of him who was to come*, that is, Christ; The τυπος, the Type, that is by way of contrariety, that as Christ was the head of all believers to justification and eternal life; so *Adam* was the head of all his posterity to sinne and eternal death; Therefore Christ is called the second *Adam*, whereby it is plain, That God did appoint these two as two contrary heads, and publique persons for two contrary ends, *which doth necessarily imply a Covenant*; and indeed who can deny, but that as all the Angels did stand upon their own personal account; The other Angels did not sinne in *Lucifer* as a common head, though happily by imitation, but they all stood upon their own bottom, and so were condemned for their own personal iniquity; so God also might have ordered about man, that *Adam*'s sinne should not have hurt his posterity, what he did should be imputed to his own person only, as it is now with parents in respect of their children: Thus men might not have been subordinate to him, but collateral in respect of a moral consideration, though naturally they descended from him, for the denying of original righteousnes, which is the consequent of *Adam*'s sinne, was wholly at his free pleasure, only supposing the Covenant, it doth become necessary to us to be deprived of it, and it cannot be rationally thought, how original righteousnes upon *Adam*'s standing could have been propagated to his posterity without this Covenant of God, that it should be so.

So then if this foundation be surely laid, this will abundantly quell all those calumnies, whereby Gods proceedings are traduced in this point; for whereas it is thought to be unheard of injustice, and intollerable, that we should not only be made miserable, both temporally and eternally by another mans sinne, but also sinfull by his sinne, which is thought to be the greatest cruelty that can be imagined: We are made sinners whether we will or no, that we may be damned whether we will or no. This Proposition may serve to compose such distempered apprehensions, not indeed but that we must admire in some respects at Gods holy and righteous proceedings, which we are not fully to comprehend. *Austin* is affected with the *miris modis*, and *occultis judiciis* of God in these dispensations; And he that will not leave to faith, to apprehend where reason

reason cannot comprehend, doth deserve both *ex congruo & condigno*, to be accounted a *Philosopher*, rather than a *Christian*, and his Religion *Reason*, rather than *Faith*; For what point is there in those mysteries of faith, which we believe, wherein we are not to cry out ὦ βάθος, *Oh the depths!* Our oyster-shell cannot empty that Ocean; as *Austin* is reported to have a vision of a young man attempting to do so, while he was writing his book of the Trinity, thereby informing him of humane incapacity to reach comprehensively to such things. Again, There is none saith, that this sinfull condition, and so by consequence miserable is brought upon *Infants necessarily*; for although as to them it's inevitable, yet in *Adam, it was free and voluntary*, God had abundantly furnished him withall abilities to make mankind happy, and none may presume of *Adam*'s posterity, that he would have done otherwise. Who can say, he would have done otherwise then *Adam* did, seeing God did on purpose create man at first in such a furnished and qualified manner, that as *Austin* observeth, the world might see what the free-will of man could do, that now we may see what the grace of Christ can do.

Furthermore, (Which consideration alone is able to overthrow the foundation of all the calumnies cast upon this Doctrine) *God when he made* Adam *thus the common trustee for mankind, did herein consult our good*; It was for mans advantage that all this was done for him, he intended original righteousness, immortality and happinesse should descend from him to his posterity, upon his perseverance, so that no more evil is now inflicted upon *Adam*'s off-spring then good was designed and provided for him, if he had continued in obedience. If sinne and misery come upon Infants now before actual knowledge, so would original righteousnesse and happinesse have descended upon them before their consent; and whereas happily many of *Adam*'s posterity, yea all, if left to themselves, would have revolted from God; upon *Adam*'s confirmation, all would have been confirmed: So that we see God doth not inflict more evil then he had provided good for us.

Again, *The known Enemy to the Doctrine of original sinne* doth falsly and odiously represent this Doctrine, as if Infants were innocents, and yet we hold them guilty of eternal damnation, and therefore having mustered many reasons together, concludeth upon the account of them, That it is safe to affirm, that God doth not damn any one to hell for the sinne of another. (*Unum Necess. cap. 6. Sect. 1.*) Now this is to make *Chimera's* of his own head, for no Divine saith, That an Infant deserveth hell, meerly because *Adam* sinned, nor is he obnoxious to the wrath of God meerly for that, but because this corruption of *Adams* is also propagated to the child, and so it is obnoxious to the wrath of God, for that inherent derived pollution, and the Scripture being as plain and clear in describing of such a natural estate of man by his descent from *Adam*, as may possibly be desired; We must not leave such evident Texts, because we may subtilly dispute in a cavilling manner about Gods proceedings herein. It is a good Rule among the Schoolmen, That *in Philosophicis argumentum facit fidem*, but *in Theologicis fides facit argumentum*, In Philosophy the Argument worketh faith or assent, but in Divinity, faith worketh the argument; So that we are to believe that one place, if there were no more, of *David*'s confession, *Psal. 51. 5. Behold I was shapen in iniquity, and in sinne did my mother conceive me*, then all the curious, presumptuous speculations of men, who from reason would demolish this truth, and as for their evasions, and wrestings of that place, they are so forced and irrational, that a man may justly tremble to see men no more reverentially submit their thoughts to the Scripture; Certainly the *Psalmist* intended, that every one should have a special regard to this truth delivered there, because of the (*Behold*) prefixed, which is, as I may so say, the *Asterisce* of the holy Ghost, or the Bibles *nota bene* (as was formerly said in this Text.)

If

If further it be objected, *That it was not voluntary to* Adam's *posterity, their consents were to be expected.*

To this it is easily answered, That seeing God had provided such a way for mankind, as was for their good, seeing the contrary good, and more also to that evil we are now fallen into, was intended for us in case of *Adam's* obedience, how silly is it to say, mans consent should be expected? Not to adde further, that the holy wisdom of God ordering it thus, is enough to make us never to open our mouths more against this way; and as for the involuntarinesse of this sinne, we have several times spoken to that, *It was voluntary as farre as the nature of such a sinne did require,* even as habitual sinnes are not voluntary, as actual are, but are as farre as habitual ones do require. It was voluntary *effectivè*; This sinne did not arise from the nature or matter of man necessarily, as the *Materiarii* and other Heretiques taught, but by the voluntary transgression of *Adam*; It is also voluntary *subjectivè*, for this corruption is chiefly seated in the will, which ruleth the whole man; and it is voluntary *consecutivè* by consequent, for man naturally delighteth in this evil estate, and till grace make a change we are not weary of this condition. It is true, this subsequent will whereby we delight in our original pollution, doth not properly make original sinne to be ours, for this is an actual sinne, and floweth from that bitter root, only it sheweth that this evil estate is so farre from being contrary to mans will naturally, that it delighteth in it, and doth contumaciously rebell against the grace of Christ that would deliver.

Lastly, Whereas the 18th Chapter of *Ezekiel* is commonly objected against this truth, where God by the Prophet at large declareth, *That the Sonne shall not die for the fathers sinne* (an innocent for a nocent) *but every one shall die in his own iniquity*; I have spoken something to this already, neither am I to consider, how that place is to be reconciled with the second Commandment, wherein God is said, *To visit the iniquity of fathers upon their children to several generations,* Exod. 20. 3. and several instances of Scripture make it good. To be sure the Proverb which gave occasion to this passage, was a prophane one, redounding to Gods dishonour; *Sanctius* (*in locum*) the Papist thinketh that the Jews of old had used it, and that because of *Adam's* fall imputed to his posterity, but it seemeth rather at that time to be taken up, while under the judgements of God, especially for *Manasses* his sins, as appeareth *Jer.* 15. 4. where is observable, that though *Manasses* had repented, and his sinnes pardoned to him, yet God visited them upon the Nation afterward; So that it may not seem strange: If it be affirmed, That notwithstanding *Adam* repented, and his sinne pardoned, yet it may be visited upon all his posterity. There are various thoughts about the interpretation of the place: Some making it a promise under the Covenant of grace only, as it seemeth probable, if you compare it with *Jer.* 31. 29. where the same prophane Proverb is mentioned, and this promise to the contrary, whereas *Adam* was under the Covenant of works. Others very probably say, This is not to be extended to all times and places, only God promiseth, That in their particular condition at present, they shall have no occasion to use it; for such who did, might be brought back from their captivity. Thus *Sanctius* and *Maldonate*, because (say they) it is plain, That the *Jews* now are under their grievous calamity for their fathers sake, who crucified Christ, saying, *Let his blood be upon us and our children,* Mat. 27. 25. But however the Exposition be, it doth not gain-say this Doctrine of original sinne, for there it speaketh of *children free from their parents sins*; we speak of children filled with inherent corruption themselves, though derived from *Adam*, and chiefly, because there the Prophet speaketh of particular, private parents, whereas we say, *Adam* was a publique appointed person by God himself, so that that of *Adam's* is extraordinary, even as Christ, though innocent, yet

died

died for our ſins, which yet ſeemeth to contradict this place of *Ezekiel*, and the *Socinians* bring it to prove it could not ſtand with Gods juſtice to puniſh Chriſt, being innocent, for our ſins.

But in the cloſe of all we may juſtly retort on thoſe who oppoſe this truth, that they attribute much injuſtice and cruelty to God, which *Auſtin* doth frequently urge the *Pelagians* with, for they make all the miſery that many times falleth upon young Infants, yea and that repugnancy and temptation that is within us againſt good to be *from our primitive conſtitution, that God made us ſo.* Thoſe that will not acknowledge original ſinne to be the cauſe of this miſery, muſt make God to be ſo, and therefore, as appeareth by *Baronius (Annal. Anno* 418.) The Emperors Edict made to baniſh *Pelagians*, containeth this, as one reaſon, *Propter trucem inclementiam* &c. for the horrid and cruel inclemency they attribute to God, paſſing a ſentence upon man to die before he liveth; But I ſhall hereafter, when I come to ſpeak of the Effects of original ſin make it appear, "That the oppoſers of original ſinne do more unjuſtly, yea "and blaſphemouſly attribute many things to God in a farre more tranſcendent "way then their adverſaries are by them ſuppoſed to do; How can it ſtand with "the goodneſs, mercy and love of God, that ſo much evil, and death it ſelf "ſhould be upon mankind from mans Creation, and not rather that it was in-"troduced by *Adam*'s ſinne?

Let the Uſe of all this be to humble our ſelves under Gods righteous proceedings, to ſay with *Job* chap. 40. 3. *Behold I am vile, I will lay my hand upon my mouth*; Yea mayeſt thou not admire at the wiſe ends of God revealed in Scripture, why this ſhould be? This is to ſtop every mans mouth; This is to make it appear, *That all the World is guilty before God*; This is to make it appear, that Chriſt is neceſſary, this is the way to make Chriſt more glorious and precious to thoſe that do believe.

A TREATISE OF Original Sin.

The Fourth Part.

Setting forth

The immediate Effects of ORIGINAL SINNE.

By *Anthony Burgeſs.*



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A TREATISE OF Original Sinne.

PART. IV.

CHAP. I.

Of that Propensity that is in every one by nature to Sinne.

SECT. I.

This Text explained and vindicated from Socinian *Exceptions.*

JOB 15. 16.

How much more abominable and filthy is man, which drinketh iniquity like water?

THe laſt particular to be treated upon concerning original ſinne, is *the immediate effects thereof*, which we now come to diſcover; and whereas they are many, ſome general and ſome particular, as the paines inflicted upon women in child-bearing; the general are the curſes that are brought upon the whole world, and every part thereof. I ſhall limit my ſelf only to thoſe that belong to mankind, and are inſeparably annexed to every *individuum* herein: Now theſe effects they are either *ſpiritual* or *temporal*.

I ſhall

I ſhall begin with the ſpiritual, and firſt pitch upon that *propenſity and vehement inclination which is in every one by nature to ſinne:* This plainly demonſtrateth there is a ſinful and corrupted principle within, elſe all mankind would not be ſo prone and inclining to evil as they are, and this Text will abundantly confirme us of the ready and delightfull propenſity that is in every man (none exempted) to that which is evil; They are the words of *Eliphaz* one of *Job*'s friends, who taketh an Argument from this proneneſs in mans nature to ſinne to humble *Job*, and to make him more patiently ſilent under Gods heavy hand upon him. *Job* indeed acknowledgeth this very truth, *Chap.* 14.4. and doth from thence debaſe himſelf under Gods dealings with him, but *Eliphaz* repeateth this again, either becauſe the moſt holy that are, though they ſometimes affect their hearts with divine truths, and do make a bleſſed improvement of them, yet at other times when the temptation is violent, they need to have the ſame truths ſuggeſted to them again by others, or elſe though *Job* was convinced, that man being thus unclean, he might well be mortal, and ſubject to diſeaſes, yet happily he did not ſee the righteouſneſs of God, in inflicting extraordinary judgements ſuch as his were upon a godly man, delivered from the dominion of this original pollution, and walking with all integrity of heart, as *Job* was perſwaded he did. *Eliphaz* therefore maketh uſe of this Truth about mans ſinfulneſs, ſtill to bring *Job* lower in his own eyes, and to make him exalt God, and indeed there is no truth ſo greatly accommodated to bring a man off, yea though godly in an high degree from all ſelf-confidence, as alſo all repinings and murmurings under the ſeverity of God, as this about original ſinne. Now *Eliphaz* to aggravate this the more, doth at the 14. Verſe ſpeak interrogatively: *What is man that he ſhould be clean?* and then exegetically explaining this he addeth, *and he that is born of a woman that he ſhould be righteous:* So that by cleanneſs is meant righteouſneſs, and there is alſo the reaſon given why none is righteous, even becauſe born of a woman; So that it is plain all this ſinfulneſs cometh by natural deſcendency from our parents. The firſt Hebrew word ſignifieth, that a man hath no innocency, ſo that he hath not any cauſe to complain or murmure under Gods judgments be they never ſo heavy, and the other denoteth that he hath no righteouſneſs whereby he is able to anſwer God, if called to his Tribunal; and the word for *man* ſignifieth him a miſerable wretched man incurably wretched. This propoſition is aggravated *à majori*, *Behold he putteth no truſt in his Saints, yea the heavens are not clean in his ſight.* By Saints ſome have underſtood the godly Patriarches of old, but if we compare this with *Job* 4.18. It is plain he meaneth Angels, and if we underſtand it of evil Angels, it is plain they proved Apoſtates, there was no truſt in them, they forſook their habitation as if they did contemne it and were weary of it; or if of good Angels, then it is plain that God neither did put any truſt in them as of themſelves, for it was the power and grace of God which did confirme them, ſo that of themſelves they would have apoſtatized as well as the reſt; *Eliphaz* addeth for amplification ſake, *The heavens are not clean in his ſight.* By heavens we are to underſtand metonymically the Angels who dwell therein, and theſe are ſaid to be not clean in his ſight, comparatively to the purity and holineſs of God, for as the being of the moſt noble creature is even nothing at all to his infinite Eſſence, ſo alſo is their righteouſneſs; ſome underſtand the heavens without any Trope, as if they were ſaid to be not clean, becauſe they are ſubject to vaniſh away, *becauſe they ſhall wax old as a garment,* Pſa. 102.27. *and there ſhall be made new heavens,* 2 Pet. 3.7. *Cajetan* as *Pineda* (*in loc.*) obſerveth from this place, and many others, alwayes taketh occaſion to broach his opinion, That the heavens are animated and ſubject to ſinne, but that opinion is rejected as abſurd, though it ſeemeth to be *Ariſtotle*'s opinion that *calum eſt animatum.* If then it be thus with Angels, who are ſuch glorious ſpirits, and have

and have not the leaſt blemiſh in their natures comparatively to God; no wonder that my Text is brought in with an *how much more abominable is man*, &c. wherein we have man deſcribed from his property and condition he is in by nature. And ſecondly the effect, as a ſign demonſtrating of this: The property is two-fold, *abominable*, even as a carkaſs is abominable that hath loſt the ſoul which did animate it, ſo is man being made carnal and natural, having loſt the Spirit of God and his image; *Abhominable*, that denoteth ſuch loathſomeneſs that we cannot endure to behold or come near the object loathed, that we cannot endure the ſight of it; ſuch a thing is man naturally in the eyes of God, the Hebrew word for man is the ſtrongeſt man, or the moſt famous and beſt of men naturally; and indeed this is to be applyed even to regenerate men alſo, ſo farre as original corruption hath ſtill any vigorous actings in them, (for ſo ſome think,) *Job* was not ſenſible enough, though otherwiſe godly, of the contaminating power of original ſinne in him, whereby his beſt duties had ſome impurity, and ſo God might juſtly bring all that evil upon him he did; Thus man is abominable and loathſome in the eyes of God, and he ought to be ſo in his own eyes, to his own ſelf, a natural man ſhould not be able to bear or endure himſelf, becauſe of that loathſome ſinfulneſs that doth adhere to him: how much are *Pelagian*-Doctrines that cry up a purity in mans nature, contrary to this Text? Oh that God would mercifully do that to ſuch corrupt Doctors, which God threatens in anger to the prophane ſecure ſinner, *Pſal.* 50. 21. *I will reprove thee, and ſet in order before thy eyes*, the original doth not name what, the tranſlator addeth his ſinnes, ſome adde thy own ſelf, which cometh all to one, I will ſet thy ſelf before thy ſelf, and all thy ſinnes, in the ſeveral kinds and grievous aggravations of them; The Hebrew word is military and taken from ſetting a battell in aray againſt another; Thus God ſaid he would do, and what a mercy is it to a man, when all our ſelf-love, ſelf-flattery, and ſelf-fullneſs ſhall be removed, and God ſhall ſet our ſelves in all our loathſomeneſs and deformity before our ſelves; What burdens would we be to our own ſelves? but this is Gods work, humane ſpeculations and moral inſtructions have no efficacy herein. The ſecond property attributed to man is *filthy*: The Hebrew word is only uſed here, and *Pſal.* 14. 3. and *Pſal.* 53. 3. concerning the root of it, there is no certainty, only it is generally tranſlated that which is *putrid rotten* and *ſtinking*, and becauſe rotten and putrifying things are unuſefull and unprofitable; Hence it is that, *Rom.* 3. 12. the word out of the *Pſalmiſt* is rendered unprofitable; Thus man having loſt the Image of God is become like unſavoury ſalt as he is noiſome in Gods eyes, ſo he is unfit for any good thing, he is in a ſtate of ſinne, and ſo hath no ability to what is good, neither can he by any power abiding in him ever recover out of this loſt eſtate, ſo that man is now become like *Ezekiel's* Vine, *Ezek.* 15. 2, 3, 4. It will not ſerve for any work, not ſo much as to make a pin of it to hang a veſſel upon it, but is only fuel for fire. Thus unuſefull and unſerviceable a man is become in reſpect of the leaſt good, whereby the glory of God may be exalted. Thus we have the properties deſcribing man by his natural principles.

In the next place he is deſcribed, by the immediate effect from this curſed cauſe being thus abominable and filthy, what doth neceſſarily flow from hence? *even to drink iniquity like water*. This expreſſion ſheweth the vehement inclination in man to ſinne, and that with delight; as a man who is greatly thirſty doth earneſtly deſire to drink, that the heat within may be refrigerated; Of this expreſſion more in the Doctrine: This is enough to ſhew, how it is with man relatively to ſinne, even as with a feavourish, or hydropical perſon that is continually calling for ſome drink to cool the heat within.

Thus this Text ſheweth us, what is one immediate and inſeperable effect of mans nature through original corruption, that it doth propend and incline

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with all greedineſs to evil, and *only evil continually*; Yet although this be ſo pregnant and clear a place, *Socinians* have laboured to obſcure it. And

1. (They ſay) It is an *Hyperbole*; This is their conſtant refuge, whenſoever the Scripture ſaith any thing to exalt Chriſt, or debaſe man, they make it an *Hyperbole*, but how can that be accounted an *Hyperbole*, which experience doth confirme? And the Adverſaries to original ſinne grant, that mankind is very prone to ſinne, and all are very ready to offend, though they attribute this to other cauſes rather then original ſinne. This Anſwer of theirs hath been fully confuted, when we treated on *Pſal.*51.

2. (They ſay) Such an impurity is noted to be in man, as is in the Angels and the Heavens, but they have no original ſinne: The Anſwer is, That there is more attributed to man, *how much more abominable is man?* So that the Argument is taken from the leſs to the greater.

3. (They ſay) Theſe words are not to be taken univerſally, or underſtood of every man; but the expreſſion is univerſal, it excludeth or exempteth *no man*: man, and born of a woman, are univerſals not particulars.

4. (They ſay) Theſe are the words of *Eliphaz*, one of *Jobs* friends, and they did not alwayes ſpeak right. It is true, they did not alwayes rightly apply the Doctrine they ſpake, they miſtook about *Job*, but the Doctrine it ſelf in the general was true, and therefore we ſee that quoted in the new Teſtament, as the word of God which *Eliphaz* ſpake, as that paſſage, 1 *Cor.*3.13. *He taketh the wiſe in their own craftineſs*, is *Eliphaz* his ſpeech, *Job.*5.13. but for this particular truth; you have heard *Job* alſo as well as *Eliphaz* confirming of it, *Job.*14.3. *Who can bring a clean thing out of an unclean? not one*; Which is not to be underſtood of bodily filthineſs, as the *Pelagians* of old, but ſpiritual uncleanneſs, as appeareth by the oppoſite to it in other places, which is unrighteouſneſs, for it is worth our obſerving that this natural pollution and ſinfulneſs of man is mentioned four times in this Book of *Job*, with the aggravation of it.

The firſt is, *Chap.*4.18,19. *Behold he put no truſt in his ſervants, &c. how much leſs on them that dwell in houſes of clay? whoſe foundation is in the duſt, &c.* This ſpecial truth *Eliphaz* ſaith he had in a Viſion, and by ſpecial revelation from God, and therefore it was the more to be attended unto; if Angels are not able to ſtand in the preſence of God, but cover even their very faces, the nobleſt part as conſcious of their imperfection comparatively to God, then no wonder if ſinful mortal man be affected with his diſtance from, yea and contrariety to God.

In the next place, We have this truth witneſſed unto by *Job*, and that on purpoſe to debaſe himſelf under God, that if God do ſearch into him, he cannot find any thing but what is filthy and unclean, *Chap.*14.4. of which we have largely treated.

The third time we meet with, is here in my Text, where *Eliphaz* repeateth it again, making uſe thereof to *Job*, that he ſhould acknowledge impurity and uncleanneſs adhering unto every thing he doth, though never ſo holy. And

The fourth or laſt time, is *Chap* 25.4,5,6. Where *Bildad* agreeth both with *Job*, and *Eliphaz* in this truth, *How can he be clean that is born of a woman?* —— *The ſtarres are not pure in his ſight*——*how much leſs man that is a worme, &c.*

Thus you ſee in the mouth of three witneſſes we have this Doctrine aſſured to us, that man of himſelf is very abominable and filthy: we might think ſuch clear Texts might for ever convince men, that they ſhould not ſpeak of ſuch a thing, as *naturalis quædam ſanctitas*, and *probitas*, a natural kind of holineſs and probity, no though it were among deaf men, the matter is ſo abomi-

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nable, and grosſely repugnant to Scripture light.

The laſt exception put in againſt this place by the pure Naturaliſts is, That *the Text ſpeaketh of actual ſinne, and therefore it maketh nothing for original.* To drink down iniquity like water, *is* (ſay they) *nothing but the actual exerciſing of impiety.* But this is readily granted, for we bring this Text to declare the *immediate iſſue of original ſinne*, becauſe man is thus abominable by nature, therefore *he drinketh down iniquity like water*; he doth not ſpeak here of men, who by cuſtom have habituated themſelves in an evil way, which is become like a ſecond nature to them, but of man originally and nakedly in himſelf, till the grace of God make a change upon him; So that as to drink, though an action, doth denote thirſt, a natural appetite within; Thus the acting of iniquity with delight and content, doth neceſſarily ſuppoſe a corrupted and perverted principle within, from whence all actual evil doth flow.

Thus the Text being fully explained and vindicated from all exceptions, we may obſerve,

That man being originally corrupted, is therefore prone to all ſinne with delight; Becauſe he is abominable and filthy, therefore *he ſmalloweth down iniquity like water*; As in every mans body there is a mortal and corruptible principle within, which expoſeth to diſeaſes, and at laſt death it ſelf; So in the ſoul there is a vehement inclination unto every thing that is evil, it's moſt ſuitable and connatural to him; As the ſavouriſh man with greedineſſe and delight doth ſwallow down cold liquour, thinking he never hath enough; Thus it is with man by nature. That there is in all mankind a propenſity to ſinne, not onely the Adverſaries to original ſinne, but even Heathens have acknowledged and bewailed, and we have the Scripture, *Rom.* 3. at large deſcribing of it. Now if it were not by original ſinne, How and whence ſhould a ſinfull inclination be in all men, if there were an innocency and neutrality meerly in man to good or evil, yea an inclination rather to good, becauſe (as they ſay) the ſeeds of vertue are naturally in all? How cometh it about that the greater part of mankind is not good rather than evil? Why ſhould it not be, that to ſinne is difficult, but to do good is eaſie? But beſides experience, and many Texts of Scripture, that may confound this preſumptuous opinion, I may inſiſt upon one for all, *Pſal.* 14. 2. *The Lord looked down from Heaven upon the children of men, to ſee if there were any that did understand.* And *verſ.* 3. *There is none that doth good, no not one*; Think not that this is ſpoken of the *Jews* only, it is ſpoken of all mankind, God looked down upon the children of men, and not on *Judea* only; So that this Text is too true, and all ages can give in their witneſs to it.

The Doctrinal Truth we are treating of, is, *That man being by nature filthy and ſinfull, is thereby carried out with all inclination and delight to ſinne.* Sinne is as ſweet and as pleaſant to a man by nature, as *water* to a man ſcorched with thirſt. This expreſſion is very emphatical, it is uſual with the Scripture to apply the Metaphor from corporeal hunger and thirſt to the ſoul; Hence Chriſt is compared both to *bread*, and *water*, and *wine*, and faith in the workings thereof is compared to *eating* and *drinking* of him, yea the graces of the ſoul, whereby we are carried out intenſively to holy things, is compared to *hunger* and *thirſt*, *Matth.* 5. 6. Hence our Saviour to expreſſe his delight in doing of Gods will, ſaith, *It is his meat to do the will of him that ſent him*, John 4. 34. Thus then as the godly have a principle of grace within them, whereby they hunger and thirſt after more enjoyment of God, ſo there is in a natural man a conſtant, vehement appetite to ſinne, never being ſatisfied, but in obeying the luſts thereof. This propenſity to ſinne is here expreſſed by *thirſt*, provoking a man to

drink with delight; and abundantly you have the like expreſſion uſed, *Job* 34. 7. *What man is like Job, who drinketh ſcorning like water?* that is, he delighteth in it, he doth it eaſily, he findeth no reluctancy, nor remorſe upon his conſcience.

SECT. II.

How much is implied in this Metaphor, Man drinketh iniquity like water.

TO illuſtrate this, Let us conſider, firſt, how much is implied in the Metaphor that the Text here uſeth, *Man drinketh iniquity like water.* And

First, Here is denoted a *vehement and violent appetite to ſinne*; Thirſt if extream is intollerable ſome ſay, worſe then hunger; Hence *Samſon* cried out of his thirſt, though ſo ſtrong a man, he was not able to bear it; and Chriſt himſelf, while upon the Croſſe, complained of no pain, only ſaid, *I thirſt*, which denoteth the impetuouſneſs of this appetite; It is uſually defined to be *appetitus humidi & frigidi*, an appetite of that which is moiſt and cold, as hunger is *ſiccitatis & ſiccæ*, of that which is hot and dry. But the learned *Voſſius* (*De Theol. Gentili lib.* 3. *pag.* 104.) thinketh this definition, though given by *Ariſtotle*, ought to be corrected, becauſe hungry men ſometimes deſire cold things to eat, and thirſty ſometimes hot things to drink; Therefore he thinketh it more exact to define hunger an appetite, *humidi pinguis*, of that which is moiſt, but nouriſhing, and thirſt *humidi aquei*, of that which is moiſt, but meerly ſo. For by ſatisfying of our thirſt, we are not properly nouriſhed, only thereby the meat we eat, is diſpoſed better to nouriſhment, ſo that thereby the parts of the body, which were dried, are watered, and the food more eaſily conveyed to its proper place: yea he will not have hunger or thirſt to be an appetite, but a grief or dolor, ariſing from the ſenſe of feeling, which is in the ſtomack, though he granteth an appetite to follow this grief. Howſoever this be in Philoſophy, yet we ſee thirſt is an appetite, or hath it neceſſarily following it; There is alſo a kind of pain and grief, whereby every part that is needy calleth for relief, and thus it is in man by nature, he being deſtitute of the Image of God, and finding no happineſs in him, doth earneſtly crave for ſome relief from the creatures: he thirſteth after the pleaſures and profits which are forbidden by Gods Word, and thereupon his whole endeavour and ſtudy is to fulfill the luſts of this ſinfull inclination within him; That which is ſaid of ſome particular ſinners, as to ſome luſts only, *Epheſ.* 4. 19. *They have given themſelves to work all uncleanneſſe with greedineſſe*; As alſo *Jer.* 8. 6. *Every one turneth to his courſe* (viz. *of wickedneſſe*) *as the horſe ruſheth into the battel*, is true of all men naturally, in reſpect of ſome ſinne or other. It is true, thoſe mentioned in theſe Texts, had beſides their natural inclination, ſuperadded inveterate and habituated cuſtoms in impiety, and ſo they had their firſt and ſecond nature alſo hurrying them away: but even the pollution of our nature alone, is enough thus to precipitate us headlong into every evil way; Do thou then conſider thy ſelf more, and be acquainted with this pollution upon thee; Oh what a drought is upon thy ſoul! What vehement provocations from within to be continually doing that which is evil!

Secondly, *From this vehement inclination thus to ſinne, there is a ſtrict ſearch and diligent enquiry in us, till we be ſatisfied*, we rage and oppoſe all thoſe who will not give us to drink of this water; How diſcontented are men at thoſe means

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and wayes which God hath appointed to prevent sinne; They love not the Law of God, they love not the Word of God, because it is holy and threatneth sinne; They love not a faithfull and powerfull Ministry, because their work is against sinne; They cannot endure the holy Orders and Discipline Christ hath appointed in his Church, because against sinne; And why is all this? but because there is a thirst within, a scorching heat after it, and therefore cannot endure to be hindred from the satisfying of it: Thus by this means a man is put into a miserable perplexity, if he doth not sinne he is mad and rageth, and if he doth sinne he is miserable and undone; As one in a Dropsie, if he doth not drink, he cannot bear it, and if he doth, he thereby increaseth his danger: Thus every man is a miserable, restlesse creature by nature, wretched if he doth not sinne, and wretched much more if he doth sinne; what a misery it is to have a scotching heat within a man, and to have nothing to cool, is parabolically represented by our Saviour in *Dives* while in hell, *Luke* 16. 24. who desired *Abraham to send Lazarus, that he might dip his finger in water, and cool his tongue*, though it were but a drop of water, he was glad of it: Thus it is proportionably with every man by nature, having a vehement appetite to sinne, and therefore much disquieted, till they do accomplish it; We read of a terrible judgement God brought upon the *Israelites*, while in the wilderness, *Deut.* 8. 15. which was by fiery Serpents, that did sting them; The Hebrew word for a Serpent signifieth *thirst*, to which also the Greek name *Dipsas* doth answer, they are called so, because upon the stinging of a man, he hath immediately such an inflammation and heat upon him, that he doth thirst inordinately, and yet if he do drink, he dieth irrecoverably; so that a man then bitten was in a miserable condition; for if he did not drink the heat within him did burn him up, and if he did drink, he was sure to die; Original sinne is like this fiery Serpent, it hath poisoned mankind with its sting, so that a man hath an inordinate thirst to sinne; if he do not sinne, he finds no rest, no comfort; if he do sinne, he damneth himself, and there is no way to cure this, till spiritual thirst put out this natural thirst, till our hearts be carried out with delight and complacency in heavenly things, then this sinfull tormenting drought that is upon the soul, will quickly be abated; As the disease called *Bulimy*, or Dogs-hunger doth bring with it tormenting pains in the inward parts, so doth this impetuous propensity unto evil, till it be accomplished; It is like the wolf in the breast that consumeth continually. The Wiseman doth fully expresse this disquietnesse of soul, till the lusts of sinne be fulfilled, *Prov.* 4. 16. They sleep not, except they have done mischief, and their sleep is taken away, unless they have caused some to fall.

Thirdly, This similitude of *drinking down iniquity like water, doth suppose the sweetnesse and delight that is in sinning*; For although water, as such hath no savourinesse, and therefore is not like wine or beer, yet because it is cooling, it doth with much delight refresh and refrigerate the hot thirsty appetite within; Hence *Solomon* expresseth desirable news by this similitude, *As cold waters to a thirsty soul, so is good news from a farre Country*, Prov. 25. 25. So that by this expression is denoted, the great delight and content that naturally is found in any evil way, when a man is sinning it is as he would have it: This is suitable and agreeable with that corrupt inclination that is within; *David* cannot expresse greater joy, and delight in the Law of God, and in fulfilling of his will, then they do in obeying the lusts of the flesh, and this is that which maketh conversion so difficult; This is that which doth so strongly hold men in their sinful wayes; Neither the words of God, or the works of God are able to separate a man and his sinnes, till God put forth his conquering, and all subduing grace, because sinne is thus sweet to a man; *Zophar* the *Naamathite*, doth excellently inform us, how sweet sinne is to an evil man, and how much he delighteth in

the ſweetneſſe of it, *Job* 20. 12,13. *Though wickednesse be sweet in his mouth, though he hide it under his tongue, though he spare it, and forsake not, but keep it still within his mouth,* &c. By this we ſee, that ſinne to a natural man, is like ſome ſweet bit in the mouth, which we roll up and down, being unwilling to ſwallow it down, that ſo we may the longer enjoy the ſweetneſſe thereof. Certainly it would be an high degree of blaſphemy to ſay, God made man with ſuch a corrupt inclination at firſt, that ſinne ſhould be ſo connatural and ſuitable to him: It was therefore by *Adam's* apoſtaſie, when we loſt the Image of God; then no wonder if every part and power of the ſoul were carried out inordinately and violently to what is evil. By this alſo we ſee, that a neceſſity in ſinning, and a delight and voluntarineſs in ſinning may very well conſiſt together, one doth not deſtroy another: A corrupt man like a corrupt tree, cannot but bring forth corrupt fruit, yet all this is done with inward delight and content, as he cannot, ſo he will not do otherwiſe: This is much to be obſerved, becauſe many do tragically exclaim againſt this Doctrine of original ſinne, as that whereby we are neceſſitated and captivated unto evil, not at all remembring, that this is a delightſome captivity, a pleaſant neceſſity, inſomuch that when converting grace doth make a change upon a man, it doth not only ſubdue the power of ſinne, but taketh away the ſweetneſs of it, putting a contrary delight and ſweetneſs in the ſoul: Now they delight in God, in holy Ordinances; now their ſouls break with longing after thoſe heavenly objects, which once they did ſo much abhorre; That which was honey to them is now gall; The very thoughts of their former luſts are bitter, and full of wormwood to them. Thus *David* being made heavenly, profeſſeth often, *His ſoul thirſteth after God*, Pſalm 46. 2. Pſalm 63. 1. Pſalm 143. 6.

Fourthly, This expreſſion of *drinking iniquity like water, doth ſuppoſe, as the delight, ſo the eaſineſſe and facility thereof. Pineda* obſerveth he compareth it not to eating of pleaſant meat, though that be ſweet, becauſe there is ſome labour in the chewing of it, but that is too argute, onely the eaſineſſe and facility in ſinning may be declared herein; and truly if we apply it to the manner of a natural mans ſinning, it will be very well accommodated; For doth a man by nature find any difficulty in ſinning? Doth he find checks and gripes within him? Doth he find it an hard thing to obey the luſts of ſinne, yea they ſwallow down a Camel as eaſily as water? It is true, when a natural mans conſcience is awakened and enlightned, when under conviction by Gods Word, then fear and guilt poſſeſſeth his ſoul, then he ſinneth indeed, but horrible pangs and throbs of conſcience do many times accompany their iniquities, they bring forth in ſorrow and pain; but we are now ſpeaking of a natural man meerly as ſo, left in that eſtate he was born in, and ſuch a man followeth the luſts of his ſoul without any pain or trouble at all; There are no conflicts and combats within, crying out, How can I do this and ſinne againſt God? Do we not ſee this peaceable ſecure diſpoſition upon moſt men? Though they have the Word of God to awaken their conſcience, and ſo throughly to convince them, that you would think they ſhould be as much afraid of ſinne, as of hell it ſelf. But as the Rule is, *Elementa non gravitant in ſuo loco*, the elements are not heavy in their proper place; So a man in ſinning being in his proper way findeth no moleſtation, no grief at all, but ſuch are to be the more pitied, by how much they cannot pity themſelves.

Fifthly, This ſimilitude doth inform us *of the frequency and plenty alſo in ſinning.* It is not one vain thought, one evil action that will ſatisfie this corrupt principle within, but it emptieth it ſelf into abundance; *To drink iniquity like water*, denoteth, *abundance and plenty*, he doth not ſip of it, or taſt of it, as ſome

some are said *to taſt of the good Word of God*, Heb. 6. or as *Jonathan* taſted of honey, but they drink it down fully and plentifully, never ſatisfying themſelves therein: Hence if they were to live alwayes upon the earth, they would never be weary thereof; Original ſinne like the horſleech, *Prov.* 30. 15. hath two daughters, crying, *Give, give, Which are never ſatisfied*, theſe are *ignorantia* and *concupiſcentia*, Ignorance and Concupiſcence; Ignorance, by that we know not God the true and chiefeſt good, but every creature, yea every luſt is repreſented as good and lovely; as in the dark night a white rotten poſt, or a glow-worm will ſhine and appear ſomething: It is the not knowing of God, as revealed in the Scripture, which maketh us ſet up ſo many Idols in our hearts. The other daughter is *Concupiſcence*, and this may be called *Sheol*, becauſe it is alwayes asking and craving, inſomuch that a man is inſatiably carried out all his life long to one ſinne or other, he ſtill cryeth *Give, give*; Now what a miſerable creature is man, that is thus greedy of that which is deſtructive of him? If you ſhould hear a man calling importunately for poiſon, he will eat nothing but poiſon, Is not ſuch an one deſperate ſet to ruine himſelf? Thus it is with every natural man, he can never ſinne enough, as if he thought he could never damn himſelf enough; How happy are the creatures comparatively herein to man? Their appetites are moderated, and they deſire nothing that is hurtfull, but man never ſtayeth himſelf in his luſts, and withall he is wholly carried out to ſuch things as will inevitably damn him.

Sixthly, *A thirſty man drinking down water, doth it to refreſh himſelf, never attending whether it be wholſom or deſtructive to him.* How many have got their mortal bane by drinking to quench their raging heat within? The Hydropical man will call for his drink, though thereby he is ruined, and this doth fitly reſemble that curſed appetite in us to ſinne, though it damn us: We look onely to the bait, not to the hook, to the pleaſures of ſinne, the ſweetneſs of ſinne, not at all conſidering what bitterneſs this will bring at the later end: Is not this the miſerable eſtate of man by nature? Doth he look any further then to ſatisfie this corrupt thirſt within him? Doth he think, will this be for my good, will this be in ſtead of God and Heaven to me? Hence alſo it is, that he is carried out to ſinne from a voluntary principle within; Even as a thirſty man needeth not to be hired or compelled to drink, he hath that within him which will inſtigate him: Thus it is in every man by nature, though there ſhould be no Devil to tempt him, yet that corrupt frame within would provoke him to all evil. It is from this, that though hell and damnation be threatned, though this ſword of Gods anger hang over his head, yet he will drink of this water.

Laſtly, There is denoted in this ſimilitude, *That a man by committing of ſinne, is thereby inclined to ſinne the more.* It doth not ſatisfie, but increaſe the luſt more; As a man in diſtempered heat doth not allay it by drinking, but enflameth it the more; as a little water thrown on the fire intendeth the heat thereof: Thus by drinking in of the water of ſinne, a man becomes more thirſty after it, and ſo to his corrupt inclination there is added alſo a corrupt cuſtom, and theſe two cords are not eaſily broken, it muſt be the grace of God alone, that can ſet us at liberty; Hence we have that expreſſion concerning a ſtubborn, obſtinate man in his way of ſinning, *Deut.* 29. 19 *That he addeth drunkenneſſe to thirſt*; And ſo again, *Thirſt to drunkenneſſe*, thus he is alwayes in vehement motions after ſinne, and the more he ſwalloweth it down, and is inebriated with it, the thirſtier ſtill he groweth, according to that known Rule,

Quò plus ſunt pota, plus ſitiuntur aqua.

It is true, that proverbial expreſſion uſed by *Moſes* in the Text named, is very obſcure,

obſcure, and is greatly vexed. *Delrio* upon the place, giveth fifteen Interpretations, and *Bonfrerius* offereth one of his own; *Grotius* goeth along with thoſe that underſtand the abſtracts for concretes, and ſo apply it to two different perſons: But that of *Calvins* ſeemeth moſt probable, which I have mentioned, that it denoteth a man by cuſtom in ſinne, to be more vehemently inclined thereunto; Even as drunkenneſſe doth not quench the thirſt, but maketh a man more thirſty afterwards, and this agreeth wholly with my purpoſe.

SECT. III.

Some Demonſtrations proving that there is ſuch an impetuous inclination in man to ſin.

THat there is ſuch an univerſal propenſity in all mankind, is confirmed by experience, and *acknowledged by the adverſaris to original ſinne.* Let us bring ſome few demonſtrations *à poſteriori*, that they may fully prove the *th*, *That there is ſuch an impetuous inclination in man to ſinne.* And

Firſt, *The teſtimony of the Scripture may be* inſtar omnium *in this point, that doth ſufficiently atteſt the general pollution of all men by their evil doings.* Not to bring in that fore-mentioned place, *Pſal.* 14. 2, 3. where God is ſaid to look from *Heaven upon the children of men*, and he could not *behold one that did good, no not one.* It was not upon *Judea* only, but upon the children of men, and he could not find one good. We may take in many other places to confirm this, How quickly had all mankind corrupted it ſelf? as appeareth, *Gen.* 6. 12. *God looked upon the earth, and behold it was corrupt, for all fleſh had corrupted his way before God.* Here we ſee, not long after the Creation, how all the world was quickly become abominable in his eyes; *All fleſh had corrupted his way every man had defiled himſelf*; Yea ſo great it was, that *verſ.* 5. *Every imagination of man, was only evil, and that continually.* Now whence ſhould all this evil ariſe? Muſt not the fountain needs be bitter, from which ſo many bitter ſtreams flow? Could ſo many thorns grow from men if they were grapes? If ſo be there were the ſeeds of virtue in men by nature (as they ſay) or at leaſt man is by nature indifferent either to good or evil, yea more inclining to good; How cometh it about that alwayes evil ſhould prevail? How is it that good doth not ſometimes take place? Why is there not an age to be recorded, wherein we may ſay, all fleſh had made their wayes holy, and *that every imagination of the thoughts of mans heart was only good continually?* Why ſhould not there be ſome ages, wherein God might look from Heaven, and ſee none that did evil, no not one? The pure Naturaliſts are never able to anſwer this ſatisfactorily; for if man be by nature as well without vice or virtue, ready and capable to receive either, as his will ſhall carry him; Why is it, that this will of man doth never prevail univerſally in ſome age, to make all good? Why ſhould ſinne alwayes get the upper hand, and ſupplant virtue (as it were) ſo as to come out firſt? Neither can that be a refuge in this Text, which ſometimes they runne unto; That long cuſtom in ſinning for many ages together, and evil examples ſo long confirmed from age to age, do cauſe ſuch a torrent of impiety; For not to ſpeak at this time of the cauſe of ſuch evil cuſtoms and examples; How came they at firſt? Whence did they ariſe, but from polluted originals? This will not anſwer the Text in hand, for that ſpeaketh of the firſt age before the drowning of the world, which yet is called the world of the ungodly, 2 *Pet.* 2. 5. It was the world of ungodly in the firſt age, and ſtill in the later

later ages it is the world of ungodly. Yea this fitly applied to that remnant of mankind which escaped the deluge, when there were but eight persons, *Gen. 8.* It's there said, *That the imagination of mans heart was evil from his youth.* It is strange therefore, that if good seed was naturally sown in us, that nothing but tares should come up every where to spread thereof. But let us take notice of another place of Scripture confirming the universall overflowing of impiety, and that is *David's* complaint, which he so sadly poureth forth, calling upon God to help and to redresse it, *Psal. 12. 1. Help Lord, for the godly man ceaseth, the faithfull fail from among the children of men; They speak vanity every one with his neighbour.* It is true, here are some supposed to be godly and faithfull, but they are few comparatively to the ungodly, as flowers to the weeds, as jewels to the sand on the seashore, and those that were so, it was not from nature, but the grace of God that sanctified and prepared them. But if you do regard the generall, the *Psalmist* is so affectionately moved with the overflowings of evil, that he seeth no help but in God himself, and this is the more to be aggravated, because the people of Israel were the Church of God, they had the Prophets of God, they had Gods wonderfull presence amongst them, and yet for all that, this garden so planted and dressed by God, did become a wilderness. If then where there are many external and powerfull means to subdue and conquer that innate corruption, yet it breaks out so violently, What if men were left to himself? How abominable and vile would he prove? And was not this the perpetuall complaint of all the Prophets successively, that every one did *turn aside to their evil wayes, that they did preach in vain, that there was no soundnesse among them, a sinfull Nation, a seed of evill doers?* The more they were stricken, the more they revolted; *The whole head was sick, and the whole heart faint;* as *Isaiah* most affectionately bewaileth it, *Chap. 1. 4, 5.* What a strong demonstration then is this of the imbred corruption of mankind, that under all the means of grace doth yet overflow in impieties? I shall not mention any more Texts for this purpose; The whole scope of the Scripture being to declare mans sinfulness, and extoll Gods grace.

Secondly, *This universall propensity to sinne in all mankind, is likewise confessed unto, even by the very Heathens.* It's true, they knew nothing of *Adams* fall, nor of the propagation of this hereditary pollution, yet the sinfulness it self they perceived and groaned under it. Even *Grotius* himself, who would elude the pregnant Texts of Scripture for original sinne, by the *Rhetoricians* trope of *Hyperbole*, yet doth bring in many passages out of the Heathens, acknowledging such a depravation of mans nature, out of *Hermocles* the Philosopher *de mundi bono*, that it is *ἐμφυτος τοῖς ἀνθρώποις, and κατασπειρομένη*, implanted and ingrafted in us to sinne, (*Comment. in Luc. cap. 2. ver. 22.* & vide *Dr. Jacombs Sacrif. 2.* Yet one of *Aristotle*, who held this indifferency in mans nature, he brings the expression, *τὸ πάντας ἁμαρτάνειν τὰ λοιπὰ*, it is imbred in all men to sin by reason. Thus the very Heathens, though they knew not the cause, yet could not but confess, that *vitium ingenitum insitum*) the vitious imbred infirmity that is in every man. Yea their Poets have acknowledged better. Do you not, even some later writers in the Church, witness those sayings, *Quamvis sit illa pervulgata & nota vocis ista?* and another, *Vitia nobis sua nascuntur?* and Nonius, *Terrena Assyria reliquit*, tracing our originall to be of Rome, *Unde Roma duri fuimus?* *Homines fuit unda fuit malo*, as *Plutarch*. We might be large also in bringing the witnesses of others, *Nihil homine miserius & superbius* (said Pliny) *quam de sua sorte*; and *Tully*, *In animi perturbato vitiosa omnia*, &c. And what is the saying, *Humanum est errare*, but according to Divinity, *Humanum est peccare?* Thus the light of nature, though but like that of the Owl to the Sunne, could perceive something in this kind. Now this testimony is the more to be regarded, because it is so imbred a desire in us, to

make our selves as lovely as may be, and to hide every thing that is deformed.

Thirdly, *That principle also in all Nations, to have Magistrates and Lawes, to have prisons and gibbets, whereby punishment may be inflicted upon offenders, doth palpably demonstrate what a proneness there is in man to sinne.* For those provisoes do suppose that man doth restrain himself from evil, only for fear of punishment; If so be that there were such a natural purity in man; Why should there be such jealousies, such fears of man, *Homo homini lupus?* Why are there provided such severe punishments to awe wicked men, but that mans nature is out of credit, it is supposed to do all the evil it can, if it have any impunity? Certainly it is not for good that Mastives are tied up, that Bears and Lions are kept up in grates; This argueth how cruel they would be if let loose; Thus also it is with mankind, all the severe Lawes and punishments which are in all states established, do demonstrate how wild and outragious man is, if left alone to himself: In his younger yeares he hath the rod, when growne up, prisons and gallows, and in his old age, death and hell to awe him against sinne.

Fourthly, *The necessity of Education and Chastisement to young children, doth also declare, that they are prone to vice.* It cannot be denied, but supposing *Adam* had continued in integrity and procreated children, they would have needed instruction and information, but then withall it must be granted, that this was a meer innocent nescicncy in them, and therefore as the body had been prepared, so the soul without any difficulty would with all aptnesse and readinesse have received all the good seed sown into it, whereas now in young ones there is a difficulty to understand holy things, they are unteachable and untractable, yea there is also a contrariety and an averseness to that which is good. Now if they were in a meer purity of nature, as the Adversaries suggest it, they were in such an equal indifferency and capacity of virtue or vice; Why should not they need education and Masters to teach them evil, as well as good? Yea, why should they not be more ready to good then evil, seeing they say there are *igniculi virtutum*, sparks of virtue lying hid in the soul, which by education and instruction are blown up into a flame? So that the Schools which are generally provided for youth, do declare, That the nature of man of it self, will bring forth weeds, but there must be much plowing and sowing, much cost and labour ere any good seed will grow up. That known Text of Scripture will for ever bear record against these patrons of nature, *Folly is bound up in the heart of a child, but the rod of correction will drive it away.* Prov. 22. 15. No lesse powerfull is that counsel, *Prov.* 23. 13. *Withhold not correction from the child, if thou beat him with the rod, he shall not die; if thou beat him, &c. thou shalt deliver his soul from hell.* Doth not this proclaim, that every child is set to damn it self, if left alone? It is not more prone to runne into the fire, then it is to fall into hell, and this maketh chastisement so necessary. How necessary is it for parents to consider this, either education or hell, either chastisement or damnation? And whence is all this, but because of the impetuous nature in every child unto evil? As the horse and mule need the bridle, being carried out only by sense; Thus doth the child need admonition, being unteachable and uncurable of himself, even like the *wild Asses colt*, Job 11. 12. Let parents then take heed of remisness, lest their children roaring in hell do continually curse them for their negligence. It's a known example of a young man carried to the place of execution, that cried out, *Non Pastor, sed Mater, mea duxit ad furcas.* It was not the Judge, but his mother brought him to that shamefull death. There was in the Tabernacle *Aarons* Rod, and the Manna, which some would have allegorically to signifie the sweetnesse and benefit of Discipline. Iniquity then breedeth within us, all the wisest and severest education can no

more

more free a child from its inherent filthineſs, then *Paracelſus* could make himſelf immortal, as he fondly boaſted, if he had had the firſt ordering and dieting of his body. Hence the duty of parents is ſet down, *Epheſ.* 6. 4. *To bring up their children in the nurture and admonition of the Lord.* And *Solomon*, who was ſo tender, *and onely beloved in the ſight of his mother*, yet his parents were continually diſtilling wholſome precepts into him, as *Prov.* 4. 3, 4, 5. implying thereby, that none is without ignorance, without a proneneſs to evil; therefore is godly inſtruction ſo neceſſary. So that the Doctrine of original ſinne ſhould greatly provoke fathers and mothers to their duties; Every mother ſhould be a *Monica* to her *Auſtin*, that we may ſay, It is not poſſible, that *Filius tot lachrymarum pereat*, a ſonne of ſo many prayers and tears ſhould periſh.

Fifthly, *The difficulty that is acknowledged by all, to do that which is good and holy, doth alſo manifeſt our propenſity to what is evil.* We cannot apply the Text to that which is good, and ſay, *Man drinketh down that like water.* The very Heathens could ſay, *Facilis deſcenſus averni*, and *Virtus in arduo ſita eſt*, Virtue was placed upon an high mountain, it was hard climbing up unto it, but it was eaſie to tumble down; it is eaſie to fall down the hill. Sinne then being ſo eaſily committed, and that which is good ſo hardly performed, Doth not this ſpeak plainly, that we are corrupted by nature? For certainly, if the word of God, neither in the threatnings or in the promiſes of it, can make us decline from evil, and do good, when neither hell can terrifie us, nor the glorious joyes of Heaven invite us; This argueth we are immovably fixed in a way of ſinning. Is there any command for holy duties? Is there any Law enjoyning us to leave our luſts, of which we do not ſay, *It is an hard ſaying, Who can bear it?* Hence it is that the wiſdome of the fleſh is ſaid to be enmity in the very abſtract againſt God, *Rom.* 8. 7. the φρόνημα, whatſoever is either in mind or affections, is wholly oppoſite to the pure Law of God. So that this is an evident demonſtration of mans vehement inclination to ſinne, that though God hath ſet ſo many fiery flaming ſwords in the way to ſtop us from ſinne; Though Heaven in the glory of it be on one ſide diſcovered, and hell in all the horrible and dreadfull torments of it on the other ſide; Though many Miniſters of God meet thee as the Angel did *Balaam*, to ſtop thee in the way to ſinne; yet for all this thou doeſt deſperately and obſtinately proceed. This maketh it appear, that there is a more flagrant appetite to ſinne, then to any thing elſe: like *Rachel*, crying, *Give me children, elſe I die*: ſo let me have my luſts ſatisfied, elſe no life, no condition is comfortable.

Sixthly, *The neceſſity of Gods grace both for the beginnings, progreſſe and conſummation in every good work, doth evidently prove our polluted nature.* We need grace to make us new creatures, of ſpiritually dead to quicken us, and enliven us; we need grace to breath in the very firſt deſires, and groans after any thing that is good. Now why is there ſuch a neceſſity of a Phyſician? if we be not ſick, Chriſt is in vain, grace is in vain: if original ſinne with the effects thereof be denied. And therefore *Auſtin* ſaid, *Pelagians* were but *nomine tenus Chriſtiani*, Chriſtians only in name: for they do in effect exclude Chriſt, and evacuate grace. Indeed the pure Naturaliſt (*Unum Neceſſarium, Chap* 6. *pag.* 413.) affirmeth, "That the neceſſity of grace doth not ſuppoſe our nature to be originally corrupted, for beyond *Adam*'s meer nature, ſomething elſe was neceſſary: and ſo it is in us. This Poſition is bottomed upon that falſe and abſurd Doctrine invented at firſt by ſome Philoſophers, brought into the Church by *Pelagians*, much inſiſted upon by Papiſts; That there is a middle ſtate, a ſtate of pure nature between ſinne and grace; That *Adam* was created in ſuch a condition, God ſuperadding the glorious ornaments of grace, which upon his fall, he was deprived of, and ſo fell into his ſtate of pure nature

again, and in this middle eſtate, every Infant is now born; a ſtate indeed (they ſay) of imperfection, but not of ſinne; we need grace to carry us to thoſe ſublime and high things which are above nature, but otherwiſe there is no ſinne in it: So that it's the Papiſts expreſſion, That *Adam* ſtanding, and *Adam* fallen, differ only as a man that was cloathed and naked; or as the *late Author*, as *Moſes* face while the light did ſhine upon it, and when it was removed; As *Moſes* face did remain with its naturals, though it had not the ſuper-added luſtre: Thus (ſay they) man is in his ſtate of nature not ſinfull, neither godly. But this is a monſtrous figment; and he that ſaith, Thoſe who diſpute of original ſinne, do diſpute, *De non ente*; How much rather may we ſay, that all thoſe voluminous diſputations of this ſtate of pure nature is wholly *De non ente*, there being not the leaſt title in Scripture to eſtabliſh any ſuch opinion upon it? It is true, the *Author* mentioned is often affirming and dictating Magiſterially, concerning ſuch an eſtate, but never yet hath any Scripture-proof been brought for it; ſome philoſophical arguments happily may be. Now being this is the foundation, upon which many of the Adverſaries to original ſinne do build, I ſhall in its time and order (God aſſiſting) raze up this foundation, and lay the Axe againſt the root of the Tree, proving that it is both againſt Scripture and ſolid reaſon.

Laſtly, That there is ſuch an inclination naturally in a man to ſinne, and repugnant to what is good, a mans own experience may teach him; were there no Bible, no Orthodox Teachers, a mans own heart may convince him of ſuch a perverſneſſe within him, though by natural light he could never diſcover the ſpring of it. Doth not *Paul*, even while regenerated, complain of this Law of ſinne within him? *Rom.* 7. *Nazianzen* maketh ſad complaining verſes, about this conſtitution of his ſoul, *Carmen quartum*, pag. 69. The conflict with the fleſh and ſpirit, which in a moſt excellent and affectionate manner, he doth there bewail. And certainly if the Adverſaries to this Doctrine, find not ſuch a proneneſſe in them, it is becauſe they are blinded, they are benummed within, as the *Pelagians* of old bragged, That a man might be without paſſions and ſinfull commotions; That they did not *pati*, they felt none of theſe things, but herein they were either horrible hypocrites, or ſtupidly hardened.

SECT. IV.

Of the Cauſes or Fountain of the vehement proneneſs and inclination to ſinne that is in all men by nature, and of the falſe Cauſes aſſigned by the Adverſaries.

THus you ſee this Text hath ſufficiently informed us of this Truth, *That there is in all men by nature a vehement proneneſs and inclination to ſinne*; To which we have alſo added many other Demonſtrations of this Truth, *not* ſo much that it is *doubtfull*, and *needeth to be proved*; (For the Adverſaries do confeſs it,) as that thereby we might the more deeply humble our ſelves under the conſideration of it. If then there be ſuch conſtant muddy ſtreames, *we are to enquire what is the fountain of them*; And although this Text and many others of the like nature, do evidently proclaim it to be that corrupt and unclean heart of a man within, that he hath hereditarily and by natural propagation, yet becauſe the Adverſaries to original ſinne will by no meanes aſſent to this; let us conſider *what are the cauſes they aſſign*, and herein we ſhall find they do not ſo much ſpeak *falſhood*, *as blaſphemy againſt God*. But before we come

come to the particular cauſes ſpecified by them, let us in the general conſider, *How many wayes this propenſity in mankind may be imagined to proceed*, for ſome give one head or ſpring to it; Others, another; ſo that there is not more diſpute in Philoſophy about the cauſe of the ebbing and flowing of the ſea, or about the riſe and ſpring of *Nilus* that famous river in *Egypt*, then there is about the original of this impetuouſneſs in man to ſinne: The effect is acknowledged by all, but the diſpute is about the cauſe thereof.

In the firſt place therefore, *Some do aſſign this inclination to ſinne, to the ſoul operations before the body was made*; For they conceit, that the ſoul had a being before the body, and according to the evil, or good they had, they were adjudged to proportionable bodies, and thereby it cometh to paſs that ſome have better tempered bodies then others, according to that Rule, *gaudeant bene nati*, They are to rejoyce that have good and kindly conſtitutions. This was the opinion of the *Platoniſts*, and *Origen*, who was juſtly called Κεντρωδες, *Centaure*; for the monſtrous opinions he brought into the Church did propugn this abſurd fancy. Yea it is thought that this opinion was amongſt the *Jewes*, as ſeemeth to be implyed in that Queſtion propounded by the Diſciples to our Saviour concerning the man born blind, *Did this man ſinne, or his parents?* Joh. 9 2. as alſo a paſſage in the Apocryphal Writer inclineth thereunto; Wiſd 8.20. *And being good I came into a body undefiled*; which *Grotius* underſtands of the pre-exiſtency of the ſoul, adding that *Synefius*, though made Biſhop, yet did not retract this errour. But this being ſo groſs a figment, it needeth not any confutation, and the rather, becauſe it is a wonder that no ſuch pre-exiſtent ſoules ſhould behave themſelves well, for which they ſhould have aſſigned to them undefiled and immaculate bodies: for we believe not the fore mentioned Author in that boaſt he there maketh.

A ſecond opinion of the *Manichees*, *Who feigned two principles of good and evil, and this evil principle they made the cauſe of man, Wherupon they condemned marriage as unlawfull, and made man to be* Opus Diaboli, *the Work of the Devil.* This *Manicheiſm* the *Pelagians* have always endeavoured to fatten upon ſuch as do affirme original ſinne, but it is done maliciouſly and ignorantly; for we ſay, this evil came not into man at firſt by nature, but by the free and voluntary conſent of *Adam*, and ſince man is fallen, we *do not ſay*, ſinne *is his nature*, or his *ſubſtance*, but that it is *a vitious quality adhering thereunto*, as leproſie to the body.

3. There are others, who may be reduced to the *Manichees*, and they were *Heretiques* called *Materiarii*, *Who feigned an eternall matter, that was ſo evil, that the wiſdome and power of God could not ſubdue it, but that this malignancy did adhere to it, whether God will or no.* And this they make the cauſe of that vicious inclination in man: It is (ſay they) from the evil matter man is made off, which is inſeperable from it; but this doth groſly contradict the Hiſtory of the Creation, as recorded by *Moſes*, Wherein it is ſaid, *God made every thing exceeding good*, Gen. 1. 31.

Fourthly, The *Pelagian*, many *Papiſts*, *and the late Socinian Writers, all theſe attribute it to mans Creation and conſtitution at firſt, at leaſt in part: for they tell us of a ſtate of pure naturals, that man hath, whereby the appetite doth rebell againſt the mind, for man conſiſting of a ſoul and a body; hereby* (ſay they) *do neceſſarily ariſe contrary inclinations; The ſoul encline th one way, and the body another way*; and this conflict they are not afraid to ſay was in *Adam* himſelf, and therefore God gave him grace as a ſupernatural and ſuperadded ornament, yea and as a remedy to keep the inferior appetite in its order: now man being fallen, he hath loſt thoſe ſuperadditionals, but continueth in his meer naturals, and theſe being weak and imperfect are eaſily carried out to ſinne, wanting the grace of God to elevate them. This is the myſtery of their iniquity. This is

the fountain of all their poiſonous impieties, and therefore (God aſſiſting) is to be confuted moſt properly, when we come to ſpeak *of that immediate effect of original ſinne*, which is to make a conflict and rebellion in man between the mind and ſenſitive appetite in natural men, and between the fleſh and ſpirit in regenerate men.

Fifthly, *That which the Orthodox, following the light of the Scripture aſſign as a cauſe of that deluge of impiety amongſt mankind, is the original depravation of every mans nature through* Adam's *tranſgreſſion.* From this unclean principle none can bring forth that which is clean; and truly the Scripture is ſo evident, going alwayes to this head, making the luſt within a man, a cauſe of all impiety flowing from us, that they ſeem to deny the Sunne at noon-day, who will not acknowledge this.

But let us in the next place examine, *What cauſes of this univerſall propenſity in mankind, to ſinne, are given by the late Heterodox Writer; for the weight of the Objection preſſeth him,* and therefore he doth induſtriouſly ſet himſelf to anſwer it. (*Unum Neceſſar. Chap. 6. Sect. 4.* It is certain (ſaith he) that there are many common principles, from which ſinne deriveth it ſelf into the manners of all men.

The firſt mentioned is, "*That at firſt God made no promiſes of heaven,* he had "propounded not glorious rewards, to be as an Argument to ſupport the ſu-"periour faculty againſt the inferiour, becauſe there was no ſuch thing in that "period of the world: therefore almoſt all fleſh had corrupted themſelves: "for want of this *Adam* fell, and all the world followed his example, and moſt "upon this account; till it pleaſed God, after he had tryed the world with tem-"poral promiſes, and found them alſo inſufficient to finiſh the work of his gra-"ciouſneſs, and to cauſe us to be born anew by the revelations and promiſes of "Jeſus Chriſt. Thus he; but I had almoſt ſaid,

Oh monſtrum horrendum, cui lumen ademptum!

Now the *Socinian* appeareth in his own ugly and deformed colours, let us ſee whether there be any validity in this reaſon or no. And

Firſt, It is very frivolous, ridiculous and abſurd; for we are asking for a reaſon of *the general inclination of all men in all ages to evil,* and he would aſſign *one for that ſpeciall age* of the world before Chriſt. Is it not ſtill true, even ſince Chriſts coming, that the heart of a man is deſperately and incurably ſet upon evil, till the grace of God doth ſanctifie it? So that though in the New Teſtament the glory of heaven, and the torments of hell, are evidently and powerfully demonſtrated, yet ſtill there is the ſame torrent of impiety in the manners of men.

Secondly, This reaſon cannot be acquitted from *blaſphemy* (in ſome ſenſe) againſt God; for the cauſe of overflowing impiety in the Old Teſtament times, is reduced *hereby to God himſelf.* May not all the prophane ones in that age of the world take up this mans Argument to defend themſelves? O Lord it is from thee we are thus univerſally wicked! Had the joyes of heaven been promiſed to us in wel-doing: had the torments of hell been manifeſted unto us; we had then been awakened; ſo that we are now wicked, becauſe we wanted ſuch efficacious meanes to prevent our impiety, that afterwards were vouchſafed to the world; ſo that the *Iſraelites* might have replyed to the Prophet *Hoſea,* Chap. 13. 9. that he ſpake falſly: their deſtruction is not of themſelves, but of God, who did not give them ſufficient incouragements. Had the Aſſerters of original ſinne affirmed any ſuch thing, that might ſo hainouſly have redounded to the diſhonour of Gods juſtice, his mercy and goodneſs, what tragical exclamations would have been raiſed up immediately? But thus it falleth out alwayes, that thoſe who out of a prepoſterous fear ſometimes to hold ſuch things, that

have

have but an apparent tendency to dishonour God, do fall into such abominable positions, that do really reproach God, and his wayes, as may more be shewed in this point.

Lastly, The *very inward* part of this reason: is *very wickedness and falshood it self*, for this Proposition, *That heaven and hell were not used as Arguments in the Old Testament, but that temporall mercies and judgments were the only spurres and curbes in their conversation, it being reserved as the peculiar and proper glory of Christ, to reveal the promises of eternal life*, is that notorious pure impure *Socinianism* which our learned Writers do so evidently profligate. "This saith "*Smalcius* (*De Div. Just. Christi c. 7.*) is so clear a truth, that they want no little "thing to the true knowledge of Christ and his Office, who are ignorant of it, or "doubt of it; yea he addeth *Unde appareat*, &c. from whence it may appear, "that our Congregations, though they are said to blaspheme Christ, yet do more "rightly acknowledge Christ in this particular, *Quam omnes alios Christiani* "*nominis professores*, then all other professors of Christs name. Thus they tryumph in this enormious error, as their greatest glory, because they make it peculiar to Christ to reveal and promise eternal glory. It is not my intent to enlarge on this point, *That eternal life was promised to* Adam, *as also to those who lived in the Old Testamentary dispensation.* That the tree of life, was a Sacramental symbole of eternal life, appeareth by that expression, *Rev.* 2.7. And certainly if the *Jewes* did not discover the resurrection of the dead, and eternal lisd, it was because they did not ἐσυκοφαντεῖν γραφάς, as our Saviour telleth them, *Mat.* 22.2930. and that is remarkable which is said, *Joh.* 5.39. *Search the Scriptures, for in them ye think ye have eternal life*; That same δοκεῖτε, *ye think*, is not spoken, as if it were a false perswasion to look for eternal life out of those Scriptures, but because they boasted in their own interpretation of them, excludig Christ thereby: It is therefore a detestable position which *Smalcius* in the same place hath, "That the promise of eternal life was wholly hidden from "men for those ages which were before Christ, neither did it clearly appear "to any one that such a thing would be bestowed upon mortal men; for doth not *Job* proclaim the clean contrary, *Joh.* 19.25. *I know that my Redeemer liveth,——he shall stand at the later day upon the earth*, &. It is true, the learned *Mercer* would apply this to that temporal and blessed restitution of his external happiness, which God vouchsafed to him, but the Context doth necessitate us to understand it of a more glorious condition. We read also, *Heb.* 11.13,14, 15. That the Patriarchs acknowledged themselves *pilgrims in this earth*, and did declare plainly, *they sought an heavenly country.* It is not worth the while to examine the suggestions of *Schlitingius* the *Socinian* on those Texts, who would so miserably wrest them to his own purpose, and that the day of judgement was used as an Argument to bridle men from sinne, appeareth, *Eccles.* 11.9. as also *Chap.* 12.14. The Book concludeth with this, as a truth to stick in our mind alwayes, *That God will bring every work unto judgement*, and thus much for his first reason.

His second reason is no less nocent, *The cause of iniquity is not, because nature is originally corrupted, but because Gods Lawes command such things, which are a restrains to the indifferent, and otherwise lawfull inclinations of nature* (Idem ibidem pag. 415) *so that our unwillingness and averseness cometh by occasion of the law coming cross upon our nature, not because our nature is contrary to God, but because God was pleased to superinduce some Commandments contrary to our natures; if God had commanded us to eat the best meats, and drink the richest wines, as long as they could please us, I suppose original sinne would not be thought to have hindered us from obedience.* Thus he in a most prophane and unsavoury manner. For

First, Here again God is made the occasion of all the universal impiety in mankind,

mankind: man may plead, my nature is good, my inclinations are lawfull, but God hath ſuperinduced auſtere commands, he maketh thoſe things ſinnes, which would not have been ſinnes; *Thus this man doth directly teach the world to lay all their wickedneſs upon God*, he is an hard maſter, he is too ſevere, otherwiſe *our natures would do well enough*. But

Secondly, He betrayeth much ignorance, or concealeth his knowledge, that he will not diſtinguiſh between *moral precepts*, and *meer poſitive ones*; or as *Whitaker* out of *Hugo*, *Præcepta Naturæ*, and *Præcepta Diſciplinæ* (*De peccato orig. lib.* 1. *cap.* 14.) commands of *Natural Duties*, and prohibitions of *Intrinſecal evils*; or ſuch as are *meerly Poſitive*, and for *Diſciplines-ſake*. Some things we grant are indeed *meerly evil*, becauſe *prohibited*; ſome things are *evil*, and therfore *prohibited*. Although this muſt be remembred, *That a man doth never break a poſitive command, but thereby alſo he doth a moral command likewiſe*. Now let this Patron of Nature anſwer to this Queſtion, *Why is there in mankind ſuch inclinations to thoſe ſins, that are morally and intrinſecally evil?* Is he of that opinion, that nothing is good or evil internally? But as *Mayro* the Schoolman ſaith, *God might have made a Law, that Whoſoever ſhould praiſe him ſhould be damned, and whoſoever ſhould diſhonour him, ſhould be ſaved*. Oh monſtrous Divinity, that maketh virtue and vice nothing in it ſelf! If God had pleaſed, vices might have been virtues, and virtues vices; It is from God that maketh ſuch things to be ſins, that otherwiſe would be lawfull. This ſymbolizeth with *Diagoras* the Atheiſt, firſt called ἄθεος, and afterwards θεός: for his opinion was, "That a wiſe man might, as time ſerved, give himſelf to theft or adultery, μηδὲν γὰρ τῶν φύσει αἰσχρὸν εἶναι (Heſych. *de viris illuſtribus Titulo* Θ.) for none of ſuch things, were in their nature filthy, if you take away popular opinions. But I will not charge this opinion on the Author, only he ſhould not have ſpoken ſo confuſedly. If this be true, it is not a vain wiſh with him, who addicted to a ſinne, cryed out, *Utinam hoc non eſſet peccare!*

Laſtly, Even thoſe inclinations that are in men to lawfull things, are vitiated and corrupted. No man deſireth to eat, to drink; no man deſireth health, or wealth naturally, as he ought to do: I doubt this Author, as all the *Pelagians* formerly, do not attend to the exactneſſe of a good work. They forget *Auſtin's* old Rule grounded upon Scripture, *That duties are to be eſteemed not by the acts, but by their ends*. Is there any man eateth or drinketh, or inclineth to do theſe things for the glory of God? as we are commanded, 1 *Cor.* 9. 31.

Laſtly, *He runneth to evil examples, the ſimilitude of Adams tranſgreſſion* (as if that moved thoſe to ſinne, who happily never heard of him) *errour, falſe principles*, &c. And from the enumeration of many particulars, applieth that of *Job*, Chap. 14. *Who can bring a clean thing out of an unclean?* which Text might juſtly have affrighted him, in what he delivereth; for there *Job* ſpeaks of one in his very firſt birth, and as is added, *Ne infans unius diei*, not an Infant a day old is free from this uncleanneſſe. What can evil examples and wicked cuſtoms do to pollute a child new born? It is true, the *Socinians* grant, "That where parents are habituated in evil cuſtoms, the children may derive "from them an inclination alſo unto ſinne. But if ſo, then this very thing will puzzle them as much as they endeavour to perplex the Orthodox, with difficulties about the tranſmiſſion of original ſinne: For, *How do Parents accuſtomed to ſinne convey this evil diſpoſition? either by the ſoul, or by the body*. And what they would anſwer themſelves in ſuch an aſſerted propagation, the ſame we may for all mankind in general. But

2. This is no ſufficient anſwer, for ſtill the Queſtion is not ſatisfied; "Men "(ſay they) are thus inclined to evil, becauſe of *wicked cuſtoms* and examples; But how came theſe cuſtoms? *Cain* had no example before him of *murder*, yet he

he committeth it. These evil examples then, and wicked customs, seeing they must have an original to come from it, cannot be any thing else but the depraved nature of mankind. And certainly the Apostle *James* doth attribute all evil committed to that lust which is within a man, *Jam.* 1. 14. So that if there were no other occasion or temptation, this is enough to set the whole course of the soul on fire; And this is the next particular to be considered, which I shall handle as a second Immediate Effect of original sinne.

CHAP. II.

The second Immediate Effect *of Original Sinne, is the Causality, which it hath, in respect of all other Sinnes.*

SECT. I.

The Text explained, setting forth the Generation of Sinne.

JAM. 1. 14.

But every man is tempted, when he is drawn away of his own lust and enticed.

THE next *Immediate Effect of Original sinne*, which cometh under consideration, is, *The Causality that it hath in respect of all other sins.* This is the dunghill in which the whole serpentine brood of all actual sinnes is conceived, and brought forth: Insomuch that when you see all the abominable impieties that fill the whole world with irreligion to God and injustice to man: If you ask, whence ariseth this monster? How cometh all this wickednes to be committed? The Answer is easie: from that original concupiscence, that hot *Ætna* which is in a man, that never ceaseth from sending forth such continual flames of iniquity. Now this truth will excellently be discovered from the Text in hand; for it is the Apostles scope in this and the adjacent verses, to take off all men from that wicked way, they are so prone unto (*viz.*) to lay the blame of their iniquities, and to ascribe the cause of them to any, yea to God, rather than to themselves; They will rather make God then themselves the Author of all that evil they do commit. We have this from *Adam*, who at the beginning endeavoured to clear himself, and to charge his sinne upon God, *The woman thou gavest me.* And happily some even in the primitive times, by mis-understanding some places of Scripture, wherein God is said to *give men up to their lusts, to harden and blind men in their sinnes*, might

might occaſion ſuch a deteſtable Poſition. And although the Papiſts do ordinarily charge this damnable Doctrine upon the *Calviniſts*, yet there needeth no more to juſtifie *Calvin* in this particular, then what he doth moſt excellently and ſolidly deliver upon this very Text. The truth is, our learned men ſhew expreſſions from the Papiſts; yea, from *Bellarmine* himſelf, more harſh and incommodious, then I believe can be found in any Proteſtant Writer. But this by the way.

The Apoſtle being to inform us of the true cauſe of all the ſinne we do commit, and that not God, no nor Devils, or wicked men are to be blamed comparatively, but our own ſelves; ſheweth, that all this evil cometh from that concupiſcential frame of heart we have within us. And as for God, the Apoſtle expreſly inſtanceth concerning him, prohibiting any one to think or ſay, it is from God that they do ſinne, *Let no man ſay when he is tempted, I am tempted of God:* and he giveth two reaſons, whereof one is the cauſe of the other.

If you aſk, How is it that God is ſaid to tempt no man, ſeeing he tempted *Abraham* and the *Iſraelites?*

Auſtin's diſtinction is made uſe of, that there is a temptation *probationis* and *ſeductionis*, of *probation* or *tryal*; or of *deceiving* and *enticing* to ſin. God indeed doth often tempt his people, the former way, not but that he knoweth what is in the heart of every man; but that hereby a godly mans graces may be the more quickned, as alſo a man have more experimental knowledge of himſelf. As for the other temptation of *ſeduction*; God doth not thus tempt, that is, he doth not encline or entice to ſinne. It is true, we read the Prophet *Jeremiah*, ſaying, *O Lord, I am deceived, and thou haſt deceived me*, Jer. 20. 7. But that is ſpoken unadviſedly and raſhly by the Prophet, who thought, becauſe what he had propheſied, was not as yet fulfilled, and therefore his adverſaries derided and ſcorned him, that therefore it would not at all be fulfilled, and ſo by conſequence, that God had deceived him.

Secondly, Divines diſtinguiſh temptation into *external* and *internal*. External are afflictions and troubles, called often ſo in Scripture, and theſe temptations are from God. 2. *Internal*, which do immediately incline to ſinne, and with theſe God doth not tempt. Now although the Apoſtle had in the former part ſpoken of external temptations, yet now he ſpeaks of internal ones; though ſome think he continueth his diſcourſe of externals, becauſe theſe many times draw out hearts to ſinne; but this ariſeth not from God.

The reaſon why God cannot tempt to ſinne, is from the infinite perfection of holineſs, which is in God: he is ἀπείραστος κακῶν, *He cannot be tempted by evil.* It is true, men are ſaid to tempt God many times, and ſo *ex parte hominis*, there is done what man could do, even to make God deviate from his own holy nature and Law: but the Apoſtle meaneth *ex parte Dei*, that God is of ſuch abſolute purity and tranſcendent holineſs, that there cannot ariſe any motion in his nature to make him ſinne. For ſo we expound the Greek word in a paſſive ſenſe, *Eſtius* himſelf granting, that the uſe of it in an active ſignification, can hardly be found, though Popiſh Interpreters plead for the active ſenſe; but then there would be no diſtinction of this from the following words, *Neither tempteth he any man.* The original word is uſed only here in the New Teſtament. The ſtrength then of the Argument lieth in this; God doth not tempt any man to ſin, becauſe he hath no inward temptation, or motion in his own nature to ſin: for that is the reaſon why the Devil is ſo impetuous and forward in tempting us to ſin, becauſe his nature is firſt carried out to all evil & ſo there is no man that doth draw on another to ſin, but becauſe he in his own heart, is drawn aſide with it before. The Apoſtle having thus juſtified God, and removed all cauſe of evil from him; In my Text he directeth us to the true internal and proper cauſe of all the ſinne that we do commit; and therein doth moſt excellently ſhew the ſeveral ſteps and degrees of ſinne, whereby of an *Embryo* (as it were) at firſt,

it

it cometh to be a compleated and perfected ſinne. This Text is much vexed by *Bellarmine* and Popiſh Authors to eſtabliſh their diſtinction of a *venial* and *mortal* ſinne, though they cannot find any true aid from the Text.

Let us conſider the particulars of this noble Text: The Cauſe of a mans ſinne is ſaid to be *luſt* ἐπιθυμία, this is the ſame with *original ſinne*, the corruption of all the powers of the ſoul, whereby it is inordinately carried out to all things. Of which more in the Doctrine. This is deſcribed from the note of *propriety*, ἰδία ἐπιθυμία, *His own luſt*; This expreſſion is uſed that we may not lay all upon the Devil, or other men, for this is ordinarily brought by men to excuſe themſelves. It is true, I was in ſuch a fault, I have ſinned, but the Devil moved me, or ſuch wicked companions they enticed me, or I did it, becauſe men compelled me, and terrified me: all this will not ſerve thy turn; It is thy own luſt within, not men without that hath made thee thus to ſinne. And this ſheweth, That every man hath his own proper original ſinne, by way of a luſt within him.

3. This is further amplified from the *Univerſality* of the Subject, wherein this luſt is ſeated, *Every man*; ſo that no man but Chriſt, who was God and man, is freed from this incentive to evil.

4. There is the *Manner How*, *this luſt doth tempt us to ſinne*, and that is expreſſed in, two words, ἐξελκόμενος, *Drawn away*, that is, as ſome, *from God*, from *heavenly objects*; becauſe in all ſinne there is an averſion from God, and a converſion to the creature: or elſe (as others) *Drawn aſide* from the *conſideration of hell*, of the *wrath of God*, of *eternal death and damnation*. For we ſinne continually, as *Eve* did at firſt; The Devil perſwaded her ſhe ſhould not die, and then when this fear was removed, ſhe preſently falleth into the tranſgreſſion, and thus before men fall into the pit of any ſinne, they are drawn aſide from thoſe ſerious thoughts; This will offend God, this will damn me. The other word is δελεαζόμενος, a Metaphor either from birds or fiſhes, which have baits to allure them, and thereby are deſtroyed: Thus luſt appeareth with a bait, but the hook doth not appear.

In the next place, This original ſinne is illuſtrated in the *iſſue of it*: the Apoſtle ſheweth, how ſinne *à primo ad ultimum* cometh to be accompliſhed. So that as in other places, we read of the generations of men, the generations of *Adam*, of the *Iſraelites*; ſo here is the generation of ſinne deſcribed. Now it is good to obſerve, that in this whole diſcourſe the Apoſtle doth proceed metaphorically, comparing original ſinne to a woman, like that whore in the *Proverbs*, alluring and enticing man to ſinne; or as *Adam* was at firſt tempted to ſinne by *Eve*; ſo ſtill we are drawn aſide to ſinne by this original corruption, which is like an *Eve*, or like a *Dalilah*, and a *Joſeph's* miſtreſs, importunately ſolliciting of us to what is evil: and as with the woman there is pleaſure in conception, but pangs and ſorrows in bringing forth, ſo it is with ſinne: while we do at firſt entertain it, there is pleaſure and delight, but afterwards it leaveth a terrible ſting in a man, depriving him of all comfort day and night; We may therefore obſerve the ſeveral ſteps and degrees of ſinne before it cometh to be conſummated.

1. There is the *mother*, *or root of all*, and that is called *luſt*, which muſt not only be extended to the carnal ſenſual appetite of a man, but principally to the rational part: for there original ſinne hath its chiefeſt dominion; that is the metropolis, as afterwards is to be ſhewed.

2. There are the *motions* to ſinne, and titillations or delectations about it: this is implied in the word *enticed*, taken from the bird, who is allured by the bait; the meat it ſeeth, but obſerveth not the ſnare. Thus in man, there are ſudden motions and delights ariſing in the ſoul towards ſinfull objects, which do antecede all deliberation and conſultation; There are pleaſing motions to-

wards ſinne, and ſecret titillations of the ſoul, before the will doth give its perfect and full conſent. I ſay perfect conſent; for it may be in all the tickling motions to ſinne, though never ſo ſudden, there may be ſome imperfect conſent.

The third ſtep or degree to the compleating of ſinne, is expreſſed *verſ.* 15, *When luſt hath conceived,* συλλαβοῦσα: This is applied to women conceiving, *Luke* 1.24. *Luke* 1.31. and by this is meant that *conſent* and imbracement, which the ſoul giveth to ſinne. For as it was with *Joſeph*, though his miſtreſs did ſo violently ſollicit him, yet he not conſenting fled away from her: So it falleth out ſometimes with the godly, that though original ſinne in the immediate motions thereof, may tempt, may delight and ſecretly pleaſe; yet grace being ſtrong may refuſe to conſent, and then theſe *Babylons* brats are immediately killed before they grow up. Thus many ſinnes to the godly prove abortive; original ſinne hath a miſcarrying womb, for by grace they are inabled to reſiſt thoſe temptations, and ſo ſinne is killed as ſoon as ever it hath any life. *Not but that theſe motions to ſinne, though not conſented unto, are truly and properly ſins; but being withſtood by grace, they are not imputed.* And thus farre we admit that ſaying of *Bernard*, *Non nocet ſenſus, ubi deeſt conſenſus.* Theſe motions and ſtirrings of luſt within us, if reſiſted and refuſed, ſhall not be able to condemn us, but in all natural men for the moſt part, *luſt doth conceive*; no ſooner doth it entice, but preſently there is conſent given to it; No ſooner doth it knock at the door, but preſently it is opened to receive this luſt in; and now when this conſent is given, then as to the eyes of God, the iniquity is fully committed; then a man is a murderer and an adulterer before God, as appeareth *Mat.*5.28. Yet the Apoſtle addeth,

The fourth ſtep, and that is, Luſt thus conſented unto, *bringeth forth ſinne*, τίκτει, ſtill continuing in the metaphor. By ſinne is meant *actual ſinne.* expreſſed in *words* and *actions*, ſo that ſinne is firſt in the heart, in motions, in ſecret conſents and imbracements, before it cometh to be expreſſed actually. But why doth not the Apoſtle give it the name of ſinne, till it be compleated in action? The Papiſts greedily lay hold on this, and would therefore conclude from hence, that the motions of the heart to ſinne, if not conſented unto, that the luſts which riſe up in us to our grief and trouble, are not truly and properly ſins. But

1. They themſelves do acknowledge, that ſinne conſented unto, luſts yeelded unto, though in the heart only, are truly and properly ſinnes; that thoſe are damnable, though never actually committed; whereas this Text, if they rigidly urge it, would prove as well, that ſuch luſts are not ſin.

Beſides, Though the Apoſtle *James* doth not here call ſuch motions ſinnes, yet *Paul*, Rom. 7. doth very often give them that name, and accounteth himſelf miſerable, in reſpect of his captivity to them, though he doth utterly diſallow them. Therefore the Anſwer is, That the Apoſtle taketh ſinne here ſtrictly, for only actual ſinne, becauſe this is onely viſible to the eyes of the world: and becauſe though motions conſented unto, yea and unconſented unto, are truly and proper ſinnes, yet becauſe theſe are in a tendency to actual ſinnes; actual ſinne is the *terminus ad quem*, as it were; they are not fully compleated in the utmoſt of their iniquity, till actually committed. No wonder if that be called only ſinne, not by way of excluſion to the motions within, but by way of aggravation; to ſhew that then ſinne when its actuated hath gone to its utmoſt.

Laſtly, Here is the laſt ſtep, and utmoſt end of ſinne: and that is ſinne thus finiſhed, *Bringeth forth death*, θάνατον. Now all the pleaſure is turned into bitterneſs in death; in the torments of hell, all the delights of ſinne will be forgotten, as the whoriſh woman in her pangs and troubles, when ſhe labours to bring

bring forth, and cannot, doth then forget all her former wanton luſts. The damned in hell will cry out then: Oh if they had remembred into what doom the ſhort pleaſures of ſinne have brought them; how that all their honey is now turned into bitter gall, they would never have given way to theſe evil luſts! So that we may metaphorically apply that to ſuch ſinners at the day of Judgement, which our Saviour did to ſome, becauſe of the day of *Jeruſalem's* deſtruction, *Woe be to thoſe that are with child, and give ſuck* (that thus conceive) *and bring forth in thoſe dayes.*

And here again you may ask, *Why is it ſaid, that* ſinne thus finiſhed bringeth forth death, *if ſin be entertained in the heart, though it go no further? Is it not mortal and damnable?*

The Papiſts therefore they would from hence alſo eſtabliſh their diſtinction of venial and mortal ſinne. But this Text will not help them; for as was ſaid, they acknowledge that adultery in the heart is a mortal ſinne, though not outwardly committed; and if theſe motions be truly and properly a ſinne, as we ſhewed; then eternal death muſt needs be the wages of them, *Rom.* 6. 23. Therefore death is attributed to ſinne finiſhed, becauſe therein the evil of ſinne doth moſt palpably demonſtrate it ſelf. It is true, *Calvin* doth by *ſinne finiſhed*, or *perfected*, mean not ſo much the acting of any groſſe ſinne, as the cuſtomary continuance and perſeverance in it; and no doubt this ſenſe is not to be excluded: but the Text may very well be interpreted of any ſinne, though but once committed, though it be not frequently iterated. And thus we have this full and excellent Text largely explained. From which we obſerve,

That original ſinne is that luſt within a man, from whence all actual ſinnes do flow. That is, there is not a man or woman, but as he doth come from *Adam*: (Hence the *Canoniſts* have a ſaying, *That if* Adam *were alive, he could not have a wife among all the women in the world, becauſe of their diſcent from him*) So it is true of every vain thought, every idle word, every ungodly action: they all come from this original luſt within a man; and therefore the Devil with all his fiery darts could do us no hurt, did not our luſts betray us, *Nemo ſe palpet de ſuo. Satanas eſt*, ſaid *Auſtin*. Let no man flatter himſelf, he is a Devil to himſelf from his own luſt, he is a tempter to himſelf. This truth is of ſpecial uſe to humble us, this will make us debaſe our ſelves, crying out, O Lord, I, even I alone am to be blamed; it is from my own vile ſelf, that all this corruption doth thus overflow. This our Saviour confirmed, when he ſaid, *Matth* 15. 19 *Out of the heart proceed evil thoughts, murders, adulteries*, &c. So that whoſoever would be kept free and unſpotted from ſinne, he muſt watch over his heart more diligently, there is the neſt, there is the ſpawn of all thoſe noiſome ſins, that may be ſeen in my life.

SECT. II.

That Original Sinne is the cauſe of all Actual Evil, cleared by ſeveral Propoſitions, which are Antidotes againſt many Errors.

¶. 1.

WE proceed to clear this Truth in ſeveral Propoſitions, which alſo will be as antidotes for the moſt part, againſt ſo many reſpective errors in this Point. And

Firſt, *By luſt here in the Text, we are not to underſtand that particular libidinous diſpoſition in men, whereby they are carried out in a wanton or unclean manner, as we in our Engliſh phraſe do for the moſt part limit it.* For the Apoſtle doth comprehend farre more, *Rom.* 7. in that command, *Thou ſhalt not luſt*, or *covet*; neither is this luſt to be reſtrained only to the ſenſitive and carnal part of a man; as if luſt were not chiefly in the reaſon, and the will of a man, according to Scripture-language. Luſt doth comprehend the deordination of the ſublime and rational part in a man. Therefore thoſe Papiſts who do limit luſt only to the ſenſual part, are wholly ignorant of the extenſion of original ſinne, and the diffuſion of it ſelf through the chiefeſt parts of a man. Hence it is juſtly to be cenſured, that the late Annotator on this Text, doth in his paraphraſe joyn with the moſt erroneous of the Popiſh party: for by *luſt* he underſtands *our treacherous ſenſual appetite*, which being impatient of ſufferings, ſuggeſts ſome ſenſitive carnal baits, and ſo by them enticeth him. And in the verſe following, he agin paraphraſeth, "When conſent is joyned "to the invitation of the ſenſual part, againſt the contrary dictates of his rea- "ſon, and the Spirit, then that, and not the affliction or temptation, begetteth "ſinne.——Thus he. But we may meet with a more ſound and orthodox explication, I ſay not in *Whitaker* and other Proteſtant Authors, who conflict with the Papiſts in this point; but even in *Eſtius* the Papiſt, who doth ingenuouſly acknowledge, "That becauſe the Apoſtle is here ſpeaking of the original of all "ſinne, ſpiritual ſinnes as well as carnal; it cannot be limited to the ſenſitive "appetite. Do not the ſins of the mind ariſe from our luſts within us? Do not the Devils ſinne from the luſt within them, and yet they have no ſenſitive appetite? And when the Apoſtle, *Gal.* 5. 17. ſpeaketh of that remarkable luſting which is between the fleſh and the Spirit; he cannot mean the ſenſual inferiour part of a man only, for the works of this fleſh are ſome of them ſaid to be Idolatry, Hereſies; which muſt needs proceed from the rational part of a man. It is therefore too evident, that this luſt which doth ſo greatly entice us, is not only in the inferiour part of the ſoul, but moſt predominantly in the ſuperiour; and hence the underſtanding hath its peculiar enmity to the holy truths of God, and the will its proper obſtinacy to the good duties, which God hath commanded. Therefore we read of that expreſſion, *Col.* 2. 18. *Puft up with a fleſhly mind.* So that hereſie is a luſt of the mind, envy a luſt of the mind; for the Devil is full of envy, (though Philoſophers referre envy to one of their mixed and compounded paſſions;) unbelief, ambition, vain-glory, theſe are luſts of the rational part. Think not then that thy affections only do luſt againſt the Spirit of God, but thy reaſon, thy will alſo doth; and theſe have the greateſt evil in them, they are the greateſt enemies to the wayes and truths of Chriſt. As the *Publicans* ſinnes were from the luſt of the fleſh, ſo the *Phariſees* ſinnes were from the

the luſts of the mind. And thus the more ſuperſtitious, erroneous and devout any are in falſe wayes of Religion, the more dangerous are their luſts, becauſe the more ſpiritual and immaterial. This kind of luſting followeth us in our prayers, in our preachings, in all ſpiritual performances; So that whereas carnal and bodily luſts are eaſily diſcerned, and are accounted very loathſome in the eyes of the world. Theſe ſpiritual luſts are very difficultly diſcovered, and may then moſt reign over a man, when he thinketh himſelf moſt free from them.

Propoſ. 2. When we ſay, original ſinne is the cauſe of all the actual evil that is committed, this is not to be underſtood, as if it did proximly and immediately produce every actual impiety; onely this is the mediate cauſe, and the root of all. It is true, the learned *Whitaker* will not allow it to be called the remote cauſe of death, and other miſeries, which Infants are obnoxious unto: As the root cannot be ſaid to be the remote cauſe of fruit, becauſe it doth nouriſh it, though under ground, and at a diſtance from it: Or (as he inſtanceth) a fountain is a cauſe of that ſtream which is carried in a long courſe diſtant from the ſpring (*De peccat. orig. l. 2 c 9.*) But we need not ſtrive about words. No doubt when men through cuſtom have contracted habits of ſin upon them, habits are the immediate and proxim cauſes of the wicked actions, ſuch perſons do commit; but original ſinne is the mediate: yet becauſe original ſinne is the *cauſa cauſæ*, it may be called the *cauſa cauſati*, it being the cauſe of the cuſtoms and habits of ſins, it may be alſo the cauſe of the ſins themſelves. But I ſee not why we may not call original ſinne the remote cauſe only of ſome ſins, becauſe that is the ſeed and ſpawn only of all evil; there are many temptations and ſuggeſtions, which do ripen and quicken this monſter to bring forth. So that although men have luſt enough within them to make them, ſo many *Cains*, ſo many *Judaſſes*; to be as abominable in wicked wayes, as the vileſt of men are; yet *Nemo repente fit turpiſſimus*, as the Poet ſaid. There is time required to grow up into ſuch foul abominations. This is like the Prophets *little cloud*, which at firſt, though *no bigger than an hand*, yet did afterwards biggen, till it covered the whole ſky. The Apoſtle (you heard) compareth the production of ſinne, to the child, that is firſt conceived in the mothers womb; and ſo through the warmth and nouriſhment thereof, doth luſt bring forth: As it is with the Acorn, that is at firſt but little in quantity, yet being great in efficacy, doth in time enlarge it ſelf into a great Tree. Conclude then all evil, even the moſt enormious impieties, which for the preſent, it may be, thy heart doth tremble at, yet they are ſeminally and radically in thee; there are the ſparks of fire, which if let alone, will quickly ſet all on a flame. Hence

The third Propoſition is, *That whoſoever would by the grace of God be delivered from any actual ſins, the beſt remedy is, to endeavour to quench the luſt within.* He that would dry up the ſtreams, muſt look to the fountain, to have that dried up. He that would deſtroy the bad fruit of a Tree, muſt lay the axe to the root of it. And this is a very neceſſary Rule to be attended unto in practical Divinity. Obſerve that the ſame way ſinne comes to live, the ſame way thou muſt take to kill it. It beginneth at the heart firſt, before it's in the eyes, or hands; and therefore thou muſt look to crucifie it in the heart firſt. Thus the Wiſeman adviſeth, *Prov 4. 23. Keep thy heart, for out of it are the iſſues of life.* After this then he exhorteth to *look to our mouth and lips, to our eyes and feet*; but the foundation muſt be laid in the heart; if the heart be good, all is good. And this ſheweth the prepoſterous way of the *Caſuiſts* and *Confeſſioniſts* in Popery, from which the *late Writer*, ſo often mentioned, doth not much decline in his Treatiſe of *Eccleſiaſtical Penance*; for with ſuch Writers, you have ſcarce one word to the penitent ſinner about Regeneration, whereas external duties of alms, or reſtitution (which in their way are neceſſary by Gods command)

command) muſt flow from a ſpiritual and ſupernatural life within, as the foundation of all: much leſſe have you one *iota* or *tittle*, about faith, laying hold on Chriſt, by whom alone our perſons are juſtified, and all our duties are accepted. This (I ſay) is the great neglect and unskilfulneſs in ſuch writers, that they deal in externals, and of faith, by which the heart is purified, and whereby we pleaſe God in Chriſt, that they make no mention of at all. But the Scripture is herein different from moral Philoſophy and Ariſtotelical precepts, which thoſe *Caſuiſts* are wholly captivated unto: for that requireth, yea and promiſeth firſt a tender and holy heart, a circumciſed heart, and then to walk in the wayes of God: whereas moral Philoſophers firſt begin with actions, and then go to acquired habits, *Juſtè agendo ſumus juſti.* This then is a golden Rule, and of perpetual uſe in Chriſtianity, for a Chriſtian to be mortifying luſt within, to watch againſt the treacherous adverſary in thy own breaſt, and then when the foundation is deſtroyed, the ſuperſtruction muſt needs fall to the ground.

Propoſ. 4. *Becauſe man is thus tempted, and enticed by luſt within, therefore it is, that man fallen, doth ſinne farre otherwiſe, then* Adam *did in the ſtate of integrity.* We do not ſinne now, as *Adam* at firſt; we have an internal cauſe and principle within us, whereas *Adam* did ſinne, wholly from ſuggeſtion without; neither was it luſt within, but his meer will, that made him conſent to ſuch ſuggeſtions. This Propoſition is the more to be regarded, becauſe *Pelagian* and *Socinian* Writers, they all agree in this, That we at firſt ſinne in the ſame manner, as *Adam* did at firſt; the ſenſitive part, being enticed by ſenſible objects, and ſo rebelling againſt the rational part. But this is to be wholly ignorant of that holy eſtate and glorious Image, wherein God created *Adam* at firſt. *Adam* had all ſuch external and internal helps, ſo freed from all ignorance, paſſion or luſt, that nothing could deſtroy him, but the liberty and mutability of his will. Whereas alas in man deſtitute of Gods Image, there is a luſting principle within him, carrying him out inordinately unto every object propoſed. It is therefore a falſe and an abſurd Poſition, which *Molina* the Jeſuite, one of the meer Naturaliſts affirmeth (*Quæſt.* 14. *Diſput.* 4. *de Concord. lib. Arb.*) where he ſaith, *Adam* had, *Innatum appetitum excellentiæ ac laudis ipſo ad intellectum & voluntatem*, &c. That he had this temptation within him, *viz.* an innate appetite to his own excellency and praiſe. For how could this conſiſt with that holineſs and righteouſneſs God created him in? Indeed he ſaith in another place of the ſame book (*Quæſt.* 14. *Diſp.* 45.) *Ex contemplatione rei amabilis*, &c.) from the contemplation of any lovely object, and which is of concernment to be obtained, there doth naturally riſe in the will a certain motion, whereby the will is affected to it; which motion is not a volition, but an affection of the will to that object, whoſe goodneſs it is allured with. And this he maketh to be in men, yea in the Angels before they fell. But what is this but to ſay, that in men and Angels, even before their fall, there was a concupiſcential inclination to delightſome objects: and ſo *Adam* and Angels muſt according to this Text be tempted away, and enticed by their own luſts? An horrible Poſition, highly derogating from Gods honour, who created them holy and righteous. Therefore *Adam*, and much more Chriſt, when they were tempted by Satan, it was not in the ſame way with us. The temptation was only external, not internal; there was no inward luſt within; yea the very external temptation of *Adam* and Chriſt was different from ours in a further reſpect. For the Devil had not power by his ſuggeſtions to move or diſturb their phanſie, as he doth in us. Though the Devil cannot force our wils, yet he can make bodily commotions of the phantaſie, and ſo thereby man is the more eaſily carried away to evil. But neither Chriſt or *Adam* had their imagination ſo diſturbed. For although they might underſtand by phantaſmes, yet

all

all was at the command of deliberate judgement. A mans imagination was then in his own power: ſo that thoſe inferiour faculties in their operation could not hinder the ſuperiour. Whether *Adam* in the ſtate of integrity would have had dreames, is uncertain; but if he had, learned men conclude, they would alwayes have been good, and not without the preſent uſe of reaſon, as *Rivet* thinketh (*in cap.* 3. Geneſ.) However this is enough for our purpoſe, to ſhew, that we are tempted to ſinne in a different way from *Adam*.

Hence the fifth Propoſition is, *That becauſe there is ſuch an internal inſting principle within, a man is carried out to ſinne, though there be no externall temptations by Satan or wicked men.* But even as the Devil, who ſinned firſt, had no tempter, but was carried out by his meer free-will to evil: So much more muſt man, who hath this corrupt principle within him, be carried out to ſinne, though there be no Devil to tempt us, or wicked men. Hence the Apoſtle doth in this Text name *luſt* onely, as the inward cauſe, not mentioning Devils or wicked men. But yet it is diſputed, That although the luſt of a man within, be a ſufficient cauſe and principle to carry a man out to all evil, whether for all that, the Devil alſo doth not help to the committing of every ſinne, They queſtion: Whether original luſt be the cauſe only, and that the Devil alſo doth not excite and ſtirre this up? Some think, becauſe wicked men are ſaid to do, what they ſee their father the Devil do, and becauſe he is called the *tempter*, 1 *Theſſ.* 3. 4. That therefore, though we ſinne alwayes of our ſelves, yet it is by the inſtigation of the Devil; but becauſe the Scripture maketh the *imagination of mans heart to be only evil*, Gen. 8. 21. And becauſe our corruption within, is generally ſaid to be the cauſe of a mans ſinne; therefore we cannot ſay, that the Devil tempteth to every evil action that we do commit, although in ſome particular hainous ſins, as in *Judas*, and *Ananias*, and *Sapphira*, he entered into their hearts, and filled them with his temptations; but at that very time, obſerve how *Peter* doth reprove *Ananias* for letting Satan have ſuch admiſſion into his heart, *Acts* 5. 3. *Why hath Satan filled thy heart?* So that the Devil doth not compell any man to ſinne; it will be no excuſe to ſay, Satan tempted me; for this could not be, if thy luſt did not conſent to him, and entertain him; he throweth his fiery darts, and thy heart is like thatch or ſtraw, that quickly is inflamed.

The laſt Propoſition is, *That the effects of this inherent luſt within us, are of two ſorts, immediate and mediate. Immediate* are thoſe firſt motions and workings of ſoul to any evil object, though not conſented unto; yea it may be abhorred and humbled for. The *mediate* effects are luſts conſented unto in the heart, and many times externally committed in our lives. For that original ſinne hath an influence into groſſe ſinnes, appeareth by *David*'s confeſſion, *Pſal.* 51. when he bewails his birth-pollution in his penitential humiliation, for thoſe foul ſins committed by him. But I ſhall enlarge my ſelf only concerning thoſe ſinfull motions and ſtirrings of the heart unto evil, which though the ungodly man taketh no notice of, yet the conſtant and perpetuall work of a godly man is to conflict with, as appeareth *Rom.* 7. They are thoſe perpetual reſtleſſe workings of his heart inordinately, one way or other, that make his condition ſo bitter; and therefore it is good to conſider what may be ſaid for our information herein.

¶. 2.

¶. 2.

Of the Motions of the Heart to ſinne not conſented unto, as an immediate Effect of Original Sin.

THe laſt Propoſition we mentioned, contained a diviſion of the effects of original ſinne within us, which were either *immediate*, ſuch as *the motions of the heart to ſinne with the pleaſures thereof, not conſented unto.* Or *mediate*, which are *luſts conſented unto, and the external actings of ſinne thus imbraced.* I ſhall only enlarge my ſelf upon the former, and for your information therein, take theſe conſiderations.

Firſt, *That theſe motions to ſinne may be divided according to the ſubject they are in.* Now the powers of the ſoul are uſually divided into the *apprehenſive* and *appetitive*; the *cognitive* and *affective*; that is, either ſuch as *know* or underſtand, or ſuch as are carried out by *love* and *deſire*. Theſe are the *Jachin* and *Boaz* (as it were) the two pillars of the temple of the ſoul; and reſpectively to theſe two, ſo are the ſtirrings of ſinne within us. *In the mind, or knowing part of the ſoul*, the workings of ſinne are by *apprehenſions* and *thoughts*; In the *affective part*, by way of *delight* and *love*. And in both theſe the heart of a godly man is many times ſadly exerciſed. For *thoughts*, How many vain, idle, fooliſh ones do ariſe in his ſoul, like the ſand upon the ſea-ſhore? The flies and Locuſts in *Ægypt* did not more annoy then theſe do moleſt and trouble a gracious heart. Theſe thoughts come like ſo many ſwarms upon thee before thou haſt time to recollect thy ſelf. They are got into the ſouls cloſet, before they were ever perceived knocking at the door. Nay theſe thoughts are not only roving, wandring and reſtleſſe, but ſometimes horrid black ones, blaſphemous, atheiſtical, diabolical; which put the ſoul into an holy trembling, and they know not what to do; they think none like them, no ſuch vile wretches in the world, as they are. Indeed there are blaſphemous *injections* of Satan, ſuch as are ſuggeſted to the ſoul importunately by him, to which the ſoul giveth no conſent; but like the maid in the judicial Law, that was ready to be raviſhed, cryeth out againſt them; or as the people, when they heard *Rabſhakeh* rail and blaſpheme the God of *Iſrael* ſo horribly, *They anſwered him not a word.* Thus the people of God in ſuch temptations give no conſent or approbation to them; now theſe are *afflictions not ſinnes*; they are ſad exerciſes, but not our corruptions, becauſe they are wholly external, and caſt in upon us; as if we were in a room, where we could not get out, hearing men curſe and blaſpheme; this would torment our ſouls, but they do not make us guilty. They are compared to the Cup in *Benjamin's* ſack; it was found there, but it was not his fault, it came there without his knowledge and conſent. And although they be foul and loathſom to a gracious heart, yet God uſually keepeth his people hereby humble and lowly; yea he maketh them more ſpiritual and fruitfull, as the black and noiſom dung maketh the field more fertile and fruitfull; but I ſpeak not of theſe. The thoughts we are treating of, are ſuch as ariſe from our own hearts: for ſeeing original ſinne is the ſeed of all evil, the moſt erroneous and flagitious that can be; therefore atheiſtical, blaſphemous, laſcivious, and other evil thoughts may come out of our own hearts. It is indeed a ſpecial part of heavenly skill and wiſdom, experimentally to make a difference between what thoughts are our own, and what are meerly of diabolical injections, to diſcover when our own corrupt nature worketh, and when the Devil doth only aſſault and annoy us: But that is not my buſineſs now. It is enough to know, That even from thy own unſanctified heart may ariſe vain thoughts, blaſphemous

mous thoughts. So that thy ſoul ſeemeth unto thee, to be not only like a dunghill, but an hell it ſelf. To theſe evil ſtirrings of ſinne, in the *apprehenſive part*, we may referre our ſinful dreames: even for them God might damn us. *Auſtin* bewaileth and confeſſeth his dreames; and yet our underſtanding and will do not ſo properly work at that time. *The other ſort of workings of ſoul, are ſuch as are by way of love, and deſire, when there ariſe in the heart ſome motions, and affections to ſuch an object.* Our hearts being now wholly deſtitute of the Image of God, and ſinne having full dominion over us; no ſooner doth any ſinful object preſent it ſelf, but immediately the heart maketh towards it; there is a propenſity to embrace it.

Secondly, *Theſe motions that do thus ſtirre in the heart, are either ſuch as they call* motus primo primi, *or* ſecundo primi, *the abſolute meer firſt, or firſt in a ſecondary order.* There may be difference in the explaining of theſe; but the ſumme is this, Theſe motions are either ſuch, which do riſe up in our hearts, *antecedently* to any actings of the *reaſon*, or *will* at all. It was not in our power to repreſs them, or to prevent them: for original ſin in a man doth not lie ſluggiſh and bound up, it is alwayes acting and moving; and the immediate motions or firſt born of the ſoul are theſe firſt ſtirrings of heart, preventing all deliberation and conſultation. Such a ſtate indeed *Adam* was not created in; nothing did riſe up in him before his will, and conſent: and ſo it was alſo with Chriſt. But ſince we are plunged into this corrupt condition, ſinne hath got the whole maſtery over us, we are in a *Babel* and ſpiritual confuſion. Every ſinful luſt riſeth in us before we have time to withſtand it; although (if we had time) ſuch is our impotency and corruption now, that we neither can, or will gainſay the torrent of theſe motions: It is true, the *Papiſts* ſay, they are *no ſinnes*, they are matter of exerciſe to us, but they are not ſinnes if not conſented unto. But the Apoſtle, *Rom.7.* doth often call them ſo, and they are ſuch as are *contrary to the Law of God*; they are ſuch as make a godly man groan under them, and judge himſelf miſerable thereby; they are ſuch as are to be crucified and mortified, all which ſhew they have the true and proper nature of ſinne. So that it is a wonder thoſe ſhould deny theſe indeliberate motions to be ſinne, who hold original ſinne to be properly and not equivocally a ſinne. For, as it is enough to make original ſinne voluntary, becauſe it is *voluntarium voluntate ejus à quo*, not *in quo eſt*, with the will of *Adam*, from whence it deſcendeth, though not with the will of him in which it inhereth; Thus alſo it may be ſaid of theſe involuntary motions, they are of the ſame nature with original ſinne. For though they be actual, yet flowing neceſſarily from the mother ſinne, and being withall a privation of that righteouſneſs, which ought to be in us, they muſt be called ſinnes, as well as original. And thus farre *Henricus* the Schooleman proceedeth, as *Vaſquez* alledgeth him, (*Tom.*10.*diſput.*106.) to ſay, That theſe firſt motions in perſons, not baptized are ſinnes, and that they want not ſuch a voluntarineſs, as is requiſite to the nature of ſinne; partly becauſe of the will of the firſt parents, and partly, becauſe of the proper will of the man who hath them; not becauſe he doth not hinder theſe motions, becauſe he cannot alwayes do this; but becauſe he will not by baptiſme be expiated from original ſinne, and conſequently from the guilt of theſe ſinnes. This later reaſon we matter not; the former hath good ſtrength, and is the ſame in effect with what we ſay. Oh then that we were rightly conſidering of theſe things! Thoſe millions of thoughts and ſtirrings of heart, which ariſe before reaſon and will are able to do any thing, theſe are all ſinnes: theſe are contrary to the holy Law of God: *Adam* had them not, neither ſhall the glorified Saints in heaven be in the leaſt manner moleſted with them. How low and debaſed muſt thou be in thy own eyes? For this it is that the godly go bowed down; for this they mourn and pray: theſe afflict them

more then groſs loathſome ſinnes do prophane men; the meer civil and formal man, the ſelf-righteous and confident man, he knoweth none of theſe things; he feeleth not this evil impure frame of his heart: this maketh the way of godlineſs to be ſuch a myſtery, ſuch an unknown thing, but to thoſe that are believers indeed, as they have other joyes, other comforts then the world knoweth of; ſo they have other motives of ſorrow and humiliation, then the natural man can underſtand. But as for the firſt motions of the ſecond ſort, they have ſome imperfect conſent and complacency; and therefore acknowledged by *Gerſon*, (*Compend. Theol.*) to be ſinnes; yea the former kind of motions, though ſo ſuddain, are affirmed to be ſinnes (by ſeveral Schoolemn upon different reaſons) but venial, as they call them. For *Henriens* held they were mortal; now to us all ſinnes in their own nature are mortal. Therefore all theſe motions, which ariſe in the ſoul, whether firſt or ſecond, being contrary to the holy Law of God, which requireth pure ſtreames, and alſo a pure fountain; and alſo being oppoſite to the Image of God we were created in, muſt needs be truly ſinnes: for which we are to humble our ſelves, and to pray continually for the mortification of them.

Thirdly, *Theſe motions though they flow from original ſinne, as the univerſal cauſe, yet there are particular cauſes that do excite and draw them forth.* And it is good to obſerve, how many wayes original ſinne, being awakened doth produce theſe ſinful motions thereof. And

1. *Sometimes they ariſe from the preſent ſenſible object that doth affect us.* Every object either of the eye, or ear, or touching, doth preſently work upon the ſoul, *not* indeed *efficiently* (as ſome have thought) but only by way of *alluring* and *enticing*: ſo that it is almoſt impoſſible for us, either to hear or ſee any object, and not have the firſt motions of the ſoul, as ſuddain, ſo ſinful, about them. Oh the miſerable depravation of mankind, who hath ſinne and hell entring into the ſoul by every ſenſe it hath! there is not any ſenſible object, but it is a ſnare to thee, it ſtirreth up ſome ſinful motion or other, either *love*, or *anger*, *joy*, or *fear*, and all this before grace can work: Hence the great work of Chriſtianity is inward and ſpiritual; it is ſoul-work, to ſet a watch *before eyes, eares, tongue*, and all the outward parts of the body, that the ſoul be not ſinfully diſquieted. For every object is to our corrupt hearts one way or other, as the forbidden fruit was to *Eve*: not that God doth forbid us to ſee or hear ſuch things, but becauſe the ſoul cannot be excited by thoſe objects and affected with them, but it is in a ſinful manner. If then thy head were a fountain of teares, it could not weep enough for the deſolation that is upon thee: Thy eye maketh thee ſinne; thy ear maketh thee ſinne. Thus thou art compaſſed about with ſinne, from evening and morning.

2. *Theſe ſuddain motions of ſinne, ſometimes ariſe from the imagination and fancy of a man.* And truly, how often do diſpleaſing and ſinful imaginations diſturb the peace and quiet of thy ſoul? Is it not thy fancy thou complaineſt of? how volatique and roving is that? It ſtayeth no where, it is not fixed in holy duties. It is like a market place, where there is a croud of people, ſo that the imagination doth very often help this original luſt and ſinne to bring forth. What a quiet, ſerene and bleſſed life ſhould a man live, if his imagination could be kept in an holy fixed frame, if he could bid it go, and it goeth, do this, and it did it?

3. *The perturbation of the body by diſtempers, that many times cauſeth this original ſinne to be working in us*: Though the body be corporeal, and the ſoul a ſpirit, and ſo cannot act phyſically upon it; yet becauſe they are both the eſſential parts of a man immediately united together, there is by ſympathy an acting and affecting of one another, eſpecially the body being inſtrumental to the ſoul in many operations: Hence it is when that is diſturbed and indiſpoſed,

the ſoul alſo is hindred in its operations, and therefore from the diſtemper of the body we are eaſily moved to anger, to ſorrow, to fear, to luſts: So that the motions of the ſoul are many times according to the motions of the body, as *Gerſon* inſtanceth (*Compend. Theol.*) in a *ſimile*, which he ſaith ſome uſe concerning the water, when the Sunne-beams are upon it, as the water moveth or danceth up and down, ſo do the Sunne-beams which are upon the water. Thus as the body is in any commotion, ſo the ſoul which is more immediately united to the body, then the beams of the Sunne are to the water, doth work according as it finds this inſtrument diſpoſed.

Fourthly, *This original luſt is often ſtirred up to entice us by the ſenſitive appetite, by the paſſions and affections that are in us.* This we told you ſome did limit luſt to in the Text, but very unſoundly, yet it cannot be denied, but becauſe the affectionate part of a man is ſo prevalent and operative, that very often ſinne is committed here, even without the conſent of the will. Theſe affections doe ſuddenly tranſport us, and we can no more command them to be quiet, then we are able to compoſe the waves of the Sea. Now though we would withſtand and gain-ſay them, yet they are our ſinnes for all that, as we ſee *Paul* ſadly complaining herein, *Rom.* 7. *Auſtin* delighteth (*De Trinit. lib.* 13.) to expreſſe our manner of ſinning by alluſion to the firſt ſinne, *When any object doth preſent it ſelf, to allure and affect us, then the Serpent* (ſaith he) *ſheweth us the forbidden fruit: When the ſenſitive appetite of a man is drawn out to conſent unto it, then* Eve *doth eat of this forbidden fruit; When the rational part of the ſoul is enticed likewiſe to conſent to this ſinne, then* Eve *giveth of this fruit to* Adam, *and he eateth:* Thus Reaſon is like *Adam*, *Eve* like the ſenſitive part; and as *Eve*, when ſhe did eat the forbidden fruit alone, did thereby grow mortal, and would have died, though *Adam* had not conſented to eat: Thus the affectionate part of a man carrying us away to ſinne, though the ſuperiour part of the ſoul will not agree thereunto, yet this maketh us to be in a ſtate of damnation. This maketh the action to be damnable.

Laſtly, *When none of theſe wayes doe ſtirre up original ſinne, then the thoughts and apprehenſions of a man in the intellectual part they may.* And indeed the former provoking cauſes were moſt conſpicuous in groſſe and carnal ſinnes; but this is influential in ſpiritual ſinnes; from the minde come vain thoughts, ambitious, proud, malicious thoughts; from the mind ariſe blaſphemous, atheiſtical, and unbelieving thoughts. Thus you ſee how poor and wretched man is become in his ſoul, as *Lazarus* was in his body, all over with ulcers and ſores, no place is free from ſinne: Oh that God would deliver us from our blindneſſe of minde, from our ſelf-fulneſſe, whereby we are ſo apt to fall in love with our ſelves, ſo as to think we want nothing, when we are without God, without Chriſt, without the Image of God, without all holineſſe and peace within, either of ſoul or body! How ſhould it pity thee to ſee this glorious building thus lying in its own ruines and rubbidge? Now from all theſe particulars thus joyned together, you may obſerve how ſinne carrieth us away in a pleaſing enticing manner. So that although we cannot but ſinne, yet this is very delightſome and ſatisfactory; inſomuch that man is drawn aſide to ſinne, as he ſaid,

——*Trahit ſua quemque voluptas.*

And this is more to be obſerved, becauſe the adverſaries do ſo tragically

exclaim againſt us, in affirming, that we lie under a neceſſity of ſinning, we cannot but ſin. Why then ſay they, *why ſhould God damn us for ſinning, any more than for being thirſty or hungry, which do neceſſarily affect us?* But the Anſwer is two-fold:

1. This neceſſity of ſinning is *voluntarily contracted, and brought upon us*; it is not as hunger or thirſt, which were neceſſary properties of man at his Creation, though without that grief and pain, which now we feel. And

2. This neceſſity is alſo voluntary and pleaſing, it ſeizeth upon the mind, will, affections, and the whole man; and therefore as we cannot help it, ſo neither will we help it. We love and delight to eat this poiſon.

Laſtly, There are theſe three degrees, whereby it's ſaid, *Luſt cometh to be accompliſhed:* Though ſome differ in their expreſſions herein.

The firſt is *Suggeſtion*, and that is when any luſt doth begin to ariſe in the ſoul: This is very imperceptible and undiſcerned, but by thoſe who are exact in the ſpiritual exerciſes of their ſoul. It is true, ſome ſay this word *Suggeſtion* is not proper, becauſe that doth properly come from without, the Devil, or the world; but this is internal, ariſing of our ſelves. But we need not ſtrive about words.

The ſecond is *Delight*. From this motion the ſoul preſently findeth ſome ſecret pleaſure, and accordingly thinketh of it with delight, receiveth it with delight.

Laſtly, There is the conſent unto theſe, to will them, to be joyned to them. And thus when ſinne hath made this progreſſe, a man is an adulterer, a murderer before God, though not actually done in the eyes of men, as our Saviour witneſſeth, *Matth.* 5. 28. for many do conſent to ſinne within their heart, which yet do not conſent to the outward acting of it; ſometimes becauſe of the ſhame that it will bring; ſometimes becauſe of the puniſhment that it doth deſerve, or for ſome unworthy reſpect, or other, not becauſe they fear and love God, not becauſe they deſire a pure, holy heart, as well as an unſpotted life. And truly this is a good diſcovery of uprightneſſe of our hearts, when we dare not own ſin in our thoughts, when the we dare not reſpect iniquity in our hearts, when we labour to keep a pure ſoul, as well as a pure body.

¶. 3.

More Propoſitions concerning evil Thoughts and Motions that ariſe continually from the heart, as the Immediate Effect of Original Sinne: Shewing how many wayes the Soul may become guilty of ſinne about them.

WE are now to finiſh this Diſcourſe about that *Immediate Effect* of original ſinne, in cauſing *evil thoughts and motions to ariſe continually from the heart*, as vapours do conſtantly from the earth; and as they in their firſt aſcenſion are imperceptible, till they come to be congealed into clouds, which are plainly viſible: Thus all ſinne, while it is but in theſe motions and ſtirrings of the heart is difficultly diſcerned; but when it cometh to be formed by expreſs conſent, and accompliſhed in outward practice, then it is groſſe and palpable. But to proceed in more Propoſitions. First,

Firſt, *Theſe motions and ſtirrings of heart, they are either ſudden and tranſitory, or abiding and manſory in the ſoul.* Sometimes theſe ſinfull ſtirrings of the heart are like a ſudden whirlwind in the ſoul that preſently vaniſheth, though they be very troubleſom for the time; or they come like a flaſh of lightning and thunder, which though terrible, yet is but of ſhort continuance; now although they make no longer abode in our ſoul, yet they pollute and defile it. We are not to give place to them, no not for an hour, as *Paul* would not to the falſe brethren, *Gal.* 2. 5. but we are with holy zeal and indignation to thruſt them out, and bolt the doors upon them, as they did to *Thamar*. Thus in the very twinkling of an eye, if we do not watchfully attend thereunto, we may deſtroy our own ſouls over and over again. That is a prophane ſpeech to ſay, *Thoughts are free*; no, God hath laid an holy command upon our very thoughts, and the firſt motions and ſtirrings of our hearts, that nothing ſhould ariſe there, but what is agreeable to Gods holy Word. When water is in a pure glaſs, though it be moved and ſhaken often, yet no noiſom thing ariſeth thereby; but if in a foul one, then the more it is ſtirred, the more filthy are the bubbles thereof. Thus in man, while enjoying the Image of God, whatſoever did move or ſtir his heart, it was altogether holy and pure; but ſince man is thus corrupted, there cannot be any motions of his ſoul, but they are wholly defiled and ſinfull one way or other.

Secondly, *Theſe manſory thoughts, which the Schoolmen call* moroſæ, *becauſe they do* morari *abide ſome time in the ſoul, they are likewiſe* divided, *for they are ſo continuing in us, either* morâ temporis, *or* morâ conſenſus, *as they expreſſe it.* (Gerſon. *Compend. Theol.*) The continuance of *time* is, when they may for a long while infect, ſollicit and annoy us, but yet we ſtrive and *gainſay*; We do by no means give our conſent thereunto, as *Joſeph's* Miſtreſs did often importune him, yet all that while, he kept up the fear of God, and would not ſinne in that way againſt him. So that although the people of God may be followed from week to week with loathſom and perplexing thoughts; yet becauſe they cry unto God, they go and pray to him, as *Hezekiah* did upon *Rabſhakeh's* railing and blaſpheming of God, they are not to be diſcouraged: Thou haſt not betrayed thy ſtrength to theſe *Dalilahs* all the while: Yea, from theſe ſpiritual exerciſes and conflicts, thou wilt increaſe thy glory. *Hereby thou haſt an opportunnity to diſcover thy faith, thy ſelf-emptineſs, and to get heavenly skill and compaſſion, whereby thou art able to ſuccour thoſe that are in the like manner tempted.* But then

2. There are thoughts that are continuing *morâ conſenſus*, and theſe are farre more dangerous and damnable then the former; for if ſinfull thoughts and motions ariſe in thy ſoul, though they are but for a very ſhort time; yet if thou haſt yeelded to them, then thy ſoul hath committed fornication. *Conſenſiſti*, ſaid *Auſtin*, *concubniſti in corde tuo*; ſo that the *conſent* to them is farre more dangerous then the *length* of time, they may afflict thee in. Any ſinfull motion conſented unto, though it be but for a moment, is more deſtructive, then ſuch as follow thee from day to day, yea it may be from year to year, but thou giveſt no entertainment to them. This is good for the *practical Chriſtian* to obſerve, it is the long time that troubleth them: Oh (ſay they) ever ſince God hath firſt wrought upon my ſoul, I have been exerciſed with theſe thoughts, ſuch dreadfull ſuggeſtions, and to this day I am not yet delivered from them! Be of good comfort, though it be grievous to thee to feel ſuch things in thy ſoul, yet becauſe withſtood, they ſhall not be imputed to thee. Thoſe that have the like temptations, but for an hour, and imbracing of them, have more offended God, and endangered their own ſouls.

Propoſ.

Propoſ. 3. *It is good to take notice, how many wayes the ſoul may become guilty of ſinne about theſe thoughts and motions within us.* A truth (indeed it is) that no natural man, no civil or formal man doth underſtand, or can be affected with: Can a blind man that doth not behold the Sunne, ſee the atoms in the Sun-beams? They who are not affected or grieved about great and actual ſins, will they find theſe inward motions to be a burden? If they can ſwallow a Camel, will they not a mote?

1. Therefore we come to ſinne by theſe motions and thoughts of ſoul, *by the very being of them there.* The very having of them there is contrary to the Image of God we were firſt created in: As in Heaven there is no unclean thing that can enter; ſo where the Image of God is full and compleat, the leaſt vain thought, the leaſt ſinfull ſtirring can no more conſiſt with it, then darkneſs with light: or as at the firſt creation we could not have found one weed or thiſtle on the ground, but theſe came by the curſe for ſinne; ſo at firſt in mans ſoul there would not have appeared the leaſt irregular and inordinate motion of the heart, not one thought would have been out of its place: *Adam* was Gods book coming immediately from him, wherein no *errata* could be found; but now in ſtead of wheat come up cockles. Now what ever we think, we imagine, we move to all, doth become ſinne unto us. Oh then let the godly ſoul mourn and humble it ſelf, becauſe ſuch motions are there, as you ſee *Paul* doth, *Rom.* 7. Let it not be thought that thou art freed from all ſinne, becauſe thou doeſt withſtand them, thou doeſt not own them: For although this will keep them from being imputed unto thee, yet in themſelves they are ſinnes, they are damnable; God might throw thee into hell for the meer having of them; God might juſtly ſay, I ſowed good ſeed in thy ſoul, but how come theſe tares there? Theſe thoughts, theſe motions are none of my planting, I created them not: Therefore the very having of them in thy ſoul, is a ſinne againſt God, though never expreſſed in action; and the reaſon hereof is from the exact ſpirituality of the Law of God: There is this great difference between God and all political Law-givers; theſe later forbid only the external action, they do not prohibit the inward will or deſire: What Law-giver amongſt men was ever ſo abſurd as to ſay, you ſhall not covet or deſire ſuch a thing? But if men do outwardly offend, then they are obnoxious to puniſhment. But it is otherwiſe with God in his Laws, who is *the Father of Spirits, and ſearcheth our hearts*, therefore his Law doth principally reach to the heart, to make that a good treaſure, to have the tree firſt good, and then to make the fruit anſwerable thereunto.

2. We offend againſt God not only by *having* of theſe motions ſtirring in us, but much more *when they delight us, when we find a complacency and ſweetneſs in the thinking of them, when they affect us ſo, that we roll them like honey under the tongue.* And truly in this reſpect the godly ſoul is even amazed and aſtoniſhed to ſee how vile it is, and how abommable: For what innumerable, pleaſing, delightſome motions do ariſe in thy ſoul all the day long, either about *unlawfull* objects, or if lawfull in an *inordinate* and ſinfull manner? Are not theſe more then the hairs of thy head in number? Now concerning theſe delightfull pleaſing motions of the ſoul in a ſinfull way, obſerve theſe Rules,

1. *That a man may be carried out in theſe delightfull objects, either by a meer affection of complacency and pleaſure, or by an efficacious act, and purpoſe of the will to accompliſh ſuch a ſinne, as in uncleanneſſe.* The corrupt heart may delight it ſelf in laſcivious apprehenſions, and defile it ſelf exceedingly in that way, but yet have no efficacious will to commit the ſinne; yea (as we told you) would not for a world commit it, either for ſhame, or for puniſhment,

or ſome other reſpects: For ſinne hath then got ſtrong power over us; and we are left by God, when we are boldly carried on to commit ſuch leudneſs. It is therefore neceſſary for the ſpiritual and heart-Chriſtian, to obſerve the former as well as the later. Do there not ariſe contemplative delightſome thoughts about ſinfull objects? Are they not rolled up and down in thy heart, though thou haſt no purpoſe to effect them? *Oh be aſhamed and bluſh to have ſuch an impure ſoul!* Is this ſoul fit for communion with God? Is this the temple of the holy Ghoſt?

Rule 2. The *object* of theſe delighting, pleaſing motions, may either be the *ſinnes themſelves deſired and inclined after*; or, *They may be the meer thoughts and apprehenſions of them.* For the ſoul being a ſpiritual ſubſtance, hath power to reflect upon its own acts and operations, to know it knoweth, to think what it thinketh: And therupon, becauſe as *Aquinas* ſaith, *Delectatio ſequitur operationem*, Delight followeth operation; we may take great pleaſure in our thoughts, and even be drunken with delight therein. This is eſpecially to be ſeen in *heretical* and erroneous perſons: Men who are proud of their opinions, their notions, their own conceptions and inventions; What infinite pleaſure and content do ſuch men take in the thoughts, about their own thoughts, and apprehenſions? More ſometimes then the greateſt Monarchs can do in their earthly greatneſs. It behoveth therefore men of parts and gifts, men of learning and extraordinary activity of wit to take heed of luſt within, carrying them out to pride and delight in their own ſelves.

Rule 3. Theſe motions of delight and pleaſure in the ſoul, are of a *large extent*. We are not to limit them only to *bodily luſts*, or *ambitious deſires*, *for as large as the command of God is, ſo large is this way of delightſome motions in the ſoul by contrariety thereunto.* As the Law of God is divided into two Tables, and therein are required all the duties we owe to God and man: So likewiſe hereby are forbidden all the pleaſing luſts and thoughts of the ſoul which oppoſe theſe duties. And if a man be a ſearcher of his own heart, he cannot but take notice, how often theſe ſinfull motions of his ſoul, ſometimes empty themſelves in reference to God, and ſometimes towards our neighbour. Towards God, and thus we have delightfull motions in our own ſelf-truſting and confidence in the *creature*; we *love* and *rejoyce* in *humane comforts* to the *excluding and ſhutting out of God himſelf*, eſpecially in holy duties, in the obſervance of his own day and Ordinances; How many pleaſing diſtracting and wandring motions do then ſeize upon us, ſo that commonly we never find our ſelves more moleſted by them, then when we are in a moſt heavenly and holy manner to approach unto him? And for the duties towards our *Neighbour*, there ariſe many pleaſing evil motions of ſoul, to envy at his good, to be glad at the evil which befalleth him, to have uncharitable and ſuſpitious thoughts towards him. Thus where ever any actual ſin may be committed either againſt God or man, there may and do pleaſing and delightfull thoughts ariſe before, and prepare the way for them.

Laſtly, *Cajetan* giveth a good Rule (*Summula Tit. Delectatio.*) concerning theſe motions of delight within us, that in them we are to conſider the *Occaſion*, the *Liberty*, and the *Intention* about them. The *occaſion*: Thus if we do put our ſelves into ſuch companies, go to ſee ſuch ſights, read ſuch books, hear ſuch unſavoury diſcourſe, as may ſtirre up our hearts to theſe ſinfull motions, then our ſinne is the greater, and we ſhall be found the more guilty before God. Such is our corrupt nature, that we need not adde oil to that fire within us: Even in lawfull and juſt duties, yea in our moſt holy and heavenly performances, theſe ſinfull motions ariſe to diſturb and diſtract our ſouls, as if *mens* did come of *mare*, the Moon, as ſome affirm, becauſe of the divers ſhapes and vi-

ciſſitude

ciſſitudes it is often put into. We ought therefore to be farre from adding fuel to this fire, by going to unlawfull ſights, to wicked companions, thereby to provoke that corruption within us.

Again, We are to conſider what *Liberty* and power we have to ſubdue them and repreſſe them; ſome riſe more ſuddenly then others, and ſome again appear ſo, that we have time to conſider of the danger of them, the damnable nature of them. Now the more time we have to deliberate and to conſider about the ſinfulneſs and wickedneſs of them, how much God is offended, how loathſom and abominable they are in his eyes, and yet we ſuffer them to lodge there, the greater is our condemnation.

Laſtly, The *Intention and end of ſuch thoughts* is to be conſidered; for alwayes *cogitatio mali*, is not *mala cogitatio*, the thought of evil is not an evil thought. When men think of ſinne to repent of it, to deteſt it, to reform it, ſinne is in their mind then; but becauſe there are no delightfull motions to it, therefore it is not evil: So if a Miniſter preach againſt adultery, or any other ſinne, he cannot but think of the nature of it, and what it is; yet becauſe his intention in thinking of it is to make men abhorre and leave it, therefore it is good and lawfull: So that *meer thoughts about ſinne are not alwayes ſinne, but when accompanied with ſome affections and inclinations thereunto.* Onely it is good to inform you, That ſuch is our deceitfulneſs of heart, that many times we think it lawfull to rejoyce and delight in ſome profit and emolument that may come by another mans ſinne, or ſome evil upon him, when indeed we are glad of the ſin, or evil it ſelf. If a man by telling a lie ſhould ſave thy eſtate, or life, How hard is it not to delight in the ſinne, becauſe thou haſt profit by it? Thus unnatural children may rejoyce in the death of their parents, whereby they come to inherit their eſtates, and yet pleaſe themſelves that they do not rejoyce in their death, but the profit that cometh thereby to them. There are many practical inſtances in this caſe, and therefore we muſt look our hearts do not deceive us therein. For it is very difficult to have any advantage by another mans ſinne or evil, and not to have a ſecret and tacit will thereof. And thus much for the Rules about delightfull motions to ſin.

We proceed to a third particular, whereby we may ſinne againſt God by theſe motions of ſinne within us, and that is, *When we are careleſſe and negligent about them, they trouble us not, they grieve us not.* How many are there that regard the thoughts and motions of their ſoul, no more then the fowls that flie over their heads? It argueth an unregenerate heart, an heart not acquainted with the power of godlineſs, that doth not mourn and grieve under them. How greatly was the Apoſtle *Paul*, Rom. 7. afflicted by them? This made him long for Chriſt and Heaven, where he ſhould be annoyed with them no more. This negligence about them, is that which maketh thee alſo careleſs to repreſs and conquer them. They may lodge whole dayes and nights in thy ſoul, and thou never ſeekeſt to expel them out. Thus thy heart is like the ſluggards field full of bryars and thorns. Oh that God would give you ſeeing eyes and tender hearts! then you would find that even an hair hath its ſhadow, even the leaſt motion to ſinne hath its ſting and bitterneſs with it; and above all ſinfull motions, look to thoſe that ariſe in thee, becauſe good things are urged and commanded to thee. For this is the deſperate incurable evil of our ſouls, that good things ſtirre up ſinfull luſts within us, not indeed properly and directly, but occaſionally and by accident. Thus the Apoſtle bewaileth the motions of luſts within him from this account, *Rom.* 7. 8. *Sinne taking occaſion by the commandment wrought all manner of concupiſcence within him.* Thus the good and ſpiritual Law made him more carnal and ſinfull. And what is more often then to have powerfull preaching, godly and wholſome reproofs ſtirre up the evil motions

motions of men againſt them. Thus the more remedies are applied to us, the more corrupt we grow. We might be voluminous in this ſoul-ſearching point, but we muſt conclude.

Let the Uſe be, Seeing that a man is thus tempted from his own luſt within him, we cannot lay the cauſe on the Devil himſelf, though he be a Tempter; then it's our duty to look to what is within: Thoſe embers within us will quickly ſet all on fire. Say not, this or that moved me, blame not this or that eſtate, but thy corrupt luſt within. This is as *Luther* ſaid (*in* Geneſ. *Chap.* 13.) to be like the fool that ſtood in the Sunne bowed down, and then complained his ſhadow was crooked. It is not thy riches, nor thy poverty, not thy health or ſickneſs, no condition or temptation whatſoever; but the true proper cauſe is this maternal luſt, which lieth in our boſoms. How little is this truth attended unto? with the Phariſees, we *more regard to cleanſe the outſide, than the inſide*, Mat. 23. 25. The miſtake herein brought thoſe many rigid and auſtere diſciplinary wayes in Popery, as if from the externals we muſt cure the heart, and not by curing the heart thereby cleanſe the outwards. The *Franciſcan* will not ſo much as touch ſilver. The *Carthuſians* will not eat a bit of fleſh, though their lives depend upon it: What folly is this? Meat and money are the good creatures of God; if we do abuſe them, they are not to be blamed, but our corrupt luſts within. If a whoriſh woman wear gold and precious ſtones to allure others, they are in themſelves good, though ſhe abuſe them to an ill end: And thus all the comforts and mercies we enjoy are Gods good gifts, and it is not the actual abdication of the uſe of them, but the mortifying of our luſt within that will make us pleaſe God.

CHAP. III.

Of the Combate between the Fleſh *and the* Spirit, *as the Effect of Original Sinne, ſo that the Godlieſt man cannot do any holy Duty perfectly in this life.*

SECT. I.

The Text explained and vindicated from corrupt Interpretations.

GAL. 5. 17.

For the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh, and theſe are contrary one to the other, ſo that ye cannot do the things that ye would.

THe Apoſtle in the verſes before admoniſhed them about the uſe of their liberty, that it ſhould not be turned into licentiouſneſs, but that they make love the Rule thereof. For though in reſpect of the right of my Chriſtian liberty, my conſcience is to regard none but God, yet the uſe and exerciſe of it muſt be regulated by love and prudence, according as the edification of our brother doth require.

As a remedy therefore to refrain from all exceſs therein, he giveth us an excellent precept, with an emphatical Introduction thereunto, [*This I ſay then*] that is, This is the ſumme, the main, the all in all in theſe caſes.

Then you have the Antidote it ſelf, *walk in the Spirit.* The only way to prevent all thoſe importunate temptations of the fleſh, is to give up your ſelves to the Spirit, to obtain the direction and illumination thereof, as alſo the inclination and powerfull operation of it, whereby we may be eſtabliſhed in that which is good, *To know what is good,* and then to be *inabled* to do it, which if done, he declareth the bleſſed effect and iſſue thereof, *Ye ſhall not fulfill the luſt of the fleſh.* Some (as *Be a*) readeth this imperatively, becauſe of the οὐ μὴ, but the Text he inſtanceth in is not parallel to this. And *Grotius* bringeth in ſeveral places, where this οὐ μὴ relateth to the future. This then is the happy iſſue of a man, who keepeth wholly to the Spirit of God inlightning and working by the Word, that he ſhall get dominion over the luſts of the fleſh, *He ſhall not fulfill them:* He doth not ſay, he ſhall not have them, he ſhall not feel, and perceive them working in him, for that cannot be in this life; only he ſhall not

not *fulfill them*, which is the ſame as to walk in the fleſh, and to mind the things of the fleſh, which thoſe that live in the Spirit, and walk in the Spirit cannot do.

In the next place, The Apoſtle giveth a reaſon, why they are thus to give themſelves up to the Spirit, elſe the fleſh will quickly prevail, and that is from the contrary nature and inclinations of theſe two, expreſſed in that Propoſition, *The fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh.* By *fleſh* and *ſpirit* we are not to underſtand the *body* and the *ſoul*, nor the *ſpiritual* ſenſe and *literal* ſenſe of the Scripture, as *Origen* moſt abſurdly; nor as many Papiſts and others, the *rational part*, and the *ſenſitive*, as if the Apoſtle were here ſpeaking no more then *Ariſtotle* doth about his incontinent perſon, as diſtinct from an intemperant one. Therefore that is too frigid and dilute of the *late Annatator on this place*, in his paraphraſe, as if the oppoſition were between the *carnal* and *rational wils*, between the *carnal* and *rational part* of a man inſtructed out of the Goſpel, for this ariſeth to no more then that ethical and moral conflict, which Heathen Philoſophers deſcribe; whereas the Apoſtle is here ſpeaking of that which the godly find in themſelves, and that from the two contrary principles of the *fleſh* and *ſpirit* within them.

Neither are we to underſtand this with the *Remonſtrants*, as if the Apoſtle ſpake in the general, or *Idea* only, making the ſenſe to be no more, then the *fleſh* of a man, oppoſeth the *Spirit of God*, putting it ſelf forth in the powerfull preaching of the Word; for the context maketh it evident, that he ſpeaketh of this oppoſition, as it is in the ſubject, by which no godly man can do the things that are holy with that perfection, as he deſireth.

Laſtly, Neither are we to underſtand this of *perſons*, as if the Apoſtle meant the *carnal* man, and the *ſpiritual* man, as *Iſhmael* did *Iſaac*, will alwayes oppoſe one another: For it is clear, he ſpeaketh of two principles within us, the one whereof is *fleſh*, that is, *our whole man ſo farre as it is unregenerate*, the mind and the will as well as the affections; (for by ſinne *incarnavimus animas noſtras*, as the Ancient ſaid, our ſouls are become fleſh,) *and the whole man ſo farre as he is regenerate*: For this in ſeveral reſpects, a godly man is both fleſh and Spirit.

This contrariety in their nature is declared by the effect thereof, *They luſt one againſt another*: He doth not ſay, they work one againſt another, though that be true; but the Apoſtle would direct us to the head and ſpring of all outward evil or good, and that is the *deſire within*.

In the next place, the Apoſtle amplifieth this contrary motion between the fleſh and the Spirit from the nature of them; They are ἀντικείμενα, immediately ſet one againſt another, even as darkneſs and light, as fire and water. Now although it be a Rule, That contraries do expell each other; yet it is alſo another Rule, That contraries while they are *in pugnâ*, in fighting with one another, they may be together, as alſo in remiſſe degrees: And thus it is with the godly, the fleſh and the Spirit are alwayes in conflict; Theſe are the twins in the womb, that by their oppoſition make the godly mourn, and long for Heaven, where the fleſh ſhall be wholly overcome.

Laſtly, Here is the conſequent and iſſue of this Combate, *So that the things ye would not, thoſe ye do*; which words are ſubject to many interpretations: Some ſay, they are only to be interpreted as the end to which theſe contrary principles do encline, not that they do denote the event. By the fleſh we are carried out to this end, not to do the good things we would do; yet this event doth not alwayes at leaſt follow, becauſe Gods Spirit worketh in us *both to will and to do*; This expoſition they are the more confirmed in, becauſe in the Greek it is not ὥστε, which would denote the event, but ἵνα: This ſeemeth to have no great ſtrength, for ἵνα is taken eventually ſometimes. But then if ſo,

ſtill there is a difference among Interpreters: Some underſtand it of the good will only, as if the meaning were thoſe good things you would do, the fleſh doth hinder and retard you therein. *Grotius* with others that follow him, underſtand it of the *evil will*, in this manner, *The Spirit luſteth againſt the fleſh*, ſo that thoſe evil things, which otherwiſe you would doe, if the fleſh did prevail in you, now ye cannot do. And the *late Writer* (*Unum Neceſſarium, cap. 7. pag.* 482.) is ſo peremptory for this Expoſition, "That (he "ſaith) we cannot make it ſenſe elſe with what had gone before: (being be- "holding to *Arminius* for this Argument) For the Apoſtle bid us, *Walk in the* "*Spirit, ſo we ſhould not fulfill the luſts of the fleſh*; and this is the reaſon, "*Becauſe the Spirit luſteth againſt the fleſh*, and ſo we cannot do what that "would have us; whereas if by the fleſh we were hindred from what the Spi- "rit would have us do, this would directly contradict what he had ſaid before.

But to anſwer this, Some read all the former verſe by a parentheſis, and make this clauſe to belong to the precept, *verſ.* 16. *Walk in the Spirit, and ye ſhall not fulfill the luſts of the fleſh, ſo that ye cannot do thoſe things, which the fleſh would incline you unto*: But this ſeemeth too much forced. Though therefore we underſtand it of the *good will*, as well as the *bad*, yet the ſenſe runneth ſmoothly; neither is this brought as a reaſon of the later part, *You ſhall not fulfill the luſts of the fleſh*, for ſo it would have ſome apparent contradiction, but of the duty commanded, why they ſhould walk in the Spirit. For if they do not, ſuch is the contrariety of the fleſh to every thing that is ſpiritual, that if yeelded unto, it will carry you away to act thoſe luſts, which otherwiſe you would not do, and ſo the connexion is very harmonious. But for my part, I think this muſt be underſtood generally, both of the good will, and bad alſo. For the Apoſtle having named two contrary principles, and their luſtings one to another, there is no reaſon to limit it to one; but that we underſtand it thus, That even in bad things a godly man is not carried out with the full command of the fleſh, but the Spirit of God doth in a great meaſure check and prohibit it. And alſo in good things, though the Spirit of God doth enlighten and enlarge the ſoul, yet the fleſh doth ſomething retard, and by its oppoſition, cauſeth that we cannot do holy things with that fulneſs, purity and perfection as we would do.

Thus you have this noble Text explained, which will afford excellent practical matter, concerning that property of original ſinne, that it remaineth in ſome meaſure even in the moſt holy, and that therefore there is no perfection in this life. None is all ſpirit without any fleſh at all in them. Therefore the ταῦτα in the Text may have its emphaſis, *The ſame things ye cannot do, that ye would*. For what godly man doth not feel, that it is not the ſame prayer, the ſame faith, the ſame repentance he deſired? The duty like *Jeremiah*'s veſſel cometh to be marred upon the wheel in the very doing; ſo much deadneſs, diſtraction, lukewarmneſs and ſenſleſneſs of ſpirit appeareth, that he wondereth to ſee how different the duty exerciſed is from the deſire and purpoſe in his ſoul. From the words thus declared obſerve,

That original ſinne remaineth in every man, though never ſo godly in ſome meaſure, whereby there is a combate between the fleſh and the Spirit, ſo that we cannot do any holy duty perfectly in this life. I limit my Diſcourſe only to the good will in the Text, not the bad, becauſe that is moſt homogeneous with my ſubject. And beſides, The *Pelagians* calumniated this Doctrine of original ſinne, as a diſcouragement unto holineſs, and that hereby perfection could never be attained, becauſe this ſinne is ſaid to have ſome being and working in the moſt holy, though it have not dominion. It is from original ſinne, that the moſt holy men find a combat within them more or leſſe; that alwayes in this life they find a need both of pardon of ſinne, and of the righteouſneſs of Chriſt,

Chriſt, which if any deny, as the *Pelagians* did, we will not believe them with *Auſtin*, in that they ſay, but attribute it to their arrogancy and hypocriſie, pretending more holineſs to the world then they have, for their ſelf-advantage, or elſe to their ſtupidity and ſenſleſneſs, not feeling what doth indeed annoy and oppoſe the Spirit of God; and truly they who have not the Spirit of God abiding in them, How can they diſcern of ſuch a combate? That moral conflict which *Ariſtotle* ſpeaketh of in the incontinent perſon, he may perceive within himſelf, but this of the Spirit and the fleſh, *He cannot know, becauſe it is ſpiritually diſcerned.*

SECT. II.

Several Propoſitions clearing the truth about the Combate between the Fleſh *and* Spirit *in a godly man.*

¶. 1.

The Difference between Original and Actual Sinne.

THe only way to comprehend the latitude of this excellent truth about the *Conflict between fleſh and Spirit in the true believer, becauſe of original ſinne ſtill adhering to him,* is to lay down ſeveral Propoſitions, wherein we may at the ſame time aſſert truth, and obviate ſome error.

Firſt, *Original ſinne doth greatly differ from actual ſinne in this particular, that when an actual ſinne is committed, there remaineth no more but the guilt of it, which upon repentance by juſtification is wholly removed away, and thus an actual ſinne is as if it had never been; but in original ſinne, although the guilt of it be taken away, yet the nature of it abideth ſtill, though not with ſuch dominion as formerly it did.* It is true the Schoolmen, except *Biel* and ſome others, ſay, actual ſinnes leave a *macula*, a blot or defilement upon the ſoul, as well as a *reatus*, or guilt; and what this *macula* is, they are different in their explication of: but we muſt neceſſarily grant, that every actual ſinne doth defile the ſoul, depriving it either of the beauty it hath, or ought to have, but yet ſtill the act of ſin is paſſed away, whereas in original ſin, the ſin it ſelf doth ſtill continue, by which it is, that though to thoſe who are in Chriſt, there is no actual condemnation, yet there is that which is damnable in them; inſomuch as without Chriſt there is a wo to their moſt holy and praiſe-worthy actions. It is true, the Papiſts and others look upon this as *non-ſenſe*, or a contradiction, that ſin ſhould be in a man, and not make him guilty; as if actual condemnation might not be ſeparated from ſinne, though indeed the deſert of condemnation cannot. It cannot be but whereſoever ſinne is it doth deſerve hell, it hath enough in it to provoke God to wrath, but yet when humbled for and withſtood, then through the bloud of Chriſt, this actual guilt, though not the potential one, is taken away. Yea original ſinne doth not only differ from actual ſinne, but alſo habitual, becauſe though habitual ſinnes do abide in a man, yet when a man is regenerated, and made a new creature, all the habits of ſinne are expelled; for if the habits of ſinne and grace ſhould abide together, then a man might at the ſame time be holy and unholy, the ſonne of God, and the ſonne of the Devil, ſeeing our denomination is from the habits that are within us; therefore that cannot be. But though in our Regeneration the habits of ſinne are removed, yet it is not ſo with original corruption, that is not an acquired, but an innate habit of

ſinning

ſinning within us. Thus our original corruption is farre more pertinaciouſly cleaving unto us, then any habits or cuſtoms of ſinne can be, though of never ſo long continuance.

¶. 2.

IN the ſecond place, *That is a falſe poſition which the Remonſtrants have* (Exam. Cenſuræ cap. 11. pag. 128.) *that the difficulty which new converts have to leave their former luſts, doth ariſe chiefly from their former cuſtoms and exerciſe in Wayes of impiety, not from original ſinne.* For they diſtinguiſh of godly men ſuch as are incipients, new beginners, that are but newly converted unto Chriſt, and theſe they ſay have a great conflict within them, they have much ado to leave their former luſts and impieties they have been accuſtomed unto: and then there are the *Adulti*, ſuch who are proficients, and grown up; now theſe they ſay may ariſe to ſuch a meaſure of holineſs, as to be without any conflict at all between fleſh and ſpirit, or to feel it very rarely: but that is directly to contradict this Text, which ſpeaketh it univerſally of all that have the Spirit of God in them while in this life, they do meet with oppoſition not only from the devil without, but the fleſh within: Therefore they would elude this Text, as if it did not mean an actual reluctancy or luſting againſt one another, but only potential, that it is the nature of the fleſh and Spirit thus to oppoſe one another, for this is ſay they againſt the nature of habits, ſeeing it is the property of habits to make the will readily and willingly will and do thoſe things, which formerly were grievous and troubleſome, but the Scripture ſpeaketh of the actual reluctancy; it doth not ſay it may or it can, but *it doth luſt*; and as for habits, though we grant when theſe ſupernatural habits of grace are infuſed into the ſoul, we are carried out with readineſs, delight, and willingneſs in thoſe holy duties which formerly were tedious and grievous unto us; yet becauſe neither the habits of grace are perfect within us, nor the acts that flow from them, therefore it is that there is a mixture of our droſs with the ſpirits gold. For although the habits of grace are immediately inſpired or infuſed from God, and ſo as they come from him are perfect; yet becauſe that is a true rule, *Quicquid recipitur, recipitur ad modum recipientis*; whatſoever is received, is received according to the capacity and qualification of the ſubject: Hence it is, that theſe habits of grace are *imperfect as received and ſeated in us*; and whereas again they reply, that ſuppoſe this Text be underſtood of actual reluctancy, yet it is not generally to be extended to all, but limited to the *Galathians*, who were but new converts, but beginners, and therefore had this fight within them; that is alſo falſe: The Apoſtle ſaith the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh in the general: *It is an univerſal Propoſition*, neither is it any more to be limited to the *Galathians*, then the duty enjoyned, which is to walk in the Spirit; ſo that as the duty belongeth to every godly man, the reaſon likewiſe muſt, and therefore the Apoſtle doth not ſay, the fleſh luſteth againſt the Spirit in you, (they put (*in vobis*) into the Text) but ſpeaketh univerſally of all that have the Spirit of God: Beſides this Text oppoſeth them, for grant theſe *Galathians* were new converts, yet the cauſe of the combate within them, is not attributed to their former cuſtome of impiety as they would have it, but to the fleſh, which is original ſinne within them; when therefore a man is truly converted, that difficulty to leave his former luſts doth not ariſe becauſe the habits of ſinne do ſtill abide in him, but becauſe original ſinne is ſtill living in us; and therefore according to the greater or leſſer meaſure of grace healing and ſanctifying of us, ſo we find the greater oppoſition in parting with the ſinnes we formerly committed.

¶. 3.

¶. 3.

WE are to lay it down for a certain foundation to build upon (as hath formerly been delivered) *That this ſpiritual conflict was not in the ſtate of integrity.* *Adam* before his fall could not find ſuch a rebellion in him; for if ſo, this would greatly have interrupted all his bleſſedneſs; and withall ſuch a duell within him, and that neceſſarily flowing from his creation, would have redounded *to the great diſhonour of God his Maker.* Now the Adverſaries of original ſinne, whether *Papiſts, Remonſtrants* or *Socinians,* who do uſually traduce the orthodox Doctrine about it, as if horribly injurious to God, do in this particular *farre tranſcend all ſuch ſuppoſed reflections, either upon the juſtice or mercy of God.* For they do boldly affirm, That by the very natural conſtitution of man, there is a neceſſary conflict between the rational and ſenſitive part; only ſay the Papiſts, original righteouſneſs (which the *Socinian* derideth as much as original ſinne) did keep down this repugnancy, ſo that *Adam* had not any actual rebellion within, *though it was there potentially and radically.* Thus *Soto* (though *Stapleton* fluctuateth, and ſeemeth to be his Adverſary therin) expreſly affirmeth (*Lib. de Naturâ & Gratiâ, c.* 3.) that the conflict mentioned by the Apoſtle, *Gal.* 5. 17. is *Homini à naturâ ingenita,* inbred in the very nature of a man, which he would prove from a philoſophical Diſcourſe out of *Ariſtotle,* who divideth man into two parts: his rational and ſenſitive, adding that the ſenſitive part obeyeth the rational, not deſpotically, as ſervants who have no right of their own do to their maſters (for ſo the members of the body only do ſerve the mind) but politically and civilly, as a Citizen doth his Prince, in whoſe power it is to diſobey. But as *Ariſtotle* knew nothing of mans creation, or the Image of God put upon him, nor of his fall, and the utter depravation of mans ſoul thereby, ſo it would be abſurd to runne to his darkneſs to fetch light about theſe things. Hence alſo it is, that the ſame Author (*Cap.* 13.) in another place, compareth man fallen with man ſtanding to ſome weighty piece, that hangeth on high, but is hindred that it cannot fall; and the ſame piece, when the impediment is removed. For as ſuch a piece of timber had the ſame proneneſs to fall to the ground, while it was hindred, as when the obſtacle was removed, only it did not actually fall: Thus man abiding in his ſtate of integrity had this principle within, to carry him more affectionately to ſenſible things then ſpiritual; only original righteouſneſs did ſtop and hinder the actual motions thereof. It is true, that all Papiſts do not aſſert this repugnancy from our primitive conſtitution: For *Cajetan* upon the place doth note truly, *Sermo eſt,* &c. ſaith he, The ſpeech is of the fleſh, as infected with original ſinne, for thence the fleſh luſteth againſt the Spirit, not from the primary Creation. Yea their admired *Thomas a Kempis,* (*Pag.* 77.) for his practical devotion, confeſſeth that *Adam* in the ſtate of innocency had not this conflict. And no wonder that Papiſts thus dogmatize, when *Arminius,* who uſeth to be very wary, being he was the firſt that was to broach thoſe dangerous errours, the Devil delighting to uſe a Serpent, not an Aſs, becauſe he was more ſubtil then other beaſts of the field, yet aſſerteth that the inclination to ſinne was in *Adam* before his fall, *Licet non ita vehemens & inordinata ut nunc eſt,* although not ſo vehement and inordinate as now it is. It is true, the whole Paragraph is put by way of queſtion, but in the procedure thereof, this is ſpoken affirmatively, (*Articul. perpendendi, cap. de peccato originis.*) And with the *Socinians* nothing is more ordinary then to affirm ſuch a rebellion in man, and that ſo peremptorily, that from this they conclude, *Adam* did ſinne, it was from his concupiſcence that he did break the Law of God; Yea ſome are not afraid to attribute this repugnancy and conflict to *Chriſt,* as if when he prayed, *Father, if it be poſſible*

poſſible let this Cup paſſe away, that this came from the Agony between the rational, and ſenſitive part within him. It is wonder that theſe do not alſo hold, that it will continue in *Heaven* alſo: ſo that as long as man hath a ſoul and a body, this oppoſition cannot be removed; but ſurely the naming of this to tender hearts and ears is confutation enough. For is not this *truly and properly to make God the Author of ſinne*, that he put a rebellious thorn in our ſides at firſt, and that becauſe we are his creatures, made of a ſoul and a body, therefore we muſt neceſſarily be divided within our ſelves. Thus thoſe who charge original ſinne with *Manicheiſm* do herein exceed the *Manichees* themſelves; for they attribute this evil in a man to an *evil principle*; but theſe make the good and holy God to be the *Author* of this rebellion. Neither is it any evaſion to ſay, This rebellion of the ſenſitive part is *no ſinne*, unleſs it be conſented unto; for it is ſuch which is *contrary to the Law of God*, it is to be *reſiſted* and *fought againſt*. And certainly that demonſtrateth the evil nature thereof. *Luther* indeed ſpeaks of a *Franciſcan*, which maketh this concupiſcence to be a natural good in a man, as it is in the fire to burn, or the Sunne to ſhine: But certainly ſuch qualities or actions are not to be reſiſted, or fought againſt, as theſe are; How can that be good, which is confeſſed to be a ſinne, if conſented unto?

¶. 4.

Prop. 4. *When we ſay the fleſh and the Spirit do thus conflict with one another, you muſt not underſtand it of them as two naked bare qualities in a man, but as actuated and quickned from without.* For the gracious habit in a man, is not able to act and put it ſelf forth vigorouſly without the Spirit of God exciting and quickning of it. And although inherent ſinne of it ſelf be active and vigorous, yet the Devil alſo he continually is tempting and blowing upon this fire to make it flame the more impetuouſly: So that we are not to look upon theſe ſimply as in themſelves, but as ſubſervient to the Spirit of God, and the Devil. The Spirit of God by grace in the heart doth promote the Kingdom of God, and the Devil by ſuggeſtions, doth advance the kingdom of Satan in our hearts: So that grace and ſinne are like the Deputies and Vicegerents in our ſouls to thoſe Champions that are without us. Now becauſe the Spirit of God is ſtronger, and above the Devil, therefore it is that the fleſh ſhall at laſt ſurely be conquered. Nay, if the godly at any time fail, if ſinne at any time overcome, it is not becauſe the Spirit of God could not overcome it, but becauſe he is a free agent, and communicateth his aſſiſtance more or leſſe, as he pleaſeth; only in this combat the godly are to aſſure themſelves, that they ſhall overcome all at laſt, that the very root of ſinne will be wholly taken away, never to trouble or imbitter the ſoul any more.

¶. 5.

Fifthly, *In natural and corrupt men, there is no ſenſe or feeling of any ſuch conflict.* They never groan and mourn under ſuch wreſtlings and agonies within them, and the reaſon is, becauſe they are altogether fleſh, and fleſh doth not oppoſe fleſh; neither is Satan ſet againſt Satan. It is true, there is in ſome natural vicious men, ſometimes a combate between their conſcience and their appetite; their hearts carry them on violently to ſinne, but their conſciences do check them, and they feel a remorſe within them, but this is farre different from

from that ſpiritual conflict, which the Apoſtle doth here deſcribe, and is to be found only in ſuch men, who have the Spirit of God: No wonder then if there be ſo many who look upon this as a figment, if ſo many even learned men write and ſpeak ſo ignorantly and adviſedly about it; for this truth is beſt acknowledged by experience: It's not the *Theologia ratiocinativa*, but *experimentalis*, as *Gerſon* divideth Divinity, that will bring us to a full knowledge of this. It cannot then but be expected that you ſhould ſee men live at eaſe, and have much quietneſs and ſecurity in their own breaſts, thanking God, as if their ſouls, hearts, and all were good within them, all were as they deſire it; for the ſtrong man the Devil keepeth all quiet; fleſh would not oppoſe fleſh: It is true, one ſinne may oppoſe another, covetouſneſs, drunkenneſs; and ſo a man who would commit them both be divided within himſelf; one ſinne draweth one way, and another ſinne the other way: but ſtill in the general here is an agreement; all is ſinne, all tendeth one way ſtill, and therefore is not like this combate in the Text; but of this more in its time.

¶. 6.

SIxthly, *In all regenerate perſons though never ſo highly ſanctified, there is a conflict more or leſs*: It is true, ſome are more holy then others; ſome are babes, and ſome are ſtrong men; ſome are ſpiritual, ſome in a comparative ſence are carnal; ſome are weak, ſome are ſtrong; and according to the meaſure of grace they have received, ſo is this conflict more or leſs. *Amyraldus* a much admired Writer by ſome, (neither do I detract from that worth, which is due to him,) doth induſtriouſly ſet himſelf, (*Conſid. cap. 7. ad Rom.*) to expound the 7th *of the Romans of a perſon not regenerated*, but in a legal ſtate, yet diſclaiming *Arminianiſme* and *Socinianiſme*: which Expoſition being offenſive and excepted againſt, (as juſtly it might) by *William Rivet*; he maketh a replication thereunto, wherein he delivereth *many novel aſſertions*. Among which this may be one; "That making *four* ranks, or claſſes of Chriſtians, he "apprehendeth the firſt, to be ſuch who have attained to ſo high a degree of "ſanctification, that they conſult, and deliberate of nothing, but from the "habit of grace that is within them; and that this conflict within a man, is ra-"ther to be referred to the legal work upon a man, then the Evangelical con-"dition we are put into: hence he underſtands this Text not univerſally, but "particularly of the *Galathians*, who were then in that ſtate, *viz.* a legal "one, not Evangelical, which he thinketh the next Verſe will confirme, where "the Apoſtle ſaith, *If ye be led of the Spirit, ye are not under the law*: now of "this ſort, who may be apprehended ordinarily to live without ſuch a combate; "he placeth the Apoſtles, eſpecially when *plentifully endowed with the Spirit "of God, after Chriſts reſurrection*: and for *Paul* he is ſo far raviſhed with the "*Idea* of godlineſs repreſented in his life, that he ſaith, (*Conſid. in cap. 7. ad Rom. cap. 74.*) if God had pleaſed ſo to adorne *Paul*, with the gifts of the Spirit, "that in this life, he ſhould attain to that perfection, which other believers "have only in heaven, none might find fault herein. The general rules he go-"eth upon (and others though diſclaimed by him,) is, becauſe there are many "places of Scripture, which ſhew that ſome godly perſons are victorious and "tryumphing above this conflict; as when this Apoſtle ſaith afterwards, *ver.* "24. *They that are Chriſts have crucified the fleſh with the affections and luſts "thereof*, and Rom. 8. 2. *The law of the Spirit of life in Jeſus Chriſt, hath made "me free from the law of ſin and death*: So that they conclude it injurious and con-"tumelious to *Paul*, reproachfull to the grace of the Goſpel, and a palpable in-"couragement to ſinne and wickedneſs, to interpret the 7th of the *Rom.* of a

" regenerate perſon: But becauſe this is a truth of ſo ſpecial concernement, we ſhall take theſe things in a more particular conſideration; for it would be found an heavy ſinne lying upon moſt orthodox Teachers in the Reformed Church, if they have conſtantly preached ſuch a Doctrine, as is injurious to Gods grace, and an incentive to ſinne, as alſo ſlothfulneſs and negligence in holy duties: for the preſent this Text will bear us out ſufficiently, that where ever the Spirit of God is in perſons while in the way to heaven, they have a contrary principle of the fleſh within them, whereby they are more humbled in themſelves, and do the more earneſtly make their applications to the throne of grace; and that all have ſuch a conflict within them, may appear by theſe following Reaſons: yea we may with *Luther* ſay, ſo farre is it that any do attain to ſuch a meaſure of grace, as to be without this combate, that the more holy and ſpiritual any are, the more *ſenſible* they are of it; for they have *more* illumination, and ſo diſcover the *exactneſs* and ſpiritual latitude of the law, more then formerly they did, and alſo their hearts are more *tender*, whereby they grow more ſenſible even of the leaſt weight of any ſinful motion, though never ſo tranſient. It is true the godly do grow in grace, they get more maſtery and power over the luſtings of ſinne within, yet withall they grow in light and diſcovery about holineſs, they ſee it a more exact and perfect thing then they thought of, they find the Law of God to be more comprehenſive then they were aware of; and therefore they are ready to cry out, as *Ignatius* when ready to ſuffer, *Nunc incipio eſſe Chriſtianus*: Oh me never godly, but beginning to be godly; I believe, but how great is my unbelief! This *Paul* declareth, *Phil.* 3.12. *Not as if I had already attained, either were already perfect, but: I follow after*, &c. Thus *Paul* is farre from owning ſuch commendations which happily others may put upon him. It is true indeed *Amyraldus* denyeth, that any are abſolutely perfect; but yet he goeth beyond the bounds of truth, in attributing too much to *Paul*, or other Apoſtles, which will appear,

Firſt, *Becauſe the moſt holy that are, have uſed all meanes to mortifie and keep down the cauſe of theſe ſinful motions*; If they did not continually throw water as it were upon thoſe ſparks within, the moſt holy man would quickly be in a flame. Even this Apoſtle *Paul*, doth not he confeſs this of himſelf, 1 *Cor.* 9. 27. *I keep down my body, and bring it into ſubjection*, &c. He doth not mean the body, as it is a meer natural ſubſtance; for the glorified Saints will not keep down their bodyes. but as it is corrupted, and made a ready inſtrument to ſin: for though the Apoſtle call it not ἁμαρτία, but σῶμα, yet theſe are not oppoſite, but ſuppoſe one another, as *Rom.* 6.12. *Let not ſinne reign in your mortal body*, and it is a very frigid and forced Expoſition of *Amyraldus*, as *if the Apoſtle did underſtand it of the expoſing his body to hunger and thirſt, and all dangerous perſecutions for the Goſpels ſake*. For this was not *Paul's* voluntary keeping down of his body; thoſe perſecutions and hardſhips to his body, were againſt his will, though he ſubmitted to them, when by Gods providence he was called thereunto; but he ſpeaketh here of that, which he did *readily* and *voluntarily*, leſt from within ſhould ariſe ſuch motions to ſinne, as might deſtroy him; yea it is plain that even in *Paul* there was a danger of the breakings forth of ſuch luſts, becauſe 2 *Cor.* 12. God did in a ſpecial manner ſuffer him *to be buffetted and exerciſed by Satan, that he might not be lifted up through pride*: neither is this any excuſe to ſay with *Amyraldus*, *That ſuch ſinnes are apt to breed in the moſt excellent diſpoſitions*; for it is acknowledged by all, that ſuch ſinnes have *more* guilt in them then bodily ſinnes, though not ſuch infamy and diſgrace amongſt men; *Luther* calleth them the *ſublimia peccata*, the ſublime and high ſins, ſuch the Devil was guilty of, and they were the cauſe of his final overthrow and damnation: If then the moſt godly have uſed all means to mortifie ſinne within them; it is plain they found a combate; and that if ſinne

were

were let alone, it would quickly get the upper hand.

Secondly, *That there is a conflict of ſinne appeareth in thoſe duties enjoyned to all the godly, that they watch and pray, that they put on the whole armour of Chriſt.* Yea the Diſciples are commanded *to take heed of drunkenneſs and ſurfetting, and the cares of this world,* Luke 21. 34. and generally *Paul*'s Epiſtles are full of admonitions and exhortations to *give all diligence in the wayes of holineſſe*: eſpecially that command is very obſervable, 2 *Cor.* 7. 1. *Having theſe promiſes, let us cleanſe our ſelves from all filthineſſe of fleſh and ſpirit, perfecting holineſſe in the fear of God.* Here you ſee both fleſh and ſpirit, that is the rational and ſenſitive part, have filthineſs; and that thoſe who are truly godly are to be continually cleanſing away this filthineſs, and to perfect what is out of order. What godly man is there, that can ſay, This command doth not belong to me, I am above it, I need it not? No leſſe conſiderable is that command of *Peter*, 1 Pet. 2. 11. *Dearly beloved, I beſeech you as pilgrims and ſtraungers, abſtain from fleſhly luſts, which warre againſt the ſoul.* Not as if this were wholly parallel with my Text, as *Carthuſian* is ſaid to bring it in, thereby proving that by *fleſh* is meant the *body*, and by *ſpirit* the *ſoul*; but onely it ſheweth, that no godly man in this life is freed from a militant condition, and that with his own fleſh, his own ſelf, which maketh the combate to be the more dangerous. For this cauſe *David*, though a man after Gods own heart, though Gods ſervant in a ſpecial conſideration, yet prayeth *Pſal.* 19. 13. *Keep back thy ſervant from preſumptuous ſins*; which expreſſion denoteth, that even a godly man hath luſt within him, that would carry him out like an untamed horſe to preſumptuous ſins, did not the Lord keep him back. But we need not bring more reaſons to confirm that which experience doth ſo ſadly teſtifie.

SECT. III.

A Conſideration of that part of the ſeventh Chapter to the Romans, *which treats of the Conflict within a man: Shewing (againſt* Amyraldus *and others) that it muſt be a regenerate perſon onely, of whom thoſe things are ſpoken.*

¶. 1.

THe next Propoſition that may give light to the weighty truth about the ſpiritual conflict that is in the moſt regenerate perſons is this, That beſides the reaſons formerly produced, and many others which might be named, there are two famous places of Scripture, which do moſt ſignally and eminently declare ſuch a combate in the moſt holy men. The firſt is this of my Text, which hath ſufficiently been explained and vindicated from corrupt Interpretations. And truly the light of this Text ſhineth ſo clearly, that there are very few who are not convinced that this ſpeaketh of the fight which regenerate perſons find in themſelves between thoſe two contrary principles of the Spirit and fleſh which are within them. The ſecond place, which doth ſo firmly eſtabliſh ſuch a conflict in thoſe who by grace are made new creatures, is *Rom.* 7. from *v.* 14. to the end of the Chapter, where we have a moſt palpable delineation of this duel that is fought in the inwards of a godly man; but that place is not ſo freely conſented unto, as this Text I am upon.

Now because the clearing of that is of special use, and because it is of such affinity with my Text, I shall inlarge my self (for I will not call it a digression) in the full explication of that part of the Chapter, shewing, *How that is must be a regenerate person, and him only of whom those things are there spoken.* And you will find that the distinct opening of that portion of Scripture will afford us many necessary things both for Instruction, Consolation and Admonition, and all immediately adhering to this point I am now upon. This I intend to dispatch in several particulars, which will be as so many branches growing from the stock of that Proposition I have already named. And

First, You are to know, that the Discourse which *Paul* there useth concerning the combate within himself, is by some interpreted, as if *Paul*, though he name himself, yet *doth not mean himself*, while *regenerated, but while unregenerated.* So that (say they) *Paul* doth therein take upon himself the person of one that is not yet in the state of grace. This they conceive most necessarily be so, because such a person is said to be *carnal* and *sold under sinne.* The flesh is *always* said to have the better, whereas regenerate persons they have crucified the flesh and the Spirit; *And the Law of the Spirit of life hath freed them from the Law of sinne and death,* Rom. 8. 2. Onely when they expound it of an unregenerate person, they distinguish of such,

1. One who is *grosly ignorant and prophane, wallowing in his sinnes in a most senslesse and stupid manner, whose consciences are wholly dead within them*; and such are carried out to sinne with all impetuousnes, having no check or remorse of conscience within them, of such the Apostle doth not speak. But

2. There are others who are in a *Legal state, under the powerfull convictions and operations of the Law,* as *Amyraldus* expresseth it: Men who besides the meer knowledge of the Law have by the efficacy of Gods Spirit the convincing power of it so set home, that now their inlightned minds do greatly incline them to that which is good; but because their hearts are not sanctified, their affections are not mortified, therefore these lusts do hurry them away against those legal convictions that are upon them; or as *Arminius* expresseth it (*in cap. 7. ad Rom.*) not in a much different way, the Apostle speaketh of one, who is in some preparatory way to conversion. By the Law he is so farre wrought upon, that he is afraid because of his sinnes, he cryeth out of them, mourneth because of them, hath many wishes and desires: Oh that I could leave these lusts, I do not like or consent to such evil things that I do! Thus this person is supposed to have a servile fear, which is initial to the work of conversion. And this frame of spirit, although it be not regeneration, yet is to be reckoned among the good and spiritual gifts of God. "This (say they) "is the direct case of that person, who is here described by *Paul*; and it can-"not be denied but that many of the Ancients, and some later Writers have ex-"pounded it of a man under such legal convictions. And although the *Pelagians* boasted, "That all Ecclesiastical Writers did interpret it of such a person, "yet *Austin* opposeth them therein, instancing in some, who did understand it "of a person regenerated. It is true, *Austin* himself, while younger, did expound it of an unregenerate person; "I understood it (saith he) in that "manner, or rather I did not understand it. But when he came to be older and more exercised in the Scripture & other Writers, then he was compelled to yeeld to the truth, and to interpret it of a person regenerate; so that they calumniate *Austin*, who make him flie to this Interpretation out of the heat in his Disputations with *Pelagians*, taking this sense (though formerly he had done the other) as being more subservient to his present interest; for he attributeth his change of mind to the truth of God in other Scriptures, as also to the light he had from the tractates of other learned men. Especially those places compelled and forced

ced him, as he ſaith, (*viz.*) *Now I no longer do it, but ſinne within me, and I delight in the Law of God in the inward man.* He that delighteth doth it not for fear of puniſhment, but love of righteouſneſs. *Vide* Auguſt. *lib.* 1. *Retract. c.* 23. *& c.* 26. *& l.* 3. *contra* Julianum. *c.* 26. *& lib.* 6. *contra* Julianum. *cap.* 11. We grant indeed that there is ſuch a legal ſtate in which ſome men are, that there are ſome who are miſerably divided between their enlightned conſciences, and their corrupt luſts, ſo *that they do the things they would not do.* Yea the godly themſelves, though they have a ſuperiour and more ſublime combate; yet becauſe they have an unregenerate part within them, therefore they ſometimes have even this conflict between their conſciences, and ſome importuning corruptions; but this is not remarkable in them comparatively to the other.

In the ſecond place, There are others who do zealouſly contend, that that diſcourſe cannot be applied to any, but a regenerate perſon; and to underſtand it otherwiſe would be to plunge the godly in a deep gulph of diſcouragements, and to attribute ſuch things to unregenerate perſons, which thoſe that are truly ſanctified cannot go beyond; And this way *Auſtin*, and others of old do, willingly go. Yea moſt of the Popiſh Interpreters, *Eſtius*, *Corizen*, *Pererius*, *Saſbolt*, &c. *Tolet* is taken notice of, as the moſt eminent diſſenter. The *Lutherans* alſo generally, and the *Calviniſts*, yea moſt Proteſtant Writers. Even *Muſculus*, whom the adverſaries of this Intepretation do ſo much alledge in this point, and labour to decline all ſuſpicion by his name, yet doth clearly and fully expound it of a man truly regenerated and converted, but in the loweſt degree and initials of grace; although in the loweſt form, yet ſanctified and regenerated he confeſſeth him to be. *Arminius* and *Amyraldus* have indeed in a peculiar manner ſet themſelves againſt this Expoſition. Yea there is an *Engliſh Writer*, who goeth ſo high, as to call the explication of this portion of Scripture, as ſpoken in the perſon of a regenerate perſon, *An encouragement of an evil life, and a ſcorn caſt upon the holy Ghoſt*; yea that it is *verbum dictum contra Spiritum ſanctum*. (*Unum Neceſſarium*, chap. 7. pag. 456.) But herein he followeth *Arminius*, out of whom alſo he ſeemeth to borrow all that he hath in this point of any appearing ſtrength and validity. *In cap.* 7. *ad Rom.* where he would have it conſidered, whether this fight deſcribed here in the Text, can be attributed to the Spirit of God, *Citra apertam gratia Chriſti, & ejus Spiritus contumeliam & ignominiam.* And a little after, *Conſtabit diligenter inſpicienti, citra enorme Spiritus ſancti dedecus, illi luctam iſtam attribui non poſſe.* Thus *Ariſtotles* ſpeech is very true, οὐκ ἐγκρατεῖς ἀλλὰ διαστρεπτικοί, *Ethic. lib.* 7. *cap.* 10. Yea the *late Annotatour* is ſo farre from thinking, *That doing the ill we would not, and the not doing the good we would*, to be a fit ingredient in the character of a regenerate man, that he maketh it the *aggravation* of a wicked man. Thus he ſaith, *The Heathens made the higheſt pitch of villany in Medeas perſon, when ſhe is ſaid to ſee and like that which was good, and do the direct contrary.* So that it ſhould ſeem by this, That the *Annotatour* would think *Arminius*, and thoſe who think this Diſcourſe to be underſtood of a man in a preparatory way to converſion, and as it were not farre from the kingdom of God, *to yeeld too much*: We muſt rather look upon it as ſpoken in the perſon of ſome enormious and tranſcendent ſinner: but I think herein he is *primus* and *ſolus*. Beſides his aſſertion is againſt *Ariſtotle*, who writing of the incontinent perſon, that in ſome reſpects knoweth the actions to be ſinnes, yet doth them, ſaith notwithſtanding, that he is not a wicked man, but ἡμιπόνηρος, a ſemi-wicked man, *Ethic. lib.* 7. *cap.* 9. τρόπον δέ τινα εἰδὼς καὶ οὐκ εἰδὼς, πῶς δ' οὐ μοχθηρὸς ὁ ἀκρατής, ὥσπερ ἡμιπόνηρος, καὶ οὐκ ἄδικος. But concerning this ſinning againſt knowledge in a regenerate perſon, as alſo the collation of him with an incontinent perſon more hereafter. Only by the way we may wonder, why the

the above mentioned *Annotatour* in his *Annotations* on this place, is so industrious to prove this passage cannot be meant of a regenerate person, from *verse* the eighth and the ninth in this Chapter, where it's said, *Sinne wrought all manner of concupiscence in him, that sinne revived and he died.* For surely he cannot but know, That non: of the Dissenters from him in this Exposition, do apply those verses to a regenerate man; *but that the application to such a person beginneth at the fourteenth verse,* or else as *Calvin, at the fifteenth verse*; But it is not so material to know what men say, as what may be evinced out of the Chapter it self. Only we may adde, That the *Socinian* is likewise very stiff and zealous in the Interpretation of this Chapter concerning a *non*-regenerate person. Yea the *Polonian* Knight, that writeth the life of *Socinus*, would have us take notice of a wonderfull work of God, convincing an eminent man of this Exposition; for thus he relateth, *Pag.* 21. "That *anno* 1585. in the Synod of *Lub-*"*lin*, the opinion of *Socinus* concerning the seventh of the *Romans*, was ex-"ceedingly agitated; and that one *Nicolaus Zitinius*, being one of those Pa-"stors, who opposed the *Socinian* Exposition, was desired to explain that Cha-"pter contrary to the mind of *Socinus*; which he stoutly managed, till he came "to those words, *I thank God through Jesus Christ*, and then standing like a "man amazed; What is that benefit (saith he) which drew from the Apo-"stle so great thanks? Was it that he was of necessity detained in such a servi-"tude of sinne? Certainly, I cannot believe such a thing; and thereupon gave "thanks to God, for the light shining upon him, and freeing him from his "errour, and afterwards entred upon a contrary way of explaining it to the "amazement of his own party. But it had been well, if this writer had set down the reasons which made such a change in that man.

Thirdly, *We cannot say it is heresie and an errour in fundamentals, to expound this place of an unregenerate person; yet as the grounds and reasons may be, such an exposition may be either heretical, or bordering thereupon.* For there are *two principles*, which may be supposed, upon which the Exposition of this Discourse concerning an unregenerate person may be built; for either some will not understand it of a regenerate person? *Because they think it opposeth perfection in this life*, whereas they think a man may and ought to be altogether pure and without sinne in this life; or else they do acknowledge the imperfection of our regeneration, and the reliques of original sinne abiding in us, whereby we are not able to answer the purity and holiness of the Law: *Only they think this is not a proper place to prove such a truth, but is rather injurious to the grace of God working in believers.* And in the number of these later *Arminius* doth acknowledge himself: Now if such men be real in what they say, and do not secretly nourish some monster within, till they have a fit time to bring it forth, they are not much to be blamed. For as long as they agree in the true Doctrine, though they differ in the Texts, that do prove it, that is not so material. Certainly *Calvin* was most unjustly traduced by *Hunnius* the *Lutheran*, for *Judaizing* and denying the Trinity; yet he did not think that Doctrine was to be proved out of every Text, that the Ancients did make use of. But then to deny the exposition of this place concerning a regenerate person, *Because they hold perfection in this life, and an immunity from sinne, for which end the* Pelagians *of old did seem to oppose it; yea and that this perfection was to be obtained by our own free-will, this may justly be looked upon as heretical.* Upon which account *Castalio* is inexcusable, for he interpreteth it of an unregenerate man, only subject to the Law, meerly to establish *perfection*; affirming, that the old man is *wholly* crucified in this life, denying Christs imputed righteousnes, and affirming men may be without sinne. (*De Justific.* pag. 67. *& frequenter alibi.*) This is certain that the true Exposition of this place doth powerfully overthrow the Doctrine of perfection in this life: For if *Paul* doth find this civil warre within himself; if

Paul

Paul creep thus upon the ground comparatively to the admirable holineſs required in the Law, who then may not have cauſe to be humbled for that ſpiritual agony he feeleth within himſelf?

Fourthly, *Although We affirm this later part of the Chapter is to be underſtood of a regenerate perſon, yet We alſo acknowledge, that a Miniſter is to manage this truth with much wiſdom and dexterity, that ſo the Doctrine of imperfection in regenerate perſons, may not be an occaſion to lull men a ſleep in their lazineſſe, that hereby they do not content themſelves with incompleat and ſluggiſh wiſhes in the wayes of holineſſe.* If any do abuſe this Doctrine to lukewarmneſs or indulgence in ſinfull wayes, ſaying, their eſtate is like *Paul's*, *the evil they would not do, they do*: This is not the fault of the Doctrine, but either of the Miniſter, who doth not wiſely diſpenſe it; or of the hearer, who doth wilfully ſuck poiſon out of the ſweet herb: Even as the whole Doctrine of the Goſpel, and Gods grace, may be abuſed to licentiouſneſs. It is true, that the proper character of Chriſtianity is, *That it is an acknowledgement of the truth, which is after godlineſſe*, Tit. 1. 1. And certainly there is no point may more quicken up to godlineſs, ſpur on the moſt holy to greater growth in piety, then this truth about the *imperfection* of the graces, that are in the beſt; and alſo that we have a treacherous enemy within us (the reliques of original ſinne) which without daily watching and praying, will quickly plunge us into confuſion. Now the Miniſter of Chriſt will ſo handle this Expoſition, though of a regenerate perſon, very profitably and advantagiouſly to the increaſe of godlineſs, if he adde theſe qualifications to his Interpretation:

1. That the evil which this perſon is ſaid to do, is not to be underſtood of *groſſe and enormious crimes, but partly of the very motions to ſinne within us, and ſometimes a conſent thereunto, and (it may fall out ſo, as to be) an acting of them in our lives; but this is not of groſſe ſinnes, or if of a foul ſinne, yet not continued in, but with repentance and greater hatred recovered out of it.* Unleſſe the Preacher do thus limit his Expoſition, he leaveth the battlements without rails, he doth not fence againſt the pit wherein ſome may fall. Let no man therefore think that this paſſage of *Pauls* is to be extended to *groſſe* ſinnes, as if many prophane ſinners, who *ſinne*, and their conſciences *check* them, and then they ſinne again and have *remorſe* again, could take any comfort from theſe places, as if they might ſay with *Paul*, *It is not I, but ſinne that dwelleth in me*; *The evil that I would not, that I grieve for*, in the temptation, I do: Oh take heed of abuſing the holy Word of God to ſuch corrupt ends! *Auſtin* ſome where ſpeaketh to this occaſion, when this part of *Paul's* Epiſtle was read, *I fear* (ſaith he) *leſt this may be ill underſtood, but let none think, as if* Paul's *meaning was, he would be chaſte, but he was an adulterer, he would be merciſull, but he was cruel*, &c. Thus it would be very dangerous to interpret this paſſage of *groſſe ſinnes*, and yet it *cannot be denied*, but that men who ſinne *groſly*, yet with ſome *remorſe* and grief of conſcience are apt to cover themſelves with theſe fig-leaves, and think this is ſanctuary faſe enough to runne unto, that though they do ſinne, yet it is not with full conſent and delight. *Arminius* affirmeth (*in cap. 7. ad* Rom. *pag.* 753. as he ſaith, *Verè & ſanctè*) "That he had ſometimes "the experience of this, that when ſome have been admoniſhed, that they "would take heed of committing ſuch a ſin, which they knew was forbidden by "the Law; They would anſwer with the Apoſtle, *To will was preſent with them*; "*but they knew not how to perform what they willed*: Yea he addeth, He had this "anſwer from one, not when the ſinne was committed, but when he was fore-"warned that he ſhould not commit it. But the ſame Author goeth on, and "ſaith, he knew both men and women, young and old, who when he had ex-"plained this Chapter in the ſenſe he defendeth, did plainly confeſs to him, that "they hitherto had been in this opinion, that if they committed any ſinne with "reluctancy

"reluctancy of their mind, or omitted any duty, the ſame regreeting of them, "they were not greatly to trouble themſelves, or grieve in this matter, ſeeing "they thought themſelves like *Paul* therein, and therefore gave him hearty "thanks that he delivered him from that errour by his interpretation. But what needeth all this, if any read *Calvins*, or other Expoſitions upon this place, might they not have been fully ſatisfied, that ſuch perſons offending in that manner (*viz.*) *ſinning*, having *only terrour and contradiction from their conſcience againſt the ſinne they commit, but their hearts otherwiſe carry them out to it*, do no wayes agree with the perſon here deſcribed, whoſe *heart* and *will* is ſaid to be *againſt ſinne*, as well as his *mind* and *conſcience?* We muſt not therefore underſtand it of *groſs ſins*, eſpecially of a *continual cuſtom therein*. No doubt but *David* did commit the adultery and murder, *he would not have done*. No doubt when *Peter* denied Chriſt, he could ſay, the evil that he would not do, that he did; but this was *in ſuddain temptations*. This was not *often* or *cuſtomary*, therefore they did recover out of them with bitter tears and ſorrow. We muſt therefore underſtand it *chiefly* of the *motions* and *Inſtings* of the heart to ſinne, and *oftentimes* a *conſenting thereunto*; yea and in *leſſer* ſinnes *an acting* thereupon; ſo that it is no more in ſenſe then what the Apoſtle *James* ſaith, *In many things we offend all*, Chap. 3. 2. So that howſoever the *Jeſuites* and *Arminians* would make *Auſtins*, and the later Expoſitions to differ, as if *Auſtins* were more innocent, becauſe he underſtood it only of *motions* to ſinne, which the godly man did ſuffer againſt his will within him; but the later apply it even to *actions*; yet who ſo diligently compareth them together, cannot find any real difference; for the ſumme of their Expoſition is, That the Law requiring ſuch a perfect and pure holineſs, that is doth not allow of the leaſt ſpot, or blemiſh, the moſt godly do find themſelves ſo depreſſed and weighed down with that remainder of corruption that is within them, that they come exceeding ſhort of that excellent and perfect holineſs, and therefore do abhorre and loath themſelves, and judge themſelves miſerable, while they carry about with them ſuch a body of ſinne.

Secondly and laſtly, This Expoſition will be advantagiouſly managed for godlineſs, if you alſo inform, *That* Paul *doth not here ſpeak of every particular temptation, as if in every conflict he had the worſe, and the fleſh had the better; but he ſpeaks of good and evil in the general: and that in the whole courſe of his converſation.* In the general his heart was ſet upon the good commanded, and againſt the evil forbidden, but yet he could never attain to his fulneſs of deſire, though in ſeveral combats, the ſpirit might and did conquer the fleſh. And certainly the *Arminians*, who will hold us to the *rigid letter*, as if this perſon *never* had the better, no not *at any* time in *any* ſinne, muſt take heed of that fault they charge upon us (*viz.*) that they be not injurious to the grace of God, even according to their own Expoſition; for *they acknowledge* thoſe workings of the Law in this perſon againſt ſinne, *are from the Spirit of God:* Theſe are the good gift of God, and although they come not from the Spirit, as regenerating, yet as moving and preparing the heart for Regeneration. *Now will it not be derogatory to ſay, that in this conflict the Spirit of God is overcome in every conflict, that at no time he cannot do the good he would?* This is to make the conflict of a man in this legal eſtate inferiour to *Ariſtotle's incontinent perſon*, who hath only the meer light of natural reaſon to help him; for he compareth (*Lib.* 7. *Ethic. cap.* 9.) intemperance to the diſeaſe of a *Dropſie* or *Conſumption*, becauſe incurable, but incontinency to the falling-ſickneſs, becauſe curable. And then becauſe the former is continual, the later ſometimes only. If then in very Heathens, whoſe conflict is only between a natural conſcience, and their luſts, conſcience doth ſometimes prevail, their luſts do not alwayes overcome; Shall we think leſſe is done by the Spirit of God in them

them, who are in this legal conflict? It is true, if we ſpeak of perfect obedience to the Law of God: ſo at all times in all things, the Law of ſinne within a godly man doth retard and make him to come ſhort; but then in particular combates, there the fleſh doth not alwayes prevail; only the Apoſtle inſtanceth in the tyranny of ſinne, and not the dominion of grace, becauſe hereby he would inform the Jews how much they were to ſigh and groan under this burden, and thereupon to have higher thoughts of Chriſt. For ſeeing there were two things that did keep them off from Chriſt, The ignorance of the power of original ſinne, and a deſire to find out a righteouſneſs by the works of the Law: The Apoſtle doth take an excellent way to cure them of theſe two evils, by ſhewing what deep root original ſinne hath in the moſt holy, and how oppoſite and fighting it is againſt the grace of God within us, inſomuch that we cannot have our full comfort, but in Chriſt alone.

¶. 2.

Reaſons for this Expoſition.

THat there is no godly man living free from this ſpiritual combate, becauſe of the fleſh which ſtill abideth in him, hath been proved by Reaſons and Scripture. To this Text we have joyned *Paul's* Diſcourſe, *Rom.* 7. which you heard was to be underſtood of no other then a regenerate perſon. But becauſe ſuch an Expoſition, as alſo the Doctrine of the imperfection of Regeneration may be abuſed; You heard with what limitations that Chapter was to be interpreted, though of a godly man.

It is remarkable what *Auſtin* ſaith in defence of himſelf, expounding this place of a regenerate perſon, whereas he had interpreted it otherwiſe formerly, *Non ego primus aut ſolus*, &c. (*Lib.* 6. *contra* Julianum. *lib.* 11.) He was not the firſt, or only man that did interpret it ſo. Yea he confeſſeth he underſtood it of unregenerated perſons once himſelf; and his greateſt reaſon was, becauſe he thought *Paul* could not ſay of himſelf, *That he was carnal and ſold under ſinne*; but afterwards (ſaith he) *Melioribus & intelligentioribus ceſſi, vel potius ipſi veritati*, &c. The example of this excellent man might much convince, but that prejudice doth blind mens eyes.

Let us ſee what Reaſons are cogent for this Expoſition.

Firſt, This is very conſiderable, *That the Apoſtle in the former verſes ſpeaking of himſelf, uſeth the Preterperfect tenſe, ſpeaketh of that which was paſt; only at the fourteenth verſe, there he changeth the tenſe, and ſpeaketh of the preſent time; which may perſwade us, that he ſpeaketh of himſelf, what he was once, before regenerated, and what he hath experience of in himſelf, though ſanctified.* This *changing of the time, argueth a change alſo in the perſon*; for ſo his Diſcourſe runneth from the ſeventh verſe to the fourteenth, *I had not known luſt, and ſinne wrought in me all manner of concupiſcence, I was alive without the Law once, and ſinne deceived me*, &c. All theſe expreſſions are concerning what *was* done in him. Then at the fourteenth verſe, with the reſt following, he ſpeaketh of the *preſent time, I am carnal, I do that which I allow not*, &c. This altering of the time may incline us to think, that it is very probable the Apoſtle doth compare his former eſtate of unregeneracy with the preſent of ſanctification that he is now in. It is true indeed, we grant that the Apoſtle doth ſometimes aſſume the perſon of another man; he ſuppoſeth ſuch a thing in himſelf, which yet we muſt not conclude to be in him, as *Rom.* 3. 7. *For if the truth of God hath abounded more through my life unto his glory, why yet am I judged as a ſinner?*

Here it is certain, he perſonateth a wicked objector and caviller. So 1 *Cor.*13.2. *If I have all faith, and not charity*, &c. As alſo *Gal.*2.18. *If what I have deſtroyed, I build the ſame again, I make my ſelf a tranſgreſſor.* But who doth not ſee a vaſt difference between theſe expreſſions and *Paul's* Diſcourſe in this Chapter? For they are ſpoken *hypothetically* by way of ſuppoſition. And therefore every one may perceive that the Apoſtle doth not intend an abſolute ſpeech of himſelf. Had the Apoſtle uſed ſuch conditional expreſſions here, then there had been ſome colour, *If I do the evil I would not, if I do not the good I would, if I delight in the Law, if the Law of God*, &c. then we might have doubted whether he ſpake of himſelf or no. Or had the Apoſtle as abſolutely and peremptorily ſpoken in thoſe places, as he doth here, we ſhould have wondred at it. Should he after a large Diſcourſe to that purpoſe have concluded, *So then I my ſelf diſtroy what I have built*, it would have greatly amazed us? As for that place inſiſted upon by ſo many, 1 *Cor.* 4.6. *Theſe things I have in a figure transferred to my ſelf and Apollo*, &c. and from thence gathering, That it is ordinary with *Paul* by a figure to aſſume another habit (as it were) then his own. Suppoſe it be granted, Doth it therefore follow he doth here in this place? What, doth the Apoſtle never ſpeak in his own perſon? If we will not take this as ſpoken of himſelf, Why do the Diſſentients take the ſecond verſe in the next Chapter, as to be underſtood of his own perſon? *The Law of the ſpirit of life in Chriſt Jeſus, hath freed me from the Law of ſinne and death.* Beſides this very place maketh againſt them: for when the Apoſtle doth thus aſſume a perſon, he plainly diſcovereth he doth ſo; you ſee he doth expreſly ſay, that what he did, he did by a figure, but here is not the leaſt hint given of any ſuch thing, there is not a ſyllable by which we may gather any ſuch transfiguration: So that it is a wonder that the Apoſtle ſhould continue in ſuch a long diſcourſe, and that with ſo much vehemency, and yet give no diſcovery that he doth not mean it of himſelf, eſpecially when the Adverſaries to this Expoſition ſay, That to underſtand it of *Paul*, is ſo contumelious to the Spirit of God, and ſo deſtructive to all godlineſs. Certainly if ſo, the Apoſtle would have manifeſted ſomething to remove this ſtumbling block. Although I may adde that even that very Text, *I have in a figure transferred to my ſelf and Apollo*, &c. doth not neceſſarily allude, to that mention made of them, 1 *Cor.* 2. 12. where ſpeaking of their factions, ſome ſaid they were of *Paul*, others of *Apollo*; as if the Apoſtle did by figure, uſe their names, intending thereby the falſe Apoſtles; for (ſay they) The *Corinthians* made their diviſions by occaſion of the falſe Apoſtles glorying in them, and exalting them againſt thoſe that were faithfull. But if ſo, what argument could there be in *Paul's* words? *Was Paul crucified for you? Were you baptized in the name of Paul?* If he did mean falſe Apoſtles, and not himſelf, why ſhould he thank God that he had baptized ſo few? Therefore *Pareus* acknowledgeth, that the common Interpretation of that Text, as if *Paul* by a figure uſe his name and *Apollo* for the falſe Apoſtles, is no wayes agreeable with the ſcope of the place: For how could that be an example to teach them humility, as he there enlargeth himſelf. *Heinſius* alſo doth not like the tranſlation of the Greek word μετεσχημάτισα, for ſuch a tranſmutation of names and perſons, but maketh it the ſame with συγκαλύπτειν, but enough of this.

2. A ſecond Argument is, In that this perſon is ſaid *to hate evil, not to will what is evil, not to know or approve of it, and then he is ſaid to will that which is good.* Now this is the Deſcription of godlineſs, to love good, and to hate evil. It is true, that in convinced men, who yet retain their luſts, as alſo in legal men, they would not do the evil that they do, but yet they cannot be ſaid to hate it: No they love their luſts; therefore when any fear doth abate, they preſently fall unto thoſe ſinnes again, but this man doth hate ſinne; So that in

in this property two things diſcover a regenerate perſon, 1. That not only his conſcience and his judgement is againſt ſinne, but his will, his heart and affections alſo, whereas in all unregenerate men, their judgements, and their conſciences being enlightned and terrified, maketh them afraid to commit ſinne; but their will, their affections are not againſt it. And then ſecondly, The Apoſtle ſpeaketh generally of evil and good, he doth not ſay, I do this evil, I would not, or I do not this good that I would, but evil and good indefinitely, and this is only proper to the regenerate, he only hateth all evil, he only loveth all good, whereas the unregenerate perſon doth hate only ſome evil, and it is ſome good only that he would do, though if a man truly hate any ſinne, he hateth all ſin, becauſe *odium* is *circa genus.*

Thirdly, *This perſon muſt be a regenerate perſon, becauſe there are two diſtinct principles in him, Sinne* and *He* are made two different things, *verſ.* 17. *It is no more I that do it, but ſinne that dwelleth in me:* And *ver.* 18. *I know that in me* (that is my fleſh) *dwelleth no good thing*; Here then are (as it were) two diſtinct perſons; this perſon hath two ſelfs, which doth neceſſarily demonſtrate that this is a ſanctified perſon. For can a man under legal convictions ſay, *It is not I, but ſinne within me?* Can he that hath only errors upon his ſoul ſay, *It is not I, but ſinne within me?* How abſurd and falſe were that, for their hearts are ſet upon evil, only the terrours of the Law reſtrain them? Now a man is, what his heart is, not what his conviction is. It is true, the *Libertines* did abuſe this Doctrine, and would thereby acquit themſelves, it was not they, but the fleſh: Yea ſome blaſphemouſly would attribute it to God himſelf; but till a man be regenerated, he hath but one ſelf, and that is the fleſh. But (ſaith *Arminius*) "thoſe legal preparatory workings by the Law, are the good gift of "God, and are to be reckoned among the works of the Spirit, and therefore "the Apoſtle may oppoſe them and ſinne together. To this it is anſwered, Though thoſe legal operations are from Gods Spirit, yet becauſe the perſon is not regenerated, he is ſtill in the ſtate of the fleſh, he is ſtill without Chriſt, and therefore cannot diſtinguiſh himſelf from the fleſh within him. As long as thoſe good gifts of God are not in a ſubject regenerated, the ſame perſon and the fleſh are all one. Yea though thoſe good effects come from Gods Spirit, and ſo are in themſelves ſpiritual, yet as they are in a perſon unregenerated, they are improved carnally, they are managed only to ſelf-reſpects; and thus temporary believers, though they do enjoy the good and common gifts of Gods Spirit, yet as they are in them, they are carnally improved, ſpiritual things being proſtituted to temporal ends. It is plain then, that onely a godly man may ſay, *It is not I, but ſinne in me*; and thus *Aquinas* on the place ſaith, it may be eaſily underſtood of a man in the ſtate of grace, and of a ſinner, it can be only interpreted *extortè*, by violence: His reaſon he goeth upon is, becauſe that a man is ſaid to do, which his reaſon doth, not which his ſenſitive appetite inclineth unto, becauſe *homo eſt id quod eſt ſecundum rationem*; By reaſon we muſt underſtand ſanctified reaſon, otherwiſe a mans reaſon is corrupted, as well as his ſenſual part. Beſides, there is a further Argument uſed by the Apoſtle in this diſtinction he maketh, *It is no more I that do it. No more*, that implieth, *once it was* he that did it, formerly he could not make ſuch a diſtinction as now he doth.

Fourthly, The perſon here ſpoken of muſt needs be a regenerate perſon, *Becauſe it is ſaid, He delighteth in the Law of God after the inward man*, ver. 22. This is one of the places that compelled *Auſtin* to change his former opinion. Certainly *to delight in the Law of God*, is an inſeparable property of a regenerate perſon: *David* expreſſeth his holy and heavenly heart thereby; yea the Greek word is συνήδομαι, *I delight with*. *Arminius* doth well obſerve the emphaſis of the word, for he maketh the Prepoſition σὺν not redundant, but ſignificant:

ficant. So that the meaning is, he delighteth in the Law of God, that is, he delighteth in Gods Law, and Gods Law delighteth in him; there is a mutual ſympathy and delight (as it were) which maketh the reaſon the ſtronger for a regenerate perſon. For can any but he delight in Gods Law, and Gods Law (as it were) delight in him again? It is true, it is added *in the inward man*, but that is not a diminution, but a ſpecification of the cauſe, whereby he doth delight in Gods Law. I will not ſay that the inward man doth alwayes ſignifie the regenerate man, and ſo is the ſame with a new-creature. For although ſome underſtand that place ſo, 2 *Cor.* 4. 16. *The outward man periſheth, but the inward man is renewed daily*; yet happily the context may enforce it another way, yet here it muſt be underſtood of the *mind as regenerated*, becauſe it is *oppoſite to the fleſh*, and ſo ſignifieth the ſame with the *hidden man of the heart*, in which ſenſe a Jew is called *one inwardly*, becauſe of the work of grace upon his ſoul.

Fifthly, *The ſad complaint he maketh concerning his thraldom, doth evidently ſhew, that it is a regenerate perſon: O wretched man that I am, who ſhall deliver me from the body of this death!* If we take body for the material body, which is mortal, and ſo ſinfull; or elſe for that body of ſinne, which abideth in the godly, it cometh much to one point. It argueth that the perſon here ſpoken of, feeling this weight, this burden upon him, is in ſad agonies of ſoul, judgeth himſelf miſerable and wretched in this reſpect, and thereupon doth earneſtly groan for a total redemption; he longs to be in heaven, where no longer will evil be preſent with him, where he ſhall do all the good, and as perfectly as he would. It is true, a godly man cannot abſolutely be called a wretched and miſerable man, but *reſpectively quoad hoc*, and *comparatively* to that perfect holineſs we ſhall have hereafter. So we may juſtly account our ſelves miſerable, not ſo much from external evils, as from the motions and ſtirrings of ſinne within us, that do preſs us down, and thereby make our lives more diſconſolate. Hence it is that *Auſtin* calleth this *Gemitum ſanctorum*, &c. the ſighs and groans of holy perſons fighting againſt concupiſcence within them.

Sixthly, *The affectionate rejoycing and aſſured confidence that he hath, about the full deliverance of him from this bondage expreſſed in thoſe words*, I thank God through Jeſus Chriſt, *doth greatly eſtabliſh this expoſition alſo of a regenerate perſon.* It is true, there is variety about reading of this paſſage; however this plainly cometh from an heart affected with aſſurance of Gods grace to give him a full redemption, though for the preſent he lie in ſad conflicts and agonies. This is ſo palpable a conviction, that ſome of the Diſſentients will make *Paul* here to ſpeak in his own perſon, as if he did give God thanks for that freedome which the perſon ſpoken before had not obtained. Neither is it any wonder to ſee ſuch a ſudden change in *Paul* from groaning under miſery, preſently to break forth into thanks and praiſes of God: For we may often obſerve ſuch ebbings and flowings in *David*'s Pſalms, that we would hardly think the ſame Pſalm made by the ſame man, at the ſame time; one verſe ſpeaking dejection and diſconſolateneſs, the next it may be ſtrong confidence, and rejoycing in God.

Laſtly, The concluſion which *Paul* maketh from this excellent experimental Diſcourſe, is fully to our purpoſe, *So then I my ſelf ſerve the Law of God, but with the fleſh the law of ſin.* To ſerve God, and to ſerve the Law of God is all one, and this none but a godly man doth. Yea to ſerve him with the *mind* and the *ſpirit* is a choice expreſſion of our grace. But becauſe this is not perfect and compleat, he addeth, *He ſerveth alſo the fleſh, and the law of ſin.* It is true, *None can ſerve God and mammon, Chriſt and ſin*, but yet where there is *not a perfect freedom* from thraldom to ſin, there, though in the principal and chief manner we are carried out to ſerve God, yet the fleſh retardeth, and ſo ſnatcheth to it ſome ſervice: you heard contraries might be together, while they are in fight. Neither is our redemption from ſin *full and total.* It is to be done ſucceſſively and by degrees, that ſo

we

we may be the more humbled and grace exalted. Beſides that expreſſion αὐτος ἐγω, is emphatical; this is uſed when *Paul* expreſſeth himſelf in ſome remarkable manner, *I the ſame*, and no other man, as it is uſed in other places, 2 *Cor.* 10. 1. *Now I Paul my ſelf beſeech you*, &c. 2 *Cor.* 12. 13. except it was, *becauſe I my ſelf was not burdenſom to you.* Rom. 9 3. *I could wiſh that my ſelf were accurſed*, &c. which is enough to convince ſuch as are not refractory.

¶. 3.

Objections Anſwered.

I Shall now conſider what is objected againſt this Interpretation, and ſhall not attend to the general objections, ſuch as that, *Thoſe who are Chriſts and regenerated have higher things attributed to them; They have crucified the fleſh, they have mortified the old man*, &c. *As alſo this ſeemeth to be injurious to Gods grace, it will encourage men in ſlothfulneſs and negligence*, &c. for theſe ſhall be anſwered in the general. I ſhall therefore only pitch upon two objections, which the Adverſaries inſiſt upon.

The firſt is, *That this perſon here ſpoken of, is ſaid to be once without the Law, which* (ſay they) *is the deſcription of a Gentile in* Paul's *language; therefore he aſſumeth ſome other perſon then his own; for* Paul *always lived under the Law. Auſtin* indeed expounds it thus, *I did live once without the Law*, that is, ſaith he, when he was a child, before he had the uſe of reaſon. This is too harſh. Therefore it is better anſwered, The perſon here ſpoken of, is not ſaid *to be without the Law*, which is indeed the deſcription of a *Gentile*, *but that he was alive without the Law once*, that is, he, as all the Phariſees underſtood the Law of God, as forbidding only external ſins, and *Paul* living unblameably as to that reſpect, thought to have life and righteouſneſs by the Law, but when the commandment came in power to him, and he was convinced that it did prohibit not only outward ſins, but inward luſtings of heart, then he began to find himſelf a greater ſinner than he was aware of, then he found the Law to be death to him, ſo that he lived without the Law, becauſe he was not affected with the full and exact obligation therof.

The ſecond thing much inſiſted upon is, *That the perſon here ſpoken of, is ſaid to be carnal and ſold under ſinne, which* (they ſay) *is made by the Scripture a certain property of a wicked man. Thus it is ſaid of* Ahab, *Thou haſt ſold thy ſelf to do wickedly*, 1 Kin. 21. 10. *yea of all the children of Iſrael*, 2 Kin. 17. 13. *They cauſed their children to paſs through the fire, and ſold themſelves to do evil in the ſight of the Lord.* But firſt, *Calvin* doth grant, that this is ſpoken of *Paul*, while unregenerate, and therefore beginneth his Expoſition at the 15th verſe of a ſanctified perſon: yet that cannot well be, becauſe there the Apoſtle beginneth to alter the tenſe; There he ſaith, *I am carnal, I am ſold under ſinne*, whereas before he had uſed the paſt time. We grant it therefore, that *Paul* ſaith this of himſelf, though regenerated, that he was ſold under ſin. But then we ſay, The expreſſions above named, and this is not *a like*; here it is in a *paſſive* ſenſe, there in an *active* ſenſe; of thoſe wicked men it is ſaid, *They ſold themſelves*, which denoteth their wilfulnes and obſtinacy; of this, *he was ſold*, which implieth it to be done againſt his will, as captives are; there it is *abſolutely*, here it is *limited to the fleſh*: And if this phraſe did denote a wicked man in an *high degree*, then how can they apply it to a man *under legal convictions*, and in a preparatory way to converſion? It would be very hard to ſay of ſuch men, that they ſold themſelves to do evil. Beſides, there is a two-fold bondage and captivity under ſin, even as the *Iſraelites* had a two-fold one they were born in, that of *Egypt*, and another they voluntarily by their ſin fell into, which was that of *Babylon*. Thus there is a bondage unto ſin, we are all born

born in; for in *Adam* we were all ſold to ſinne, and ſo needed a Chriſt, Redeemer. And ſecondly there is a bondage unto ſinne, by our own voluntary tranſgreſſions; It is true a regenerate perſon cannot be ſold under ſinne in this later ſence, but he is in the former, and ſo it is no more injurious unto the grace of God, as *Auſtin* noteth, then that he is yet mortal and corruptible. Thus you have this great and neceſſary truth eſtabliſhed: *Paul* ſpeaketh here of a regenerate perſon, and that not only of him, as he is in the loweſt eſtate, and initials of grace, as *Muſculus* thinketh; but of every godly perſon while in this life, even the moſt perfect that is, though this conflict be more applicable to ſome then others; yea if we do regard the exact purity of the law, the moſt holy do moſt humble themſelves under it.

¶. 4.

The ſeveral Wayes whereby Original Sinne doth hinder the godly in their Religious Progreſs, whereby they are ſinful and imperfect.

THe next Propoſition in order is, *That this fleſh, this original ſinne in a man doth ſeveral wayes hinder the godly in their religious progreſs, whereby they are ſinfull and imperfect*, wherby every one is forced to cry out, as he; *O me nunquam ſapientem!* ſo, *O me nunquam pium!* Oh me never godly, never believing, never anſwering the holy Law of God! This treacherous enemy within us is ſo *multiforme*, putteth it ſelf *Chamelion*-like into ſo many ſhapes, that the moſt holy men have cauſe to be alwayes on their guard, to keep continual watch, leſt ſometime or other this *Dalilah* betray them into the hands of the *Philiſtines*. How were it poſſible that ſome eminent ſervants of God, as *David* and *Peter*, have fallen ſo grievouſly, and committed ſuch ſinnes which ſome Heathens by the light of nature would have abhorred? but that there is this fuel and ſpawn of ſinne abiding in every regenerate perſon. It may well be affirmed, that the *reliquia peccati originalis*; the reliques of original ſinne are in the moſt holy: for as when an houſe hath been for the greateſt part conſumed, but at laſt the fire is quenched, yet there remains ſome little ſparks and embers, which cauſe a conſtant watch, leſt they kindle and conſume whatſoever is left yet undeſtroyed: Such care and fear ought the godly to have, leſt the remaining corruption break out ſuddainly, and ſo deſtroy them.

I ſhall inſtance in ſome particulars whereby original ſinne doth thus hinder and retard the work of grace in us. As

Firſt, *This fleſh within the godly maketh us imperfect in this life by its ſtrong oppoſition; and contrary thwarting it hath to the grace of God within us.* Theſe two ſaith the Text are ἀντικεῖται, they are two adverſaries daily combating with one another; Inſomuch that what the Spirit ſaith, do, the fleſh ſaith do it not. Thus original corruption is like *Solomons* brawling woman, whoſe *contentions are a continual dropping*, Prov. 19.13. What reſt can ſuch a man have? no more then he that lyeth in his bed, and hath conſtant droppings of rain upon him: Such a diſturber, and farre more troubleſome inmate is original ſinne to a believer, grace hath no reſt, no quietnes, but the fleſh is alwayes raiſing up oppoſitions againſt it, alwayes croſſing it, what the Spirit would not, that the fleſh would. Therefore *Rom.* 7.23. the Apoſtle expreſſeth the violent actings thereof by *military* termes, it *warreth*, and it bringeth into *captivity*; In this ſence we may ſay, the fleſh is *Satan*, for that is an adverſary in our way, that riſeth up and ſtoppeth us in our ſpiritual progreſs: It is true, the natural and carnal man findeth no ſuch oppoſition; he never cryeth out, Oh how hard a thing

thing is it to be heavenly minded, to be godly indeed, to live a life of faith? how difficult to live and die upon Scripture and ſpiritual grounds? for all is fleſh within, dead men feel no pain, they find no oppoſition; *Mortuus non belligerat*, is the Proverb, but the godly are in continual exerciſes, no ſooner doth grace begin to work, but the fleſh preſently beginneth to counter-work.

Secondly, The fleſh doth retard and hinder the work of grace *by ſubtil allurements and enticements*: Thus as the Devil ſometimes appeareth as a roaring Lion, and ſometimes again as a gliſtering Serpent, and in this latter way is moſt dangerous; ſo it is with this fleſh within us; ſometimes it groſly, and violently *oppoſeth* the grace of God, at other times it craftily *inſinuateth*, it readily interpoſeth, it propounds many ſweet baits; thus what it cannot do as a Lion, it accompliſheth as a Fox, ſo that what counſell is given, *Mic.*7 5. *Keep the doors of thy mouth from her that lyeth in thy boſome*, implying there would be treachery in the neareſt relations: This is much more to be obſerved againſt original ſinne that lyeth in thy own boſome, yea it is thy own ſelf; and therefore how eaſily may it perſwade thee, yea no temptations without could do thee any hurt, did not this fleſh within betray all: Thus it craftily inſinuateth, and ſurprizeth the ſtrongeſt holds of the ſoul, before we are aware: ſo you heard from that of *James* 1.17. *Every man is tempted and drawen aſide with his own luſt.* Sweet poiſon doth more eaſily deſtroy, white powder that giveth no noiſe more certainly kills; and this is the Reaſon, why the godly may be carried away to ſinnes of profit, and pleaſure, and not judge them to be ſo, their hearts may not condemne them, and all becauſe the fleſh can ſo bewitch us; it doth caſt ſuch miſts before our eyes, that we are not able to diſcern between things that differ.

Thirdly, The fleſh within us doth keep off grace from its perfect work, *by depreſſing it and weighing it down*; that when grace would lift up the ſoul to heaven, that is like a milſtone about our neck, and pulleth us back again, it is lime to the birds wings, it is the ſtring to her feet: This made *Paul* cry out of it as a weight lying upon him, *Rom.*7. *O Wrethed man that I am who ſhall deliver me from the body of this death?* yea *Heb.*12.1. it is called *a weight*; now as that muſt needs be an impediment to any who run in a race, no leſs burdenſome is original ſinne to a godly man in his way to heaven.

Fourthly, It hinders the perfection of grace, *cooling and remitting the fervour and zeal thereof*; and herein chiefly the miſchievous effect of original ſinne is diſcovered, it maketh the ſoul halt in his progreſs, it *allayeth* the heat of grace, it is like ſmoak to put out the fire. *The adverſaries to this Truth ſay, it is not intelligible how the Spirit can make us will one thing, and the fleſh another, ſeeing a man hath but one will, and he cannot velle & nolle, will and nill at the ſame time about the ſame object*; But they may know that by ſuch expreſſions are chiefly meant, That the *hearrt* of a man through this fleſh within him, *is very faint and remiſs* in all its actions about that which is good; when he doth will it, it's ſo *inefficaciouſly*, ſo *ſluggiſhly*, ſo *imperfectly*, *that it may be called a nilling as well as a willing*; and this is the ſad iſſue of original ſinne, it maketh us go halting to the grave, it abateth that activity and zeal of ſpirit, which ought to be in holy things.

Fifthly, The fleſh hindereth abſolute compleatneſs of grace, *by ſoiling, debaſing, and infecting our holy duties*; It is as ſome mud caſt into a pure ſtream, it is as ſome poiſon mingled with wine; and for this it is, that the moſt holy have prayed, *God would not enter into judgement with them, becauſe in his ſight no fleſh could be juſtified*, Pſal.143.2. For this, the Scripture compareth even *our righteous actions to a menſtruous cloath*, Iſa.30.22. This is the frog that is drawen up with the pure water out of the well; though our godly duties

are

are not ſinnes, yet they are ſinful, they are damnable in themſelves, and therefore need the mercy of God to forgive the imperfections adhering to them.

Laſtly, The fleſh is an hindrance in the way of grace, *by dividing and diſtracting of the heart.* In the ſtate of integrity when there was no ſuch inteſtine warre, then the whole ſtrength of the ſoul *emptied it ſelf one way*; but now though grace hath for the main ſetled our hearts upon God, yet the fleſh interpoſeth, that propoundeth other objects; and thus becauſe the pool runneth into divers ſtreames, it is not ſo full and plentifull, ſo that it is impoſſible there ſhould be any perfection, where there is any diſtraction or diviſion; and therefore we may juſtly expoſtulate with all thoſe, who plead they are without ſin, *Whether they never have ſo much, as one wandring thought in any holy duty they go about.* If they ſhould ſay they have not, it is our duty to flee from ſuch perſons as are puffed up with ſuch ſelf-love, and ſelf-confidence, that they know not, or feel not what they are, or do: Such are like thoſe diſtracted perſons, that conceit themſelves Kings and Emperours, when at the ſame time they are miſerable and indigent. Now by theſe ſeveral actings of the fleſh within us, the godly man may perceive what little cauſe he hath to truſt in himſelf: thou canſt not be ſecure, while in this mortal body; the wound original ſinne hath given thee is not wholly cured; ſometime or other this cloſe ſecret enemy may rob thee of thy Pearls and Jewels, if thou art not diligent in praying and watching over thy ſelf.

In the next place, I ſhall proceed to a ſecond Propoſition, and therein ſhall anſwer ſuch general Objections that may plauſibly be urged againſt the actings of original ſinne within us, and thereby againſt the imperfection of regeneration: for ſome have thought it no dangerous errour to plead for a perfection even in this life: Therefore *Arminius* his heires (*Epiſtola dedicat. ad cap. 7. ad Rom.*) ſay that the unſeaſonable and exceſſive urging of the conſtant imperfection of regenerate perſons, and the impoſſibility of keeping the Law in this life, without adding what the godly might do by faith and the Spirit of Chriſt, ſuch a thought as this might eaſily enter into the hearts of the hearers, that they can do no good at all; and they adde, the ancient Church thought not the queſtion about the impoſſibility of the law, to be reckoned among capital ones, which is apparent (ſay they) from *Auſtin*, which wiſheth the *Pelagians* would acknowledge it might be performed by the grace of Chriſt, and then there would be peace between them. But certainly *Auſtin* may beſt explain himſelf, (*De perfectione juſtitiæ ad Cæleſtinum, ad finem*) where he ſaith, he knoweth ſome who hold there either have been, or are ſome, that were without ſinne: *Quorum ſententiam de hâc re non adeo reprehendere, quanquam nec defendere valeam*; as he dared not reprove it, ſo he could not defend it. This is his modeſt expreſſion, but if *Auſtin* could not defend it, I do not know who in that age could, ſeeing *Auſtin* by the gloſs in the Canon law, hath juſtly the preheminence above all the Ancients for Diſputations, as *Hierom* for the Tongues, and *Gregory* for Morals; and certainly the places brought to prove this point, do argue that no man is without ſinne, that none can be juſtified, if God enter into judgement: It was alſo *Pelagius* boaſt in that Epiſtle *ad Demetriadem*, (for it's taken to be his) That in the firſt place he doth enquire what men are able to do, how farre their own power extendeth, as if this foundation were not laid, there could be no exhortation to godlineſs. Hence the *Pelagians* charged it as a conſequence upon the Doctrine of original ſinne, that it would work in men a deſpair about perfect righteouſneſs, (*lib ſecundo contra Julianum in initio*) But of late Writers ſetting aſide *Papiſts*, *Caſtellio*, (for we muſt not call him *Caſtalio*, ſeeing he bewaileth his pride, (*Caſtel. Def. pag. 356.*) for aſſuming that name to him from the fountain of Muſes) doth

doth with the greateſt earneſtneſs propugn the perfection of regenerate perſons and immunity from ſinne, underſtanding that prayer for pardoning of ſinne, like as that duty to forgive our enemies, *viz.* when we have them: This Writer calleth that queſtion, Whether a man may by the Spirit of God perfectly obey the law, a very profitable queſtion, but addeth that the errour on the right hand, *viz.* that we are able perfectly to fullfill it, is farre leſs dangerous then the contrary; for God will never find fault with that man, who doth endeavour for a perfect obedience, and that by the help of God, (*De obedientiâ Deo præſtandâ, pag.* 227, 228.) but his arguments are as weak as his affections are ſtrong in this point.

¶. 5.

Objections againſt the Reliques of ſinne in a regenerate man anſwered.

LEt us examine what is uſually objected againſt this truth. And

"Firſt, *The command of God* requiring we ſhould not luſt, and that we "ſhould love God with all our heart, and all our ſoul, and might: From hence "they argue, if theſe two commands cannot be perfectly fullfilled, why are they "required of us.

"To this it is anſwered, that it muſt be granted, no man living is able to anſwer the perfection and exactneſs of this law: who can ſay he loveth God, as much as the command requireth? that he never faileth in the leaſt degree? who can ſay that he never finds any ſinful motions? any irregular workings of heart? though he do not conſent to them; ſuppoſe that were alwayes true, which is not to be granted, yet ſuch motions being in the heart, the very having of them maketh us to fall ſhort of the exactneſs of the law; *But yet theſe commands are neceſſary*; for the rule *muſt alwayes be perfect, not wanting or failing in any thing.* The command doth repreſent the perfect Idea of compleat righteouſneſs, as Statues that are erected up in high and eminent places, are commonly of greater length, then the ordinary ſtature of men is. Thus it is one thing the righteouſneſs commanded in the law, and the participation of it in the ſubject, that receiveth it according to its proper capacity; The law then is perfect, but we are imperfect, true obedience and imperfect muſt not be confounded, as *Caſtellio* moſt ignorantly doth, and therefore abandoneth that opinion (*De Juſtificat. pag.* 46.) which makerh imperfection a ſinne: but he calumniateth the orthodox, when he ſaith, we hold nothing a vertue, but what is chiefeſt (*ibid. pag.* 43.) neither do we call that imperfection, which may have a greater degree; *Adam* was not imperfect, becauſe he had not ſo much holineſs, as the Angels have; In heaven it may be judged, that one Saint ſhall have more grace then another, yet every one perfected in their meaſure; and though it be ſo, he that hath not ſo much holineſs as the chiefeſt, ſhall not be judged ſinfully imperfect; there is a negative imperfection, and a privative; this later is, when the ſubiect doth not partake of what degrees it ought to do, and then it is alwayes a ſinne; The ſtarre hath not as much light as the Sunne, but this is no privative imperfection, becauſe it is not bound to be the Sunne: Now the command of God requireth of us the chiefeſt love that we can by grace put forth, not the higheſt degree of love, which is poſſible, but what we are bound to do, and any defect herein is a ſinne; We admit that all graces are not alike, no more then all ſinnes, one may be more holy then another; yet he that is the higheſt attainer doth not reach to the utmoſt of the command, and therefore whatever falleth ſhort of that, is damnable deſerving wrath of God.

Secondly, When we ſay no man is able to fullfill the Law of God in this life, becauſe the fleſh doth ſtill abide in us; We mean not as if this were ſo, becauſe God could not ſubdue it, or ſinne and the Devil were more potent then Chriſt; but he hath in his Word declared, that he will not give ſuch a meaſure of grace in this life, by the righteouſneſs whereof we ſhould be juſtified. So that *Caſtellio*'s exclamations in this caſe are ridiculous; here is no injury done to the Spirit of God; we do not make Chriſt a *ſemi*-Saviour; for we readily grant, That the Spirit of God could make us abſolutely free from ſinne in the twinkling of an eye. In the hour of death we are immediately purged from all evil. So that it's plain, the Spirit of God could make us thus compleat, but he will not; neither doth this tend to his diſhonour, no more than that we die, that we are ſick, and carry about with us corruptible bodies. For did not Chriſt die that we might have glorious bodies, that we might be redeemed from this corruption? Yet this is not done immediately. Seeing then Chriſt hath aſſured us, that both ſoul and body ſhall be made perfectly holy and happy in time, though it be not done as ſoon as we would have it; we are not to cavil herein, but ſatisfie our ſelves with the wiſdom of God, who doth every thing beautifull in his ſeaſon. It is true, Chriſt when he cured bodily diſeaſes, he did perfectly cure them; but doth it therefore follow, that he muſt do ſo in ſoul-diſeaſes, as *Caſtellio* urgeth? No certainly, but rather as Chriſt, though he healed ſome perfectly of their diſeaſes, yet he did not take away their mortality from them: So though by the grace of God, we have ſtrength to overcome groſs ſinnes, yet we are not made impeccable, as the glorified Saints in Heaven are, but there remaineth the fuell of ſinne ſtill within us; not but that God could remove it, as he could have inabled the *Iſraelites* to have conquered all the *Canaanites*, but becauſe he will not; God could have made all the world at once, but he proceeded by degrees; and thus he doth in our ſanctification. So that herein we are daily taught to be humble in our ſelves, and to depend alone upon the grace of God. It is true, if all ſinne were removed, and we confirmed in a ſtate of grace, then there would be no danger of pride, as there is not in thoſe who are made glorious in Heaven: But were we made perfect and delivered from all ſinne, yet abiding ſtill in a mutable condition, we ſhould quickly be drunken with the thoughts of our own excellencies; ſo that perfection, while we are in the way, would not be ſo advantagious unto us, unleſs to perfection God ſhould alſo add confirmation, and this would be to confound Heaven and earth together. And thus much for the firſt Objection.

¶. 6.

I Shall onely name a ſecond Objection made in the general againſt the reliques of original corruption in a man, though regenerated, and thereby the imperfection of our renovation, becauſe this doth more properly belong to another head in Divinity, which is much diſputed, *viz. De Perfectione Juſtitiæ, Of the Perfection of righteouſneſs in this life.*

The Objection which is plauſibly and ſpecioully urged againſt this truth is, *That this Doctrine is an enemy to a holy life, it is pernicious to godlineſſe, that it is a pleading for ſinne, and an encouragement to men to content themſelves in their formal and ſluggiſh way, becauſe they cannot be perfect.* "Thus it "is thought we bring up an ill report about the way to Heaven, as thoſe Spies "did about *Canaan*, we diſcourage people, making their hearts faint, becauſe "of great Gyants that we ſay are in the way. In this manner *Julian* the *Pela-*"*gian* old of calumniated *Auſtin*, that he did in *natura invidiam mala converſatio-*

"*ni*

" *nis ſordes refundere,* that he did *Peccantibus metum demere quorum obſcenita-*
" *tum Apoſtolorum & ſanctorum omnium injuriis*, he did *conſolari*, becauſe
" he made *Paul* to ſpeak thoſe words, *The evil that I hate, that I do*, of his
" own perſon: Yea (he ſaith) *Auſtin's* purpoſe was *ad inferendum virtu-*
" *tibus bellum, ad excidium civitatis Dei*, &c. (*Lib.* 3. *contra* Julianum, *cap.* 26.)

What a boaſting *Goliah* is here, or a railing *Rabſhakeh*, as if the holding of this corruption adhering to a man, though godly, did proclaim war againſt all godlineſs, and did overthrow the City of God. *Caſtalio* alſo maketh ſuch preaching as this, to be to ſow thiſtles that we may reap figs, "It is to make God accept of blind
" and lame Sacrifices, ſaith he (*Quinq; Impedim. pag.* 11. & 12. & 19.) that we are
" like children holding a bird whoſe legs are tied by a thred, and letting her
" flie a little, we preſently pull her back again: Thus we bid people obey the
" Law of God, and when a man endeavoureth to do it, then they tell him he
" cannot. Therefore (ſaith he) ſpend as much time to get perfect obedience,
" as thou doeſt to get learning, the knowledge of the tongue, or as thou
" doſt to get wealth, and then thou wilt ſee, we are not perfect, be-
" cauſe we do not ſpend ſo much time in this, as in other things. But this is to ſpeak like a Philoſopher rather than a Chriſtian.

To the Objection we anſwer, There is no injury to godlineſſe offered by this truth.

Firſt, *Becauſe we ſay it is every mans ſinne that he is not perfect, therefore we ought to humble our ſelves under all our failings.* As it was the *Iſraelites* diſobedience, that they were not active to deſtroy every *Canaanite*; whatſoever cometh ſhort of the exact Rule of the Law is *ſinfull*, and thereby damnable: Hence God is angry, not only with groſs ſinnes, but the imperfect graces of his people, *Revel.* 3. 2. *I have not found thy works perfect* (πεπληρωμένα) *before God.* There was much emptineſs, much vacuity, the Church wanted ſolidity and fulneſs in her duties: For this it is that the godly are ſubject to many afflictions and temptations, they are under divers chaſtiſements, becauſe all the droſſe of corruption is not yet purged from them. So that the godly man is ſo farre from delighting and contenting himſelf in theſe imperfections that he mourneth and groaneth under them.

Secondly, Here is no impediment to godlineſs, becauſe we preſs it as a duty upon the godly, *to be preſſing forward every day, to be perfecting holineſſe conſtantly*, and that they are to take heed of ſelf-fulneſs, or to reſt contented in low principles. Hence the Apoſtle, *Heb.* 5. 11, 12, 13. and *Chap.* 6. 1. ſpeaketh very terrible to ſuch as remain in their rudiments (as it were) and are not carried out to perfection. The *Corinthians* alſo, 2 *Cor.* 7. 1. are commanded *to perfect holineſſe in the fear of God.* It is therefore our duty to endeavour after perfection, as *Paul* profeſſeth he did, *Phil.* 3. though he had not attained unto it; but yet when all is done, *Our perfection will be to bewail our imperfection*; we ſhall find abſolute purity is *Res voti magis quam eventûs*, as *Ambroſe* of old. Hence the moſt godly have failed in the exerciſe of thoſe graces, which they have been moſt eminent in; *Abraham is called the father of the faithfull*, whoſe ſteps we are to follow; yet through fear in his *lying or equivocating*, he manifeſted *unbelief*. *Sarah* is noted for obedience to her husband, and propounded as a patern to all wives; yet in what a ſinfull and ſad paſſion did ſhe break out againſt *Abraham*, when he was innocent, and ſhe was in all the fault that was about *Hagar*? *The Lord* (ſaith ſhe) *judge between me and thee*, Gen. 16. 5. Thus *David* for his *ſincerity*, called a *man after Gods own heart*; but how falſe and hyporitical in the matter of *Uriah*? Here then is no encouragement to ſtand ſtill; we are not come to our races end, we are to grow every day, there is more to be done, then yet we have performed; and this

ſtriving after further holineſs will be while we are in this life.

¶. 7.

The Objection return'd upon the Perfectioniſts.

THird'y, Thoſe that plead for perfection, they hinder the progreſs of godlineſs; they perſwade men with fooliſh and abſurd conceits, that they may attain to perfection; for when men do believe, they are perfect; What need they labour more, if they be at the races-end? What need they runne ſtill? Nothing doth more deſtroy the life and power of godlineſs, than ſuch arrogant and proud conceits. So that as *Seneca* ſaid, *Many had been learned men, if they had not been conceited of their learning*; ſo many might profitably proceed in the mortifying of ſinne, if they were not perſwaded, it was mortified already. Thus theſe Perfectioniſts preach men into arrogant perſwaſions of their own righteouſneſs, and thereby hinder them from a true progreſs in holineſs. Beſides ſuch Doctrine is in an high degree injurious to the grace of the Goſpel, to our Evangelical Juſtification; if we be whole, we do not need the Phyſician. Though God vouchſafe inherent grace to us, ſo farre as to be delivered from the dominion of ſin, and alſo to be ſubduing of it daily, yet the grace of God exalted in this life is by imputation. *The grace without us, not the grace within us, is that which doth juſtifie.* This is the grace ſo frequently ſpoken of in the New Teſtament, and to which all the godly make their recourſe under the guilt of ſinne, and the accuſations of the Law; whereas the Doctrine of Perfection wholly evacuateth this admirable and precious way of Goſpel-grace. But enough of this.

¶. 8.

The ſeveral Conflicts that may be in a man.

I Come to another Propoſition, which is, *That we may conceive of three conflicts and contrary luſtings that may be in a man*; not at all naming that which is for the moſt part in every ſinner, that he would have the profit of a ſinne, the pleaſure of a ſinne, but not the bitterneſs of it. Such a conflict is in moſt ſinners, they would have the advantage by ſinne, but not the damage by it. Thus *Arianus* (*Epictetus lib.* 2. *cap.* 26.) πᾶν ἁμάρτημα μάχῃ ἀντίκειται, Every ſinne hath diviſion in it ſelf, and ſo goeth on ſaying, That every rational ſoul is obnoxious to this fight. The thief would not ſteal, as it is a ſinne, but as it is profitable. Hence it is, that ὃ θέλει, τοῦτο ποιεῖ, that ὃ μὴ θέλει ποιεῖ, that what he would that he doth not, and what he would not do, that he doth, which are almoſt the ſame words with the Apoſtle. But this I do not inſiſt on.

The firſt combate is, *That which may be in Heathens, between their conſcience and their appetite.* The *light* of nature inclining *one way*, and their *luſt another way*, which is notably taken notice of by *Ariſtotle*; a man in ſuch a conflict is called by him an *incontinent perſon*, as diſtinct from an *intemperate*, who having the habit of ſinne, is carried out to the actings thereof without any remorſe or regretings of conſcience or reaſon. To clear this, he ſpeaketh of a *two-fold*

part

part of the ſoul, the *rational*, and that which hath *not reaſon*, or which doth repugn reaſon. The *rational part* (ſaith he, *Lib.* 1. *Ethic. cap.* 13.) ὅτι τὰ βέλτιστα παρακαλεῖ, doth provoke and incite to what is good; but the *rebellious* part gain-ſayeth. Even as in the paralytical parts of the body, when a man would move ſuch to the right ſide, they fall to the left ſide. Now this Diſcourſe of *Ariſtotles* we acknowledge, as having ſome truth, for even *Heathens* have by nature *their conſciences accuſing or excuſing of them*, Rom. 2. 15. But Papiſts and others do horribly pervert this, when they bring it into Divinity, and ſo put a new piece of garment into the old, thereby making a rent, becauſe there is no agreement with them; otherwiſe we grant ſuch a combate: yea it is in too many men, whoſe convictions are ſtrong, but their luſts ſtronger; and no doubt this is in a regenerate perſon ſo farre, as nature ſtill abideth in him; but ſuch mens diſlike and renitency of conſcience doth not excuſe them, though they be not ſuch great ſinners, as thoſe that ſinne without any remorſe, yet their condition is damnable. Though ſuch have many good ſentences, and you ſhall hear many good ſpeeches come from them, yet they are ſtill under the bondage of ſinne; for though they have a knowledge condemning their ſinne, yet it is but univerſal; when they come to the particular, then they are carried away, or their knowledge is but habitually in them, not actually; as with drunken men, or men in a ſleep; ſo that the good ſayings they utter, they have no practical application of them, and therefore compared by *Ariſtotle* (*Lib.* 7.) to a City, which was derided by this ſaying, ἡ πολὺς ἐβουλεύθ' ἡ νόμων οὐδὲν μελεῖ, The City conſulteth and adviſeth, that yet regardeth not Laws, or like ſuch who did utter *Empedocles* his grave ſentences. A ſad thing it is: And oh how often is it for ſome men to ſpeak excellent religious truths in diſcourſe, of which they have no practical power? *Solomon* hath two excellent expreſſions to this purpoſe, *Prov.* 26. 7. *The legs of the lame are not equal, ſo is a parable in the mouth of fools.* As the legs of a lame man being not equal, make the going uncomely; ſo it is when a man hath good ſpeeches, but evil actions. Again *verſ.* 9. *As a thorn goeth up into the hand of a drunkard, ſo is a parable in the mouth of fools*; As a drunkard feeleth not the ſharpneſs of a thorn running into his hand; ſo neither doth ſuch an incontinent perſon, the power and efficacy of the moſt excellent and ſavoury truths which he ſpeaketh: yet all the while ſuch convictions of light are upon man, there is the more hope, and he may be the more eaſily cured, inſomuch that he is not as evil, as a man habituated and ſenſleſs in his ſinne. Hence *Ariſtotle* ſaith, That though an *incontinent perſon* doth the ſame things with an intemperate, yet he is not an *intemperate perſon*, as was ſaid of the *Mileſians*, They are not fools, but they do the things that fools do, Μιλήσιοι ἀσύνετοι, μὲν ὐκ εἰσὶ, δρῶσι δ' οἷα οἱ ἀσύνετοι, *Lib.* 7. *Ethic. cap.* 9.

¶. 9.

Another Combate in thoſe within the Church, which yet may not be godly.

IN the ſecond place, *There is a ſecond Conflict that is in thoſe who are in the Church of God, and are in a preparatory way to converſion: Theſe beſides the natural light of conſcience, have the ſupernatural light of the Word, which doth powerfully awaken them, enlighten and humble them; ſo that they feel a troubleſome warre within themſelves, yet for the preſent obtain not that grace which ſetteth*

them

them at full freedom. Many men before their converſion have been in this ſoul-fight a long time. *Prudentius* the Chriſtian Poet hath his *Pſycomachia*, wherein ſome ſins and virtue, as chaſtity and uncleanneſs, covetouſneſs and liberality are brought in combating with one another. And thus many times ſome godly perſons in their unregenerate time have been entangled in ſome ſpecial luſt or other. There are many aſſaults and skirmiſhes ere the work of grace doth take full poſſeſſion. *Auſtin* doth excellently declare this in his own experience (*lib.* 8. *Confeſſ.*) *Velle meum tenebat inimicus meus*, &c. My enemy did take hold of my will, and made a chain thereof, whereby he was faſt bound; and hereupon he did ſigh and groan to be delivered, being *ligatus non ferro alieno*, but *ferreâ meâ voluntate*, bound with his iron will. In theſe æſtuations of ſpirit he lay wearying himſelf, till at laſt the grace of God came in with full power upon him, making a through change, cutting off the fetters that were upon his ſoul.

¶. 10.

Of the Combate in the godly between the Fleſh and the Spirit, and how it may be diſcerned from the former.

IN the third place, *There is the Combate in regenerate perſons between the work of grace, and the fleſh in them.* The former was only between the natural conſcience and luſt; The ſecond between the Spirit of God, but moving and working only in a man, and his corruption; The laſt between the Spirit of God inhabiting and dwelling in a man, and the fleſh in him. So that if a Chriſtian ask, *How ſhall I know whether the combate I feel be between the Spirit and the fleſh, or conſcience, and my luſt?* Though practical Divines give many differences, yet briefly in theſe three particulars, one conflict may be diſcovered from the other.

1. *From the principle and root.* In the godly this ariſeth from a total renovation, or the Image of God placed in a man: In the other it is only from partial illumination or natural light.

2. *In the motive.* This combate in the godly is upon holy grounds, out of hatred to ſinne, out of love to that which is holy. In the other it is out of terrour and ſlaviſh fear, it is becauſe they would not be damned, it is becauſe of horrour upon them, not any delight in God.

3. *In the manner.* In the other the fight is between two parts of the ſoul, only the *mind* againſt the *appetite*; or if there be any work upon the heart, it is but *tranſitory* and vaniſhing; whereas in the godly man this combate is *univerſal*, he hath *will* againſt *will*, *love* againſt *love*, as well as his mind againſt theſe. Thus *Auſtin* (*ibidem.*) ſpeaketh of the two wils he had, his *carnal* will, and his *ſpiritual will*; his meaning is, that becauſe his will was not ſo full and efficacious as it ſhould, therefore he had two wils, as it were, *Non igitur monſtrum*, &c. ſaith he: It is not therefore a monſter *partly to will*, and *partly to nill*; but the ſickneſs of the mind that cannot riſe up fully to what is good; and therefore there are two wils, becauſe one is not wholly and fully carried out to that which is good. This expreſſion of *Auſtin* fully anſwereth that Objection, when they demand, *How can the will, will and nill at the ſame time?* It is a contradiction to ſay ſo. But *Auſtin* anſwereth, It's therefore called two wils, or therefore it is ſaid to will and nill, becauſe it doth will ſickly and faintly. It's not

not ſo throughly and totally carried out to God as it ought to be; and this halting like that of *Jacobs* thigh will go with us to the grave. Thus we are as *weak men* that are partly well, and partly ſick; as the *twy-light*, when it is partly light, and partly darkneſs, or as *wine mingled* with water; not that in ſuch a mixture we are able to ſay, this part is water, and the other part is meer wine: So we muſt not think that in a regenerate man, one part is meerly ſpiritual, the other meerly carnal, but the corruption in a man doth adhere to every part that is ſanctified; and therefore as the principle is mixed, ſo are the actions which flow from it. But it is time to haſten to the laſt Propoſition, which is,

¶. 10.

Of the Regenerates Freedome from the Dominion of ſinne; And whether it be by the Suppreſſion of it, or by the Aboliſhing part of it.

THat *though original ſinne be in a regenerate perſon, yet it is not in its dominion there, it is in part aboliſhed.* For there are theſe things to be conſidered in this inbred defilement; there is,

1. The Guilt.

2. The Dominion, and both theſe are removed in a regenerate perſon.

3. There is the ſenſe or preſence of it, and that is not taken away but by death.

4. Some adde the Root of it, and that (they ſay) is not deſtroyed till the body be conſumed to aſhes. For although it be true, that death putteth an end to all ſinne, yet that muſt be underſtood of an ultimate and final death; otherwiſe if it be a diſpenſatory death, as it was to *Lazarus* and ſome others; as that did not put a period to their bodily miſeries, when they lived again, ſo neither did it to ſinfulneſs in their ſouls. But even *Lazarus* and ſuch like perſons raiſed upon a ſpecial œconomy were regenerated but in part; and this conflict of fleſh and Spirit was in them, and ſo they needed to pray for forgiveneſs of ſinne. But though we muſt acknowledge, that original ſinne hath not the power in a godly man it once had. All the difficulty is, Whether it be by ſuppreſſion of it onely, or aboliſhing part of it; and if original ſinne be in part diminiſhed, How can the whole of it be propagated to the child? Or why may not the laſt part of it be conſumed in this life? It may be this Queſtion may be more ſubtil then profitable. *Scotus*, as *Pererius* alledgeth him (*in* Rom. *cap.* 7.) thinketh that in a godly man original ſinne is not at all abated, onely grace is every day augmented, and ſo that cannot weigh us down, as it did before: As (ſaith he) if an Eagle ſhould have any weight upon her, but the ſtrength of her wings be increaſed, then though the weight were not diminiſhed, yet becauſe her ſtrength is increaſed, it would not hinder her in flying. But to anſwer this Queſtion, we muſt conclude, that in regeneration original ſinne is more then ſuppreſſed, there is a qualitative change, and ſo a diminiſhing of darkneſſe in the mind, by light; of evil in the will by holineſſe: So that the encreaſing of theſe

theſe graces do neceſſarily argue the decreaſing of original ſinne. And for this purpoſe the Scripture uſeth thoſe termes of *crucifying* and *mortifying*; onely when we ſay, original ſinne is diminiſhed: You muſt not underſtand it hath *quantative* parts, as if they were cut off by degrees, but *poteſtative*, that is, the power and efficacy of original ſinne is not ſo lively, ſo vehement as it was once, yet where it is thus weakned, a regenerate perſon begetteth a ſonne in an unregenerate eſtate, becauſe he is the ſonne of *Adam* fallen, and is not a father as he is godly, but as he is a man. Now though it doth thus tenaciouſly adhere unto us, yet death will give it a final and full blow: not death meerly, as it is a diſſolution in a natural way (ſo that *Caſtellio* doth abſurdly endeavour to perplex this Doctrine with curious interrogatories) but as the nature of it is altered by Chriſt, the Spirit of God putting forth its greateſt efficacy at that time: Yea though a godly man ſhould be ſo overcome by a diſeaſe, that he were not able to act faith in Chriſt at that time, for the utter ſubduing of ſinne in him, yet his faith formerly put forth on Chriſt for that purpoſe, and the promiſe of God at that time will effectually conquer all. This being ſo, how ought the godly gladly to ſubmit to death? The terrible vizour of it is now taken away. No vain thoughts, no worldly or diſtempered affections ſhall ever moleſt thee more. It is not death to thee, but to thy ſinne. It is not a death to thy graces and comforts, but to thy corruptions, *Miſeria non homo moritur*, ſaid the Martyr, when he was to die. It is miſery not man that dieth.

CHAP.

CHAP. IV.

Of Death coming upon all men, as another Effect of Original Sinne.

SECT. I.

The Text explained.

1 COR. 15. 22.

For as in Adam all die, even ſo in Chriſt ſhall all be made alive.

THE chief ſcope of the Apoſtle in this Chapter (as was formerly declared from the 49th verſe) is to eſtabliſh that fundamental and neceſſary Article of the *Reſurrection of the dead*; which becauſe of the incredibility of it to meer humane reaſon, was much derided by the *Heathens*, and *Paul* for the preaching thereof, was called σπερμολόγος, *Acts* 17. 18. *A triſling babler*. Hence becauſe of the difficulty to receive this truth, *Syneſius* was ordained Biſhop, though as yet not perſwaded of this Doctrine, which afterwards by the grace of God towards him, he did acknowledge. Yea it's obſerved, That the *Philoſophers* when made *Chriſtians*, received this as the laſt Article of their Chriſtian faith, becauſe ſo contrary to thoſe Philoſophical principles they had been accuſtomed unto. The *Sadducees* alſo denied this main Article, but they might be ſuppoſed to do it upon corrupt grounds ſutable to their luſts; for being (though not ſo numerous, nor ſo applauded for piety by the people, as the Phariſees were, yet) for the moſt part the richeſt and moſt wealthy, they imbraced that opinion, which denied the Reſurrection, as being more convenient for their carnal hearts, and that they might with more delight and ſecurity give themſelves up to this preſent world. But the Apoſtle doth here moſt induſtriouſly and powerfully confirm this Doctrine, which if not true, all our Chriſtian Religion would be in vain.

The principal Argument to prove this Doctrine is from the Reſurrection of Chriſt: For he riſing as our Head, it neceſſarily followeth his members ſhould alſo riſe to ſuch glory and immortality. So that Chriſts Reſurrection doth neceſſarily inferre ours, which made the primitive Chriſtians ſo affected with it, that in their ordinary ſalutations, when meeting with one another, they did uſe to ſay, *Chriſtus reſurrexit*, Chriſt is riſen. For this end, Chriſt is called, *The firſt fruits of them that ſlept*, verſ. 20. As the firſt fruits did ſanctifie the whole harveſt of corn that was afterwards to be gathered: So did Chriſt

riſing, all his members by his Reſurrection, aſſuring them of theirs. Hence it is that the Apoſtles Arguments are not to prove the Reſurrection of wicked men (for they ariſe upon another account) but onely of the godly who are his members, and have an intereſt in his mediation.

It is indeed a Diſpute, *Whether even wicked men do not riſe by the virtue of Chriſt's merit, and his Reſurrection.* *Baldwine* for determining the negative (*in locum.*) is traduced by another *Lutheran* for *Popery* and *Calviniſm*, as introducing that Doctrine of the particularity of Chriſts death. But certainly, *The wicked mans reſurrection is not to be accounted in the number of any mercies, and therefore not merited by Chriſt.* Hence it followeth neceſſarily, that they riſe not by any relation to Chriſt, but by the power and juſtice of God, becauſe of that immutable and unchangeable Decree, that every ſinner unrepenting ſhall die both temporally and eternally, which later could not be accompliſhed, unleſſe the bodies of wicked men were raiſed up to life again out of the duſt.

Now our Apoſtle to prove Chriſt the cauſe of our Reſurrection, draweth an Argument from a compariſon between *Adam* and *him*, making them two originals and fountains, but of contrary effects, the one of *death*, the other of *life*; *For as in Adam all die, ſo in Chriſt all ſhall be made alive.* Not that all men univerſally ſhall be ſaved by Chriſt; but the *univerſal particle* muſt be limited according to the *ſubject matter in hand*; *All that are in Chriſt, all that are his members ſhall be made alive by him.* And therefore in the next verſe it is ſo limited, *Chriſt the firſt-fruits*, and afterwards they that are Chriſts at his coming; So that the ſenſe is, *That as all Adams poſterity die, becauſe of him, ſo all that are Chriſts ſeed ſhall live by him.* For the expreſſion *in Adam*, and *in Chriſt*, do denote a *cauſality* in them, the one of death, the other of life. Therefore we muſt not think, that the Apoſtle doth here only make a bare ſimilitude and compariſon, ſhewing that as by *Adam* we die, ſo by *Chriſt we ſhall be made alive*, but it's an Argument from the *power* and *cauſality* that is in one to the other.

The Apoſtle doth in the fifth of the *Romans* make the like compariſon, only there is this difference, as *Calvin* obſerveth. In that place the Apoſtle maketh the compariſon chiefly in reſpect of ſpiritual effects, death as it brings condemnation, and life as it is accompanied with juſtification here, and glorification hereafter. This Text is greatly agitated in the Controverſie between *Puccius* and *Socinus*, (*Vide Diſput. de ſtatu primi hominis ante lapſum.*) The former holding truly (though he ſuperaddeth many groſs errors) that *Adam* was not made mortal, and that death came in only by ſinne: only he goeth abſurdly beyond his bounds, when he holdeth the beaſts were alſo made immortal. The *Iuſtinian* on the contrary he holdeth, *That Adam was made mortal, that death is natural, that though by ſinne we are under a perpetual neceſſity of death*, (which is an ambiguous phraſe he uſeth) *yet death it ſelf is natural*; He granteth, *That immature and violent death cometh by ſinne*; *but death as it is a meer diſſolution of a perſon, ſo it is from his primitive creation and conſtitution.* Therefore he would have this difference between the Text I am upon, and *Paul's* Diſcourſe in the fifth of the *Romans*, viz. That there indeed he ſpeaketh of the ſinne of *Adam*, by which we come to die; *But here he would have the Apoſtle conſider Adam as he is by Creation, and that being mortal from the beginning we alſo are mortal from him.* But who can perſwade himſelf, that theſe paſſages concerning the change of the body hereafter to what it is now? *It is ſown in corruption, it's raiſed in corruption, it is ſowen in diſhonour, it is raiſed in glory, it is ſowen in weakneſſe, it is raiſed in power*, are to be underſtood of our bodies, as at the firſt Creation, and not as they are now by *Adam's* fall? Our bodies are made corruptible and vile bodies by reaſon of ſinne. We muſt then underſtand the Apoſtle

Apoſtle as ſpeaking of *Adam* ſinning, though ſinne be not here named. So that the fifth of the *Romans* will excellently illuſtrate this place; and that maketh the ſenſe to be, *That* Adam *ſinning, by his ſinne death entered upon all mankind, ſo that death is not natural, neither doth it ariſe from our firſt conſtitution, but it cometh in wholly by ſinne.*

SECT. II.

Death an Effect of Original Sinne, explained in divers Propoſitions.

HAving then heretofore ſpoken of ſome ſpiritual effects of original ſinne, (and more might be named, ſuch as a *neceſſity* to ſinne, an *impotency* to all good, *ſenſleſneſs* and *ſtupidity* therein, *thraldom* to Satan; but I ſhall paſs them by, (as being very proper to the Common-place of Divinity, which is *of the grace of God*, and *mans free-will*) and ſhall proceed to the effects of original ſinne that are of another nature, and that is *temporal* and *eternal death*. The former effects did ſo flow from original ſinne, as that alſo they are *ſinfull properties* in a man, but theſe are meerly *puniſhments*. It is not our ſinne that we are *ſick*, that we *die*, but it is the effect. From the words then we obſerve this truth and doctrine,

That death cometh upon all mankind, becauſe of our ſinne we have originally from Adam. It is true, the *Socinian* will ſay, We put more in the Doctrine, then is in the Text; but you heard the compariſon uſed by the Apoſtle in the fifth of the *Romans* compared with this, doth neceſſarily ſuppoſe death to be, becauſe of *Adam's* ſinne, not only as imputed unto us, but becauſe thereby we are made inherently ſinfull. This truth is of a very vaſt compaſſe, but I ſhall confine my ſelf within as narrow bounds as may be; I ſhall follow my uſual method to explicate this in ſeveral Propoſitions.

¶. 1.

FIrſt, *This controverſie about mans mortality is very famous in the Church, and hath been of old ſolicitouſly diſputed.* The *Pelagians* as they denied original ſinne, ſo conſonantly to that falſhood they affirmed, *That death was not the puniſhment of ſinne, but did ariſe by the neceſſity of our natural conſtitution*; Which Aſſertion was condemned by ſome Councils, and the Laws of Emperours, as injurious to God the Creator of men. For this experience, that Infants new born are ſubject to many miſeries, and death it ſelf, was a thorn in their ſides, which they could not endure *in*, nor yet poſſibly pull *out*. Sometimes with the *Stoicks* they would deny *death to be an evil*. Sometimes they would ſay, Children *in the womb* are guilty of *actual* ſinnes, for which they deſerved death: but that which they did moſt conſtantly adhere unto, was, *That Adam was made mortal, and would have died, if he had not ſinned, death being a neceſſary conſequence* (as they ſay) *from a mans corporal conſtitution.* The *Papiſts*, eſpecially the Schoolmen of old, and the Jeſuites of late (to whom *Janſenius* doth vehemently oppoſe in this point, πῶξ ϗ πάξ, as the Greek expreſſion is) ſay, That *Adam* was indeed by *nature mortal*, but by *grace* and ſuperadded favour, he was immortal. So that both Papiſts and Proteſtants

agree in this, That *Adam* was made immortal in his Creation: Only the difference is, Whether as original righteouſneſs, ſo immortality may be ſaid to be natural or ſupernatural to *Adam*; We ſay it's natural, they ſay it's ſupernatural; and yet *Bellarmine* (*De gratiâ primi Hom. lib. cap.* 5.) in his explication of himſelf in this point cometh very near us, or at leaſt ſpeaketh contradictions to himſelf: For (he ſaith) if natural be taken for that which was put into man from his nativity, if natural be taken for that which was to be propagated to *Adam*'s poſterity; if natural be taken for that which is convenient, to perfect and prepare a man for his end, then they ſay original righteouſneſs, and ſo by conſequence immortality would have been natural to *Adam*'s poſterity; but if we take natural for that which doth internally conſtitute nature, or neceſſarily flow from the principles of nature, then (they ſay) immortality was ſupernatural, even as original righteouſneſs. But the Proteſtants, when they call original righteouſneſſe natural, they doe not meane *effectivè*, as if it were not the gift of God beſtowed upon us, as if it did flow from the principles of nature; but *ſubjectivè*, that is, original righteouſneſſe and immortality were not ſupernatural to *Adam*, as they are now to us, being we are corrupted, but connatural, or *a due perfection to man, ſuppoſing God created him for ſuch an end, as to enjoy himſelf.* So that it is due not ſo much to the nature of man, as to Gods Order and Decree concerning man. Thus as in birds, ſuppoſing God would have them to flie, it was neceſſary they ſhould have wings, (though they come from a natural principle) ſo in man, ſuppoſing God made him for communion with, and enjoyment of himſelf, itwas neceſſary that he ſhould be indewed with holineſs (*Though flowing not from nature, but concreated by God with man.*) Thus that which is the gift of God, and cometh only from him, may be in reſpect of the ſubject a due perfection. It was thus with *Adam* in reſpect of his ſoul, that was created immediately by God, it did not flow from any natural cauſes; yet ſuppoſing God would make him a rational creature, then this became a due perfection to him. *Adam then was immortal by nature in a well-explained ſenſe, as he had a reaſonable ſoul by nature.* But however it be, Proteſtants and many Papiſts agree in the thing, that he was made immortal; only they differ in the manner How. Now the *Socinian* differeth *from all*; for he dogmatizeth, *That* Adam *was made mortal, that death was natural*, and denieth any *original righteouſneſſe or immortality that was beſtowed upon* Adam *any way*. It is true, ſometimes he ſaith, That though *Adam* was made mortal, yet God might have preſerved him from actual death *by ſome way or other*; only that he was made immortal, that he *denieth*. So that what the Papiſts dream about their imaginary *pure naturals*, ſaying, *God might have created man ſo: Socinians* affirm *de facto*, it was ſo. The late Writer Dr. *T.* is alſo poſitive for *Adam*'s mortality by nature, *That* Adam *was made mortal by nature* (ſaith he) *is infinitely certain, and proved by his eating and drinking*, &c. (Further Explicat. *pag.* 453.) inſtancing in thoſe Arguments the *Socinians* uſe to bring. All which Aſſertions do directly and evidently oppoſe the word of God.

¶. 2.

¶. 2.

How many wayes a thing may be ſaid to be Immortal; and in which of them man is ſo.

SEcondly, When we ſay, God made *Adam* immortal, and that upon his tranſgreſſion both himſelf and his poſterity are ſubjected to a neceſſity of death, *We muſt rightly underſtand in what ſenſe he is ſaid to be ſo.* For

1. A thing may be ſaid to be *immortal abſolutely and eſſentially*, having no principles of death within, nor cannot be deſtroyed by any cauſe without. Thus 1 *Tim.* 6.16. *God* is ſaid *only to have immortality*. This is that comfortable attribute which the people of God make uſe of under all changes and viciſſitudes, God is alwayes the ſame. Though father die, though mother die, yet God doth not; as one in the Eccleſiaſtical Story ſaid, when word was brought him, that his father was dead, *Deſine* (ſaith he) *blaſphemias loqui, pater enim meus immortalis eſt*, Ceaſe to ſpeak blaſphemy for my father is immortal.

2. *That may be ſaid to be immortal, which is ſo by ſome ſingular diſpenſation of God*, either in reſpect of *mercy*, or of *juſtice*; and thus it is with the glorified bodies of the *Saints*, and the damned bodies of *wicked* men; for the Saints their vile bodies ſhall be made like Chriſts glorious body, they are raiſed to incorruptibility and glory; and as for the bodies of damned perſons, though they be raiſed to reproach and diſhonour, yet by Gods juſtice they are preſerved immortal; ſo that the fire cannot conſume them to aſhes, neither ſhall length of time ever deſtroy them. For if God could make the *Iſraelites* cloaths and ſhoes to laſt ſo many years without being conſumed, no wonder if he do a greater matter upon the bodies of men.

3. That may be ſaid to be *immortal, which by the will of the Creator is ſo conſtituted, that being ſeparated from all matter, it hath no principle of diſſolution from within.* And thus the *Angels* are immortal, they have no principle of corruption within, yet they are annihilable by the power of God; ſhould God withdraw his preſervation of them they would ceaſe to be, but from within they have no cauſe of diſſolution. The Devils alſo in this ſenſe are immortal, and that is the reaſon, though many wicked and bloudy perſecutors of Gods Church have died, yet the Devil being immortal hath ſtirred up new ones, which made a good man ſay to one who did greatly rejoyce at the death of a cruel perſecutor, *At diabolus non moritur*, but the Devil doth not die.

Laſtly, A thing may be ſaid to be *immortal, Conditionally ſuppoſing ſuch and ſuch conditions be performed, and in this ſenſe only we ſay, God made* Adam *immortal*; for he had a *power to ſinne*, and ſo a *power to die*, he had a power to ſtand, and ſo a power to be freed from death. So that we do not ſay, *Adam* had ſuch an immortality as the glorified bodies have that cannot die, but conditionally onely. As he had in him power to ſinne, ſo he had a power to deprive himſelf of all happineſſe and immortality, which fell out alſo to our utter undoing. *Auſtin's* expreſſion of *Poſſe non mori*, and *Non poſſe mori*, is known by all. It is not then an abſolute, but a conditional immortality we ſpeak of.

¶. 3.

¶. 3.

Propoſ. 3. *ALthough we ſay that God made man immortal, yet we grant, that his body being made of the duſt of the earth, and compounded of contrary elements, it had therefore a remote power of death.* It was mortal in a *remote ſenſe, only God making him in ſuch an eminent manner, and for ſo glorious an end, there was no proxim and immediate diſpoſition to death.* God indeed gave *Adam* his name (whereas *Adam* impoſed a name upon all other creatures, but not himſelf) and that from the originals he was made of, to teach him humility even in that excellent eſtate, *yet he was not in an immediate diſpoſition to death.* When *Adam* had tranſgreſſed Gods Law, though he did not *actually die* upon it, yet then he was put into a *mortal ſtate*, having the prepared cauſes of death within him; but it was not ſo, while he ſtood in the ſtate of integrity, *then* it was an immortal ſtate, *now* it is a mortal one; I ſay *ſtate*, becauſe even now, though *Adam* hath brought ſinne and death upon us, yet in reſpect of the ſoul a man may be ſaid to be immortal, but then there was immortality in reſpect of ſoul and body, the *ſtate* he was created in, did require it. So that although *death be the King of terrors*, yet indeed original ſinne, which is the cauſe of it, ſhould be more terrible unto us. Now man by ſinne is fallen, the beaſts could they ſpeak would ſay, man is become like one of us, yea worſe, for he carrieth about with him a ſinfull ſoul, and a mortal body.

¶. 4.

Diſtinctions about Mortality, and that in ſeveral reſpects Adam *may be ſaid to be created mortal and immortal.*

THe fourth Propoſition is, *That from the former premiſſes, it may be deduced, that in ſeveral reſpects Adam may be ſaid to be created mortal, and immortal*; yet if we would ſpeak abſolutely to the queſtion, when demanding how *Adam* was created, we muſt return, *Immortall.* Some indeed, becauſe mans mortality and immortality depended wholy upon his will, as he did will to ſinne, or not to ſinne; ſo they have ſaid he was *neither made mortal, or immortal*, but capable of either; but that is not to ſpeak conſonantly to that excellency of ſtate which *Adam* was created in; for as *Adam* was created *righteous*, not *indifferent*, (as the *Socinians* ſay,) neither good or bad, but capacious of either qualification; ſo he was alſo made *immortal*, not in a neutral or middle ſtate between mortal and immortal; ſo that he had *inchoate* immortality upon his creation, but *not conſummate* or confirmed, without reſpect to perſeverance in his obedience: for the ſtate of integrity was, as it were the beginning of that future ſtate of glory. Again *Adam* might be called *mortal* in reſpect of the originals of his body being taken out of the duſt of the earth, but that was only in a *remote power*, ſo God did ſo adorne him with excellent qualifications in ſoul and body, that the remote power could never be brought into a proxime and immediate diſpoſition, much leſs into an actual death, for a thing may be ſaid to be mortal, 1. In reſpect of the *matter*, and thus indeed *Adams* body in a remote ſence was corruptible.

2. In reſpect of the *forme*. Thus Philoſophers ſay ſublunary things are corruptible becauſe the matter of them hath reſpect to divers formes, whereas they call the heavens incorruptible, becauſe the matter is ſufficiently actuated by

by one forme, and hath no inclination to another; and thus *Adam* might truly be ſaid to be *immortal*, for it was very congruous that a body ſhould be united to the ſoul that was ſutable to it; for that being the form of a man, and having an inclination or appetite to the body, if man had been made mortal at firſt, the natural appetite would in a great meaſure have been fruſtrated, it being for a little ſeaſon only united to the body, and perpetually ever afterwards ſeperated from it: Surely as an Artificer doth not uſe to put a precious Diamond or Pearl into a leaden Ring; ſo neither would God at firſt joyn ſuch a corruptible body to ſo glorious and an immortal ſoul.

3. A thing may be ſaid to be mortal in reſpect of *efficiency*: and thus it is plain *Adam* was not made mortal: for he might through the grace of God aſſiſting have procured immortality to himſelf; that threatening to *Adam*, *In the day he ſhould eat of that forbidden fruit, he ſhould die the death*, Gen. 2, 17. doth plainly demonſtrate, that had he not tranſgreſſed Gods command, he ſhould never have died.

4. A thing may be ſaid to be mortal in reſpect of its *end*; Thus all the beaſts of the field, (whatſoever *Puccius* thought) are *mortal*, becauſe their end was for man, to ſerve him; ſo that it is a wild poſition to affirm, as he doth, that there ſhall be a reſurrection of beaſts, as well as of men, for they were made both in reſpect of matter, form, and end, altogether mortal, whereas *Adam* was made after the Image of God, to have communion and fellowſhip with God, and that for ever, which could not be without immortality.

¶. 5

Prop. 5. *The true cauſes of death are only revealed in Gods Word.* All Philoſophers and Phyſitians they ſearched no further then into the proxim & immediate cauſes of death, which are either external or internal; they looked no further; and knew of no other thing, but now by the Word of God, we Chriſtians come to know that there are *three principal cauſes of death*; ſo that had not they been, thoſe intermedious and proxime cauſes of death had never been: The firſt cauſe is only by *occaſion* and temptation, and that was the *Devil*: he tempted our firſt parents, and thereby was an occaſion to let death into the world: for this cauſe the Devil is called, *Joh.* 8. 44. *a murderer from the beginning*; it doth not ſo much relate to *Cain*, as to *Adams* tranſgreſſion; yet the Scripture *Rom.* 5. doth not attribute death to the *Devil*, but to *one mans* diſobedience, becauſe *Adams* will was not forced by Satan, he had power to have reſiſted his temptations, only the Devil was the tempting cauſe. The ſecond and moſt proper cauſe of death was *Adams diſobedience*; ſo that death is a puniſhment of that ſinne, not a natural conſequent of mans conſtitution. The Hiſtory of *Adam* as related by *Moſes* doth evidently confirme this, that there was no footſtep of death, till he tranſgreſſed Gods Law, and upon that it was moſt juſt, that he who had deprived himſelf of *Gods Image*, *which is the life of the ſoul*, ſhould alſo be deprived of his *ſoul*, which is the life of the *body*; that as when he rebelled againſt God, he preſently felt an internal rebellion by luſts within, and an external diſobedience of all creatures, whom he did rule over before by a pacifical dominion; ſo alſo it was juſt, that he who had deprived himſelf of ſpiritual life, ſhould alſo be diveſted of his natural life. Hence it is that the Apoſtle informeth us of that, which all the natural wiſe men of the world were ignorant of, *Rom.* 5. 12. *That by one mans ſinne, death entred into the World*, where the Greek word διῆλθε, is obſerved to have its peculiar Emphaſis, *pertranſiit ſicut lues*, even as the rot doth deſtroy an whole flock of ſheep; and therefore at the 14th Verſe the Apoſtle uſeth another emphatical expreſſion,

preſſion, *Death reigned, and that upon thoſe who had not ſinned after the ſimilitude of Adams tranſgreſſion:* Seeing then by *Adams* tranſgreſſion death cometh thus to reign over all mankind, and there would be no juſtice to have death inflicted, where there is no ſinne; it followeth neceſſarily that every child be cometh inherently ſinful becauſe internally mortal and corruptible. Thirdly, The third and laſt cauſe, is *the anger of God* juſtly inflicting this puniſhment of death upon us; death may be conſidered in reſpect of the meritorious cauſe, and ſo it is not of God, but of ſinne. Secondly in reſpect of the decreeing and puniſhing cauſe; and this death is from God, as an evil juſtly inflicted upon man for his ſinnes; God inflicts the ſentence of death upon us, but ſinne deſerveth it; not that death can properly be cauſed by God, for that is a privation, but by removing life, God in taking away life, is thereby ſaid to cauſe death: Even as when the Sunne is removed from our *Hemiſpere*, then darkneſs doth neceſſarily follow. Theſe then are the cauſes of death, but oh how little are they attended unto! men attributing death to many other cauſes beſides this.

¶. 6.

Prop.6. *When we ſay that death cometh by original ſinne, in that we comprehend all deſeaſes pains and miſeries, which are as ſo many inchoate deaths, yea all labour and wearineſs;* for ſo God threatned *Adam*, Gen.2,17. *Curſed is the ground for thy ſake: in ſorrow ſhalt thou eat of it all the dayes of thy life. In the ſweat of thy face ſhalt thou eat bread, till thou return unto the ground: for out of it waſt thou taken.* In this ſentence there is matter enough to humble us; there is not a thiſtle in thy corn, not a weed in thy garden, but it may put thee in mind of original ſinne; yea there is not the leaſt pain or ach of thy body, but this may witneſs it to thee: ſo that *Auſtin* ſaith truly, we do *circumferre teſtimonium*, &c. We carry about with us daily full evidence to confirme this Doctrine of original ſinne: for ſuch evils and calamities as do neceſſarily follow our ſpecifical nature, accompanying us as men, they cannot be attributed unto any other cauſe but original ſin, which conſideration viz. of mankind being univerſally plunged into miſeries, and not knowing the cauſe thereof, made the *Platoniſts*, and ſome Heretiques conclude, that the ſoules of men had ſinned formerly, and by way of puniſhment were therefore adjudged to theſe mortal and wretched bodyes. Though death be only mentioned, becauſe that is moſt terrible, and all other miſeries tend thereunto; yet they are neceſſarily included. Some ask the Queſtion, Why God did not threaten hell, rather then death; but no doubt eternal death is underſtood in this commination, for temporal and eternal death are the wages of ſinne, only death is mentioned as being moſt terrible to ſenſe, men being more affected with that, then with hell which is believed by faith. The Scripture then mentioning death only, how abſurd and prepoſterous are the *Socinians*, who in that threatning will comprehend any thing but death; *death they ſay cometh from the neceſſity of that matter we are conſtituted of*, but ſickneſs, labour, and ſuch miſeries, as alſo eternal death, theſe are the proper fruit of ſinne: Thus men delivered up to errour, are hurried from one dangerous precipice to another. But let Chriſtians in all deſeaſes, miſeries, and death it ſelf, look higher then the Philoſopher, or the Phyſitian: Let them acquaint themſelves with original ſinne, and thereupon humble themſelves under Gods hand.

¶. 7.

¶. 7.

The ſeveral Grounds aſſigned by Schoolmen of Adam's *immortality rejected, and ſome Cauſes held forth by the Orthodox.*

Propoſ. 7. ALthough it be agreed upon by all, except *Socinians* and their adherents, that *Adam* was made immortal at leaſt by grace, and the favour of his Creator; *yet there is difference among the Popiſh Writers, upon what to faſten the ground of his immortality:* What was the cauſe of it, therein they diſagree. Some place it in a certain *vigor* and excellency that was then in the ſoul, whereby it was able to preſerve the body from death: *Molina* liketh not this, (*De opere ſex dierum Diſput.* 28.) and therefore he doth affirm, that the body of *Adam* was made immortal and impaſſible, *by an habitual gift beſtowed upon it*, which he ſaith was *a corporeal quality extended through the whole body*; Becauſe, ſaith he, this immortality was not a tranſient thing, but an enduring gift, ſutable to that ſtate; and God is uſed to give permanent gifts, not immediately, but by ſome inherent principle: Even as the glorified bodies are made immortal by ſome intrinſecal quality accommodated to that ſtate; yea and the bodies of the damned alſo, though they are immortal, yet they are not impaſſible, becauſe they are tormented in the flames of hell fire. But *Suarez* (*Lib.* 3. *de hominis Creatione cap.* 14.) doth upon good grounds reject any ſuch ſuppoſed corporeal quality, as being without any foundation from the Scripture, and introducing a miraculous way without neceſſity. For who can think, that *Adam* had ſuch an *intrinſecal quality* in his body, that *fire* would not burn him? that if he went upon the *waters*, his body would not ſink? *Others* they attribute his immortality to the *tree of life*, that was (ſay they) both *alimentum, & medicamentum*; as it was both nouriſhment, ſo it preſerved life; and as it was medicinal, ſo it did repair that partial abating of natural ſtrength in concoction, which would otherwiſe in time have come upon man: But this opinion taketh that for granted, which yet is greatly controverted, *viz.* that it was called the tree of life, as if there had been ſome *active phyſical power* in the fruit thereof to continue a mans life, either for a long time, as ſome think, or for ever, as others; whether indeed *once* eating of it, or *conſtant* eating was neceſſary, as opportunity did require, is alſo debated by curious Authors; for ſome make it to be called a tree of life, onely *Symbolically*, as being a ſigne of eternall life, which *Adam* ſhould have enjoyed had he continued in obedience. And truly though it ſhould be granted, that there was ſuch a virtue in the tree, yet when *Adam* had ſinned, it would no wayes have helped him, or preſerved him from death, becauſe the *wages of ſinne is death*, and therefore would not have produced that in him, which it is ſuppoſed that it might have had in *Adam's* obedience; yet God would caſt him out from Paradiſe, leſt he ſhould eat of that tree: For it was juſt that he who had incurred the ſentence of death by his tranſgreſſion, ſhould be deprived of all the *ſigns* of life, and ſymbols of Gods favour. Furthermore this tree of life, was not it ſelf immortal; Would that alwayes have continued? Was not that ſubject to alterations as well as other trees? How then can mans immortality be attributed to that? Seeing then there is ſo much uncertainty amongſt Schoolmen upon what to place *Adam's* immortality, the Orthodox do conſonantly to Scripture, put it upon theſe things, concurring as cauſes to preſerve him from death.

The firſt is, *That excellent conſtitution and harmony of his body, whereby there could not be any humour peccant or exceſſive.* So that from within there would not have ſprung any diſeaſe. And although in *Adam's* eating and drinking, being

nouriſhed thereby, there would neceſſarily have been ſome alteration in him, by deperdition and reſtauration, which is in all nouriſhment; yet that would have been in part onely, not ſo as to make any total change upon his body.

2. The ſecond cauſe was, *That original righteouſneſſe which God made him in.* For ſeeing ſinne only is the meritorious cauſe of death, while *Adam* was thus holy and abſolutely free from all ſinne, death had no way to enter in upon the body.

3. *There was the providence of God in a ſpecial manner preſerving of him, ſo that death could not come by any extrinſical cauſe upon him.* No doubt but *Adam*'s body was vulnerable: a ſword if thruſt into his heart, would have taken away his life; but ſuch was the peculiar providence of God to him in that condition, that no evil or hurtfull thing could befall him.

Laſtly, and above all, *Gods appointment and divine ordination, was the main and chief cauſe of his immortality.* For if the Scripture ſay, (*Deut.* 8. 3.) in the general, *That man liveth not by bread alone, but by every word that cometh from the mouth of the Lord,* then this was alſo true in *Adam:* And if we read of *Elias,* that he went fourty dayes in the ſtrength of a little bread that he did eat, Is it any wonder, that the appointment of God ſhould work ſuch immunity from death in *Adam?* Whereas then there are three things about death conſiderable, the *potentia* or power, the *actus,* or death it ſelf, and the *neceſſity,* *Adam* was free from all theſe; unleſſe by power we mean a *remote* power; for if he had not had this power of dying, then he could not have fallen into the neceſſity of death. Thus you ſee the excellent conſtitution of his body, original righteouſneſs, a divine providence, and Gods order and decree therein did ſufficiently preſerve *Adam,* not only from actual death, or the neceſſity of death, or death as a puniſhment; but alſo from any diſpoſition, or habitual principle within him of death, and it may be from this ſtate of immortality *Adam* was created. The Poets by ſome obſcure tradition, had their figments of ſome meats and drinks which made men immortal; as their Nectar, called ſo, ſay ſome, becauſe when drunk, did make them νέος, young again; or as others, from νὺ & κτείνω, as that which did not ſuffer them to die. There was alſo their ἀμβροσία, as much as *ſine mortalitate,* βροτὸς is *mortale.* They had alſo their νηπενθὲς, from πένθος, *luctus,* becauſe it did expell all ſorrow and grief. But to be ſure when we compare our mortal, ſinfull and wretched eſtate we are in, with this glorious eſtate of *Adams:* What cauſe have we to humble our ſelves, to ſee the ſad change that is now come upon us? By this we may ſee how odious that firſt tranſgreſſion was unto God, that for the guilt thereof hath made this world to be a valley of tears, to be like a great Hoſpital of diſeaſed and miſerable men.

SECT.

SECT. III.

Arguments to prove that through Adam's *ſinne we are made ſinners, and ſo mortal.*

¶. 1.

LEt us proceed to prove our Doctrine, *That through* Adam *ſinning we are made ſinners, and ſo mortal*, which neceſſarily ſuppoſeth that *Adam* was made immortal, and that death had nothing to do with mankind, till ſinne came into the world.

The firſt Argument is, *From that glorious condition* Adam *was made in, and alſo the excellent end he was created for.* All which would have been horribly obſcured, if death or mortality had then been preſent. The fears and thoughts of death are a bitter herb in the ſweeteſt diſh that is; when of any comfort we have, we may ſay as the young Prophets to their maſter, there is *mors in olla*, death in the pot; death in this or that mercy thou enjoyeſt, this doth greatly abate our delight. Therefore we read of one of the Kings of *France*, a *Lewis*, that forbad all thoſe who attended him, ever to make any mention of death in his ears; that prophane man thought, ſuch a ſpeech would damp his delights. Seeing then Gods purpoſe was to make a man ſuch an excellent and bleſſed creature, can we think he was made mortal, and that it might have been ſaid to him, *This night thy ſoul ſhall be taken away, and then whoſe ſhall this Paradiſe, and all theſe goodly enjoyments be?* It is the Scriptures deſigne to aggravate the goodneſs of God towards man, and to ſhew the excellency and honour God put upon him. Wheras the *Socinians* directly oppoſe this purpoſe of Gods Spirit, and would make man as miſerable as may be. Hence they ſay, he was created like a *meer innocent*, that he had not much more knowledge than an *Infant*, that he had *no original righteouſneſs*, that he was made *mortal*. Yea *Socinus*, (*Reſp. ad Puc. cap.* 14. *pag.* 106.) cavils at the explication of that place, *Geneſ.* 2. 8. which is owned by all Interpreters, about the *garden in Eden*, which God placed *Adam* in; he would not have any ſuch *place of pleaſure or delight* underſtood thereby. But although the word may be retained as a proper name, *Eden*, for ſo our Engliſh Tranſlators do, yet becauſe it cometh of a word that ſignifieth to delight, *Gen.* 18. 12. The Church of God hath always interpreted it of a place of delight, yea that Heaven is called *Paradiſe* alluſively thereunto; and therefore it's horrible impudency in *Socinus* to ſay, that place was not called *Eden*, when God planted it at firſt, but in following ages it received that appellation. Thus whereas the *Pſalmiſt* doth admire the goodneſs of God, for the honour put upon man at the Creation. This *Heretique* labourech to debaſe and diminiſh it as much as may be.

¶ 2.

AND if *Adam* had been made ſo righteous and glorious, yet ſubject to death, he would have been like that building *Paul* ſuppoſeth, 1 *Cor.* 3. *Moſt foundation was of gold and precious ſtones, but the ſuperſtructure hay, and ſtubble.* Or like *Nebuchadnezzar*'s Image, which was partly of *gold*, with other additaments,

ments, and partly of *clay*; all which would have redounded to the diſhonour of God his maker; neither could it ſo well be ſaid, *By one man*, (or by the Devil) *death came into the World*, as by God who is ſuppoſed to make man in ſuch a mortal and frail eſtate.

But I proceed to a ſecond Argument, and that may be drawn *from the commination made by God to* Adam *upon his diſobedience, compared with the execution of this ſentence afterward, which might be enough to convince any, though never ſo refractory.* The threatning to *Adam* we have recorded, *Gen.* 2. 17. where God prohibiting him to eat of the Tree of knowledge of good and evil, confirmeth this Law with a penalty (viz.) *That in the day he did eat thereof, he ſhould ſurely die: dying thou ſhalt die*; The gemination is to ſhew the certainty, as alſo the continuance of it. So that *Socinus* and others, who would not underſtand corporal death in this place, as being from the natural conſtitution of a man, and ſo would have been, had there not been this commination, doth joyn too much with the *Devil* in this buſineſs; for his endeavour was to perſwade the woman that this threatning was falſe, and that ſhe ſhould not die, death ſhould not be the puniſhment of her tranſgreſſion: But what need we any clearer place then this divine commination? Doth not this *neceſſarily ſuppoſe*, that if *Adam* had not tranſgreſſed, he *ſhould not* have died, and ſo by conſequence have been *immortal*, it being not poſſible for death to come in at any other door, but that of ſinne? To threaten a mortal man with mortality had been abſurd, or to make his natural condition a puniſhment, for then it would have been a puniſhment to be made a man, if made mortal. The *Socinians* therefore to elude this, would not underſtand by death, the ſeparation of the ſoul and body, but *eternal death*; or as they ſay at other times, a *neceſſity* of dying; but a *neceſſary* death and *eternal* death are abſurdly made parallel by them. For beaſts are under a neceſſity of death, yet cannot be ſaid to partake of eternal death, eſpecially the godly they cannot but die, yet they are abſolutely delivered from eternal death. We muſt therefore take death for *corporal death*, not but that the death of the ſoul by ſinne here, and eternal ſeparation from God hereafter, is to be *included* herein, yet this temporal death is alſo a *great part* of the penalty here threatned, which may be evinced by theſe three reaſons:

1. *Moſes* is relating in an hiſtorical manner, what was done to man in the beginning. Now in an hiſtorical Narration, we are not to go from the literal meaning, unleſs evident neceſſity compel, much leſſe may we do ſo here, when we have the Apoſtle acted by the ſame Spirit of God, as *Moſes* was in being Penman of the Scripture, attributing our corporal death to *Adam*; For no doubt when *Paul* wrote this Text, *In Adam we all die*, he had this hiſtorical relation made by *Moſes* in his mind.

2. The ſentence and execution of it muſt be underſtood in the ſame manner. Now it's plain, that in the execution of it, mentioned *Chap.* 3. 19. corporal death is meant, becauſe *Adam* is thus told, *That duſt he was, and unto duſt he ſhould return.*

3. It muſt be meant of temporal death, becauſe this alone, and not eternal death doth belong to *all* mankind. For although at the day of judgement, it is ſaid, ſome ſhall not die, yet that ſuddain change made then upon them, will be equivolent to death. Thus you ſee the threatning made to *Adam* at firſt doth abundantly confirm this truth. There is one doubt only to be anſwered, *If death be meant in that ſentence, how then is it that* Adam *did not immediately die? How is it that he lived many hundred years afterwards?* To this ſome ſay, That the reſtriction of time, *viz.* the day, is not to be made to the time of eating, as if at that day he ſhould die, but to *death*; as if the ſenſe were, thou ſhalt die one day or other, thou ſhalt be in daily fear of death. But if this be diſliked,

diſliked, then we may underſtand it *of a ſtate of death, that day he did eat thereof he became mortal*, for every day is a diminution of our life. As a man that hath received a deadly wound, we ſay he is a dead man, becauſe though he did linger it out, yet all is in a tendency unto death. Now this will appear the more cogent, if you take notice of the execution of this ſentence mentioned, *Gen.* 3. 17,18,19. where the ground is *curſed*, and man alſo adjudged to labour and wearineſs all the dayes of his life, even till he return to the ground out of which he was made. But here the *Socinian* thinketh he hath an evaſion, *Death* (ſaith he) *is not here made a curſe, but only it's the term how long mans curſe ſhall be upon him.* It is not *pœna*, but *terminus* (ſaith he) for it is ſaid, he ſhould be under this labour, *till he did return to the ground*; but if we conſider the ſentence before-mentioned, it is plain, it is a curſe. So that in this place it is both a curſe, and a terme putting an end to all the temporal miſeries of this life, though to the wicked it is the beginning of eternal torments.

¶. 3.

THe third Argument for our mortality, and alſo actual death by original ſinne, *is taken from thoſe aſſertory places, which do in expreſſe words ſay ſo.* Not to mention my Text, which hath ſaid enough to this truth already. We may take notice of other places affirming this. And certainly that paſſage of *Pauls*, Rom. 5. 12. may preſently come into every mans mind, *By one man ſin entred into the world, and death by ſinne, and ſo death paſſed upon all men, in whom all have ſinned.* It is true, we told you *Calvin* maketh the Apoſtle to ſpeak of *ſpiritual death* here, as in my Text of *temporal death*, which the coherence alſo doth confirm; but though that be principally intended, yet not totally. Even temporal death is likewiſe to be underſtood, as being the beginning and introduction to eternal death, if the grace of God doth not prevent. We have then the Apoſtle attributing *death* not to mans creation at firſt, but to his diſobedience: Neither is this *death* upon men, becauſe of their actual ſinnes, but becauſe of *Adam's* diſobedience *by whom* we are made ſinners, yea *in whom* we have ſinned; That ἐφ' ᾧ is diverſly tranſlated, and much contention about it, *viz.* whether it ſhould be rendred *in whom*, or cauſally, *for as much?* It is true, the Preposition ἐν, as learned men obſerve, is uſed in the New Teſtament variouſly, ſometimes for χάριν, *Luke* 5. 5. ſometimes for πρὸς, *Luke* 10. 9. ſometimes for διὰ, *Acts* 3. 16. and otherwiſe; but for ought I can obſerve it may very well be underſtood for ἐν ᾧ, as *Mark* 2. 4. & *Luke* 2. 25. The Scripture uſeth ἐφ' ὅσον for *quatenus*, as *Rom.* 11. 13. And indeed this is moſt conſonant to the Apoſtles ſcope; for why ſhould *Adam's* ſinne be brought in *rather* than other parents? Were it not that we were conſidered in him under a common reſpect, as one with him. It is true *Eraſmus* ſaith, he doth not remember that ever he read ἐπὶ for ἐν with a Dative caſe; but *Heb.* 9. 17. may confute him. And among prophane Authors, ἐν χρυσῷ ἀνδρὶ πιστῷ, neither can ἐφ' ᾧ, *Matth.* 26. 50. be ſaid by moſt men to ſignifie *in as much*. For as *De Dieu* obſerveth the poſtpoſitive, is for the demonſtrative, ἐπὶ τούτῳ, *Art thou come for this?* as the other Evangeliſts, *Doſt thou betray the ſonne of man with a kiſſe?* Although if we ſhould render it cauſally, as the adverſaries contend, it would no wayes prejudice the truth we plead for; ſeeing that the ſinne here charged upon all mankind, is, becauſe of *Adam*. And therefore if we will make any rational coherence in the Apoſtles diſcourſe, it muſt be after this manner, *As by one man ſinne entered into the world, and death by ſinne, and ſo death paſſed upon all men; for*

for as much as all have ſinned, that is, all ſinned in that one man, for what ſenſe is it to ſay, That by one man ſinne and death entred upon all, becauſe all ſinned in themſelves? This would be a contradiction to lay the death of mankind upon *Adam's* ſinne, and upon all mens actual ſinnes likewiſe: Yea, it is wholly repugnant to the Apoſtles ſcope, who is comparing *Adam* and Chriſt not ſimply as two originals and beginnings, but as two cauſes of death and life. Indeed I would not much contend with any, that would render the word *cauſally*, and ſo make the verſe an whole entire propoſition in it ſelf, without any defective expreſſion at all; ſo that we underſtand all mens ſinning to be interpreted of that which they are guilty of in *Adam*. It is not worth time to take notice of the *wild Divinity* impoſed upon this Diſcourſe of *Pauls*, by the late Writer, (*Unum Neceſſar. pag.* 365.) who would have *Death come upon mankind occaſionally onely by* Adam's *ſinne, and that but till* Moſes *his time, and after* Moſes *to come upon a new account, by the Law promulged through his miniſtry*. The mentioning of this is confutation enough: for here in this Text the Apoſtle doth make *all mankind* to die, becauſe of *Adam*: And why may not ἐφ' ᾧ here be the ſame with ἐν Ἀδαμ in the Text.

Another Text witneſſing this truth is, *Rom.* 6. 23. *The wages of ſinne is death* Here death is not taken only for *eternal death*, as the *Socinians* ſay, becauſe the oppoſite unto it is made *eternal life*, but for *both kinds* of death eternal and temporal; temporal death being the in-let of eternal, and ſo contrary to eternal life. Neither is that cavil of theirs worth any thing, who would make the wages of ſinne to be the *Subject*, and not the *Predicate*, becauſe the Article τὰ ὀψώνια is put to it; but that is no ſure Rule. Sometimes the Article is put to the *Predicate*, for ſome emphaſis ſake, and not the *Subject*, as 1 *Cor.* 9. 1. *Are not ye* (ὑμεῖς τὸ ἔργον μου,) *my work in the Lord?* Are ye not that eminent and conſpicuous ſingular work of mine in the Lord? We ſee then, what it is that ſinne deſerveth, even temporal and eternal death; it cometh not from mans primitive conſtitution, but *Adam's* tranſgreſſion. Therefore it is that we deſerve many thouſand deaths, if it were poſſible; for original ſinne deſerveth death, every actual ſinne deſerveth death, yea and hell alſo: Oh how miſerable is man, who thus deſerveth to die, and to be damned over and over again! Therefore the Apoſtle uſeth the plural number ὀψώνια, to ſignifie the manifold evils that are in this death. The word properly ſignifieth that meat, which was allowed ſouldiers for their ſervice in warre. We ſee then how fearfull we all are to be of ſinne; What wages wilt thou have for every pleaſant, every profitable ſinne? even death temporal and eternal.

The laſt Text I ſhall mention is, that which *Auſtin* ſo much urgeth in this point, *Rom.* 8. 10. *The body is dead becauſe of ſinne*, which is chiefly to be underſtood of our mortal body; now he ſaith it's dead, becauſe of the ſentence of death paſſed upon it, ſo that there is no way to eſcape it. It is ſinne then that maketh the body in a ſtate of death, that deſerveth the whole harmony and good temperament of the body ſhould be diſſolved, and thereby follow a diſſolution of the whole man. For though ſinne deſerve death, yet there muſt be thereby ſome *ataxy* or diſorder made in the body of a man, otherwiſe death would not follow. So that though ſinne be the meritorious cauſe, yet ſeveral diſeaſes the effect of ſinne, do actually cauſe death. Not that ſinne maketh a ſubſtantial change in a man, but an accidental only. Thus you ſee the Scripture conſtantly attributing death, yea and our mortality and corruptibility to ſinne onely, and not to our natural conſtitution. Therefore thoſe are ſtrange poſitions we meet with (*Unum Neceſſar. cap.* 6. *Sect.* 1. *pag.* 371, 372.) "That "death came in not by any new ſentence or change of nature, for man was "created mortal, and that if *Adam* had not ſinned, he ſhould have been "immortal by grace, that is by the uſe of the tree of life. That to die is a puniſh-

" nishment to some, to others not. It was a punishment to all that sinned be-
" fore *Moses* and since, upon the first it fell as a consequent of Gods anger
" upon *Adam*, upon the later it fell as a consequent of that anger which was
" threatned in *Moses* Law; but to those who sinned not at all, as Infants and
" Ideots, it was meerly a condition of their nature, and no more a punishment,
" then to be a child, is. But seeing he professeth himself to be of the same judgement with his incomparable *Grotius*, let him consider how these positions agree with him, who doth against *Socinus* industriously and solidly prove, (*Defens. fid. de satisfac. cap.* 1. *pag.* 19,20,21.) that death hath always some respect of a punishment, instancing in the Texts I have mentioned, using such words, *Quid clarius? Quis vel verba legens non videat hanc sententiam*, and *Corinthians* (the words of my Text) and *an ad amussim respondere isti ad Romanos?* Yea he concludeth, " That it were easie to prove, that it was the perpetual judg-
" ment of the ancient Jews and Christians, that death of whatsoever kind it be,
" (*viz.* whether with violence, or without violence) was the punishment of
" sinne, adding, that the Christian Emperors did deservedly condemn, beside
" other things, this opinion of *Pelagians*, that they held *mortem non ex insidiis*
" *fluxisse peccati, sed exegisse eam legem immutabilis constituti.* And indeed, if death were not the effect of sinne, but consequent of mans nature, it would be no evil, whereas the Scripture accounteth it of that nature, as *Deut.* 30. 15. *See I have set before thee this day, life and good, and death, and evil.*

SECT. IV.

Arguments brought to prove, that Adam *was made mortal, answered.*

THe next work to be done, is to consider those *Arguments* which they bring to prove, that *Adam* was made *mortal*, and so had a *proxim principle of death in him*, which would have taken effect, if God did not provide some way against it, and that which is used by all Adversaries to this truth, is, *Because* Adam *was created in such a condition, that he must necessarily eat and drink, yea and was also to propagate children; all which actions do contradict immortality. For he that eateth and drinketh, must by degrees have a decay in nature; and our Saviour seemeth to prove immortality from this argument;* Luk. 20. 35, 36. *because in heaven they shall not marry, so that to procreate children is not consistent with such a blessed estate.*

But these Objections are easily answered, if we remember the *distinction* at first given in this point, that there is an immortality *absolute* and *immutable*, or *conditional* and *changeable* upon supposition. Now it's true, neither eating or marrying can consist with unchangeable mortality with immortality of glory, *But it may very well consist with conditional immortality, that is in tendancy to that which is absolute.* Eating and drinking in the state of integrity was a means subserving to keep up the state of immortality, so farre was it from repugning of it. This therefore is the root of his errour, that men apprehend no other immortality, but what is *compleat*; that unless *Adam* had been made in the same estate, that the glorified Saints are put into, he could not be said to be immortal.

Secondly, They say, *Adam is said to be earthly, and of the earth, to have a natural body, and so opposite to that immortal body, we shall have in heaven,* 1 Cor. 15. 47. But first when the Apostle giveth those names to our bodies of vile, corruptible,

corruptible, and to be in diſhonour, this is to be underſtood of our *bodies after the fall*, they are made ſo through ſinne. It would be *derogatory* to God, to ſay they were made ſuch at firſt. It is true, the firſt man is ſaid to be *earthy*, but that expreſſion denoteth *only* the original of his body, whence it was firſt made; not the ſtate he was created in, as appeareth by the oppoſite; the ſecond man is ſaid to be the *Lord from Heaven*. It is one thing then to ſpeak of *Adam's* body in reſpect of its original, and another to ſpeak of the whole perſon in reſpect of his condition.

Thirdly, They ſay, *All the internal cauſes of death were in* Adam, *while ſtanding, as well as fallen; and therefore he was mortal as well as we.* To this we anſwer, there were indeed the cauſes of death in him materially, but not formally, for the bodily humours were not peccant, either in quality, or quantity; the natural heat would not have conſumed the radical moiſture, ſo that in that eſtate there would never have been formally exiſtent the proxim cauſes of death: beſides the adequate and principal cauſes of death, are the Devils ſuggeſtions and mans tranſgreſſion, as you heard.

Fourthly, They aſk, *If man were not made mortal, why ſhould immortality be promiſed as a reward, if he had it already? Why ſhould it be promiſed him upon his obedience?* The anſwer is eaſie, *Adam's* immortality was inchoate onely; the conſummation of it was promiſed as a reward to his obedience.

Laſtly, They object, *If death be the puniſhment of ſinne, then Chriſt hath freed believers from this death, which is againſt experience.* But

1. The *Socinians* grant, That a *neceſſity* of death is the *fruit* of ſinne, yet Chriſt hath not freed us from the *neceſſity* of it, no more than the *naturality* of it.

2. We muſt diſtinguiſh between an actual abolition of death, and the right to do it. Chriſt hath purchaſed for us a right to immortality, yet the actual inveſting of us into it, is to be done in its time, *Death will be ſwallowed up in victory*; and for the preſent, the nature of death is changed, as to a godly man; it's no more a curſe to him, the ſting of death is taken away, as when a Serpent or Waſp have loſt their ſtings, they can do no more hurt. Thus to the godly it cannot do any hurt. It is like *Elijah's* fiery chariot, to carry them to Heaven. It's like paſſing through the red Sea into the Land of *Canaan*; thus as the cloud was full of darkneſs to the *Ægyptian*, but light to the *Iſraelite*; ſo is death full of terrour, and of curſes to an ungodly man, but pleaſant and lovely to a godly man; it is his gain to die; To live in this world is his loſſe and diſadvantage.

SECT. V.

Q. *Whether* Adam's *ſinne was only an occaſion of Gods puniſhing all mankind, reſolved againſt* D. J. T.

I Shall conclude this Text with anſwering a two-fold Queſtion; The full diſcuſſing whereof may inform us about the moſt ſecret and myſterious truths that are in this point. And

Firſt, It may be demanded, *That ſuppoſe it be granted, that by* Adam *we die, may not this be underſtood any more than occaſionally? God was ſo diſpleaſed with* Adam *for his tranſgreſſion, that thereupon he inflicts the curſe threatned to him upon his poſterity.* Even as we read often in Scripture, that God for Magiſtrates ſins,

"or

" or for parents ſins doth take an *occaſion* to puniſh a people or children for " their own ſinnes. Thus it may be thought, that God by occaſion from " *Adam*'s tranſgreſſion, did impoſe on us for our ſinnes the ſame curſe, that " was denounced to *Adam*; not that we were ſinners in him, not that we come " into the world with any inherent ſinne, but becauſe of our actual impieties, " God puniſheth us with *Adam*'s curſe. In this manner the late adverſary to original ſinne doth explicate himſelf, (*An Anſwer to a Letter*, pag. 30, 31, 32.) as if this were all the evil by *Adam*, that for his ſake our ſinnes inherit the curſe. *Inſomuch* (ſaith he) *that it is not ſo properly to be called original ſinne, as an original curſe upon our ſinne.* That we may not be deceived in his meaning (though it is very difficult to reconcile himſelf with himſelf.) For at another time he ſaith, *The diſſolution of the ſoul and body ſhould have been, if* Adam *had not ſinned: for the world would have been too little to have entertained the myriads of men, which would have been born,* (An Anſwer to a Letter, *p.* 86, 87.) *Now how* Adam's *ſinne ſhould bring in the ſentence of death,* as he ſaith in another place, (*Unum Neceſſar. cap.* 6. *ſect.* 1. *pag.* 367.) *and yet he have died, though he had not ſinned, is impoſſible to reconcile.*) He giveth us two ſimilitudes or parallel expreſſions, which may demonſtrate how it ſtands between *Adam* and us.

The firſt is, *Pſal.* 106. 32, 33. *They angred him alſo at the waters of ſtrife, ſo that it went ill with Moſes for their ſakes. Becauſe they provoked his Spirit, ſo that he ſpake unadviſedly with his lips. Here was* (ſaith he) *plainly a tranſlation of evil from the Nation to* Moſes *their relative; for their ſakes he was puniſhed, but yet foraſmuch as Moſes himſelf had ſinned.* But ſurely we may here ſay, *Behold a new thing under the Sunne.* This was ſcarce ever heard of before in the Church of God, ſo that it is too much honour to it, to confute it; yet ſomething muſt be ſaid, leſt words prevail, and ſimilitudes, when reaſons cannot. Not to meddle with any large explication of that paſſage in the *Pſalm*; If we conſult with *Bellarmine* and *Genebrard*, this place will no wayes ſerve his turn. For *Bellarmine* (*in locum.*) would have the 33. verſe not to contain any ſinne of *Moſes*, as if he ſpake unadviſedly with his lips, but referreth that to *Gods Decree* or *Purpoſe* pronounced by his mouth, which was to deſtroy the Nations, as it followeth in the next verſe; which they did not do, affirming the Hebrew word cannot be applied to an unadviſed ſpeaking, or as it is rendred by ſome, ambiguous and doubtfull: Neither is it in the Text that God puniſhed *Moſes* for their ſakes, but as our Tranſlators, *It went ill with Moſes for their ſakes*; And this tranſlation *Genebrard* taketh notice of, as following the Hebrew, adding, that ſome expound it, not of any puniſhment God inflicted upon *Moſes*, but of that vexation, trouble and grief which he had, becauſe of their murmurings and rebellings againſt him. And if this be ſo, then here is not ſo much room for his opinion, as to ſet the ſole of its feet. But let it be granted, That *Moſes* was occaſionally puniſhed by the *Iſraelites* rebellion for his own ſinne: For who can deny but that God doth ſometimes take an occaſion from ſome mens ſinnes to puniſh others for their own ſinnes, as the *Hebrews* have a ſaying, eſpecially when related to one another, *That in every puniſhment they undergo, there is an ounce of that Calf, which* Aaron *made*, as if God did from that, take an occaſion to puniſh the *Iſraelites* for their other tranſgreſſions; yet this is no parallel to our caſe in hand; for here the *Iſraelites* were an occaſion to make *Moſes* ſinne, for which God was ſo angry with him, that he was not ſuffered to enter into the Land of *Canaan*. But we are now ſpeaking of men, who are puniſhed by *death*, that yet never were occaſioned to ſinne by *Adam*, in the Adverſaries ſenſe. For the people of *Iſrael* were preſent with *Moſes*, and by their froward carriages did provoke him to that ſinfull paſſion; but *Adam* hath been dead ſome thouſands of years ſince. Who can ſay, It is *Adam*

that ſtirreth me up, it is *Adam* that will not let me alone, but compelleth me to ſinne? Yea, how can Heathens and Pagans be ſaid to ſinne occaſionally by *Adam*, when they (happily) never heard that there was ſuch a man in the world? Beſides, Infants they are ſubject to death, What actual ſinne doth *Adam* produce the occaſion of to them? If then *Adam* were now alive, and Infants could be tempted to actual ſinnes, as *Moſes* was by the *Iſraelites*, then there had been more probability of his inſtance.

But it may be his ſecond example will be more commenſurated to our purpoſe, and that is from 1 *King.* 14. 16. where it's ſaid, *God would give Iſrael up, becauſe of the ſinnes of Jeroboam, who did ſinne, and made Iſrael to ſinne.* Thus ſaith he, alluding to the words of the Apoſtle, *By one man* (Jeroboam) *ſinne went out into all* (Iſrael) *and the curſe, captivity or death by ſinne; and ſo death went upon all men* (of Iſrael) *inaſmuch as all men* (of Iſrael) *have ſinned.* But this is wholly to give up the cauſe to *Pelagians*, whoſe gloſſe yet of *imitation* he utterly rejecteth, though much more that which affirmeth, we are made properly and formally ſinners by him. (*Anſwer to a Letter*, pag. 54.) For how did *Jeroboam* make all *Iſrael* ſinne? was it not by his example, and in the ſame ſinne of Idolatry, as he did? Now do we follow *Adam* in eating of the forbidden fruit, and ſo offend God in the ſame ſinne as he did? So that this was wholly by imitation; and therefore one generation did tranſmit this ſinne to another by example, till at laſt there was no more mention of it. But did *Adam* thus offend, and then *Cain* and others follow him in the like ſinne? He cannot then waſh his hands from the *Pelagian* Doctrine of original ſinne from *Adam*, *only by imitation*, if he adhere to this inſtance. Again, *Jeroboam* is ſaid to make *Iſrael* ſinne for ſome time only, while his memory and example had ſome influence, and it was the ſinne of the *Iſraelites* only, for many ſeparated themſelves from him, and went into the kingdom of *Judah*, that ſo they might not be polluted with that worſhip, as appeareth, 1 *Chron.* 11. 14, 16. whereas *Adam*'s ſinne bringeth death upon all mankind, and this will endure to the end of the world; for the Apoſtle ſaith in the Text, *In Adam all die.* Beſides, This Author groſly contradicts himſelf; for at one time, he ſaith, "God was "ſo angry for *Adam*'s ſinne, that he indeed puniſhed men with death, yet "but till *Moſes* his time, and then death came upon a new account. At other "times he makes it a puniſhment of all men, becauſe of *Adam*'s ſinne. And indeed the Text we are upon doth evidently enforce this.

Furthermore, *Death is ſaid to reign over all mankind, to paſſe on all*; and are not infants part of the world? It is true, he ſaith, Children and Ideots that cannot commit actual ſinnes, death is no puniſhment to them, they die in their nature; but if there had been no ſinne, how could there have been ideots, and children that die in their Infancy? Certainly, that muſt be an immature death. Now although it be ſaid, That death is a conſequent of nature, yet immature death muſt needs be a puniſhment of ſinne; for ſo this Author anſwereth that Text, *Death is the wages of ſinne*; "The Apoſtle (ſaith he) pri- "marily and literally means the ſolemnities, and cauſes, and infelicities, and "untimelineſs of temporal death, and not meerly the diſſolution, which is "directly no evil, but an in-let to a better ſtate. (*Anſw. to a Letter*, pag. 87.)

Laſtly, That all this diſcourſe of the *occaſionality of death by* Adam's *ſinne*, is but a meer *non ens*, and fancy of his own, will appear by the *oppoſite* to *Adam* in this compariſon with *Chriſt*. What was Chriſt onely the occaſion of our righteouſneſs and life? Did God from Chriſts obedience take the occaſion only to reward us for our own obedience? who ſeeth not the abſurdity of this? Though therefore he doth ſuperciliouſly overlook *Calvin*, *Knox* and the *Scotch Preſbyterians* in this point; yet I ſuppoſe he will hearken with more reverence

rence to what *the late Annotatour* ſaith in this matter, *Annotat in cap. 5. of the Romans:*) for in his paraphraſe on the 12 Verſe, *he makes death and mortality to come upon all men by* Adam's *diſobedience, becauſe all that were born after were ſinners, that is born after the likeneſs and image of Adam*; And again on Verſe 14, *death came on the World, becauſe all men are* Adam's *poſterity, and begotten after the image and ſimilitude of a ſinful parent.* By this we ſee the cauſe of death is put upon that image and likeneſs we are now born in, to our ſinful parent, which is nothing elſe but our original corruption. Let not this conſideration of our ſinful ſoules and mortal bodies, paſs away before it hath wrought ſome affectionate influence upon our ſoules; *Cogita te mortuum brevi moriturum*: Every pain, every ach is a *memento te eſſe hominem*. That is an effectual expreſſion of *Job cap.* 17.14. *I ſaid to corruption thou art my father, and to the worm thou art my mother and ſiſter*: You ſee your alliance and kindred, though never ſo great; it is your brother-worm, your ſiſter-worm: *Job* giveth the wormes this title, becauſe his body was ſhortly to be conſumed by them, and thereby a moſt intimate conjunction with them would follow; *Poſt Geneſim ſequitur Exodus*, was an elegant alluſion of one of the Ancients; yea the life that we do live, is ſo full of miſeries, that *Solomon* accounteth it better not to have been born; and the Heathen ſaid, *Quem Deus amat moritur juvenis*, which ſhould humble us under the cauſe of this ſinne.

SECT. VI.

Q. *Whether Death may not be attributed to mans conſtitution conſidered in his meer naturalls.*

I Proceed to the ſecond and laſt Queſtion, which is; *May not death be attributed to mans conſtitution conſidered in his meer naturals? Is there not a middle ſtate to be conceived between a ſtate of grace and ſinne, viz. a ſtate of pure naturals; by which death would have come upon mankind, though there had been no ſinne at all?* This indeed is the figment of ſome *Popiſh Writers*, who make *Adam* upon his tranſgreſſion to be deprived of his ſupernaturals, and ſo caſt into his naturals; although generally with the Papiſts, this ſtate of pure naturals is but in the imagination only; they diſpute of ſuch things as poſſible, but *de facto*, they ſay man was created in holineſs, and after his fall he was plunged into original ſinne. Now the *Socinians* they do peremptorily diſpute for this condition of *meer naturals, de facto*, that *Adam* was created a meer man without either ſinne or holineſs, but in a middle neutral way, being capable of either as his free will ſhould determine him. *This ſtate of meer nature is likewiſe a very pleaſing Doctrine to the late Writer* ſo often mentioned, it helpeth him in many difficulties; "Death paſſed upon all men, that is the generality of mankind, all that "lived in their ſinne: The others that died before, died in their nature, not in "their ſinne, neither *Adam*'s nor their own, ſave only that *Adam* brought it "upon them, or rather left it to them, himſelf being diſrobed of all that which "could hinder it. Thus he. (*Anſwer to a Letter pag.* 49.) This is conſonant to thoſe who ſay (as *Bellarmine* and others) that man fallen and man ſtanding differ as a cloathed and a naked man; *Adam* was cloathed with grace, and other ſupernatural endowments, but when ſinning, he was diveſted of all theſe, and ſo left naked in his meer naturals. Thus they hold this ſtate of meer naturals to be a ſtate of negation, not privation, God taking from man, not that which was a connatural perfection to him, but what was meerly gratuitous: *The late Writer uſeth this compariſon of Moſes his face ſhining, and then afterwards the withdrawing of this luſtre.* "Now as *Moſes* his face had the natural perfection of a

"face, though the glorious ſuperadditaments were removed; thus it is with "man, though fallen, he hath his meer naturals ſtill, and ſo is not in a death "of ſinne, or neceſſity of tranſgreſſing the Law of God; but though without "the aid of ſupernaturals he cannot obtain the kingome of heaven, yet by theſe "pure naturals he is free in his birth from any ſinful pollution, ſaith the known "Adverſary to this truth. Thus he that calleth original ſinne a meer *non ens*, he layeth the foundation of his Diſcourſe upon a meer *non entity*; Now if you ask what cometh to man by theſe meer naturals, he will anſwer *death*; "Yea "that which is remarkable, is the long *Catalogue* of *many ſad imperfections* con-"*taining three or four Pages* that is brought in by him, (*Unum Neceſſar. cap.* 6. "*Sect.* 7.) a great part whereof he ſaith is our natural impotency, and the other "brought in by our own folly; As for that which is our natural impotency, "man being thereby in body and ſoul ſo imperfect, *it is* (he ſaith) as if a man "ſhould deſcribe the condition of a *Mole*, or a *Bat*; concerning whoſe imper-fections no other cauſe is to be enquired of, *but the Will of God*, who giveth his gifts as he pleaſeth, and is unjuſt to no man, by giving or not giving any certain proportion of good things. "To the ſame purpoſe he ſpeaketh alſo in another "place, (*further explicat. pag.* 475.) Adam's ſinne left us in pure naturals, diſ-"robed of ſuch aides extraordinary as *Adam* had: But certainly there are few Readers, who ſhall conſider what is by him made to be the natural impotency of man in ſoul and body; but muſt conclude *he is moſt injurious to the goodneſs, Wiſdome, and juſtice of God, in making man of ſuch miſerable pure naturals*; yea that it is a poſition worſe then *Manicheiſme*; for the *Manichees* ſeeing ſuch evils upon mankind, attributed them to ſome evil principle: but this man lay-eth all upon the good and moſt holy God; It is Gods will alone, not mans in-herent corruption, that expoſeth him to ſo many unſpeakable imperfections. It is well obſerved by *Janſenius*, who hath one Book only *de ſtatu puræ naturæ*, oppoſing the Jeſuites and old Schoolmen in their figment upon a ſtate of meer naturals, that this opinion was brought into the Church of God, out of *Ariſtotle*, and that it is the principles of his Philoſophy, which have thus obſcured the true Doctrine of original ſinne. I ſhall breifly lay down ſome Arguments againſt any ſuch ſuppoſed condition of meer nature; from whence they ſay we have ignorance in the mind, rebellion againſt the Spirit, and alſo death it ſelf, but without ſinne. And

Arg. 1. The firſt is grounded upon a rule in reaſon, *That every ſubject capable of two immediate contraries, muſt neceſſarily have one, or the other.* A man muſt either be ſick or well, either alive or dead, there is no middle eſtate between them; thus it is with man, he muſt either be holy or ſinful, he muſt either be in a ſtate of grace, or a ſtate of iniquity: The Scripture giveth not the leaſt hint of any ſuch pure naturals. Indeed a man may in a *metaphyſical* manner have abſtracted thoughts of man, neither conſidering him as good or evil: In which ſenſe it is diſputed between *Junius* and *Arminius*, whether man in his meer naturals, or in a common conſideration, as man, neither looked upon as good or evil, *be the object of predeſtination*: but if we ſpeak of *exiſtency*, then there ne-ver was, or will be a man, but either muſt be a good tree or bad: for in ſuch a ſuſceptive ſubject, one of the immediate contraryes muſt needs inexiſt.

Secondly, The Scripture ſpeaketh of mans condition ſince *Adam*'s fall, as a ſtate *of privation not negation*; When *David* confeſſed he was born in ſinne, *Credo* (ſaith learned *Davenant* on *Col. cap.* 2 2.) *hac verba non ferent commentum Jeſuiticum, in puris naturalibus conceptus ſum*, &c. for the Word of God deſcri-beth us as blinded in our mind, that we are dead in ſinne, that we have a ſtony heart: all which argue that we have only impure naturals.

Thirdly, *To hold death, diſeaſes, and ſoul miſeries, ſuch as grief, ignorance, difficulty to do good*, &c. *conſequentiall of nature is to attribute cruelty and injuſtice*

to

to God. This *Auſtin* of old urged the *Pelagians* with, How can an Infant new born be expoſed to ſuch miſeries, if there be no ſinne deſerving of it? What God may do to an innocent creature, how farre he may afflict him *per modum ſimplicis cruciatus*, though not *pœna*, by his ſovereign dominion, is not here to be diſputed? It is certain all theſe miſeries of mankind are by the Scripture attributed to ſinne; and ſhall we have ſuch hard thoughts of God, that the world ſhall be full of miſeries before ſinne?

4. *Man as he is a man hath an inward deſire to be happy, and God onely can be the happineſs of a rational ſoul.* There is by nature an imbred deſire to an ultimate end, and therefore that God at firſt planted in man ſuch an appetite, vouchſafed him alſo a power to obtain this end. So that as we cannot conceive a man made at firſt without an inclination to this happineſs, ſo neither without inherent qualifications that would diſpoſe him thereunto; and this maketh any ſuch ſtate of pure naturals to be an impoſſible thing: for then God would not be the ultimate end of ſuch a man. And whereas the Schoolmen have brought in a diſtinction of *finis naturalis* and *ſupernaturalis*, of *amor naturalis* and *ſupernaturalis*, that God is the natural end, but not ſupernatural; that he may be loved with a natural love or ſupernatural: Theſe are meer cobwebs and niceties; for God is the ultimate end of man from his creation; and as the creatures were made for man, ſo man for God: neither can man love God, but by the help of Gods Spirit; even *Adam* in his integrity was inabled to love God, by his grace aſſiſting of him, and he that doth not love God upon ſuch motives, as the Scripture requireth, ſinneth, and ſo this *amor naturalis* is no more than a ſinne; it is *cupiditas*, not *charitas*; it is not a loving of God, as he ought to be loved.

Laſtly, *This opinion of a third eſtate of meer naturals between holineſs and ſinne, muſt neceſſarily infer a third place after death, that is neither heaven or hell.* For I would ask *this Writer*, whether one dying in his nature doth go to Heaven? he cannot, for he hath no holineſs; to hell he cannot, becauſe he hath no ſin. This puzzleth him exceedingly (*Furth. Explic. p.* 471.) for though he is favourable to that opinion of a third place, yet he dare not determine of any ſuch thing. To be ſure the Scripture is clear enough, that there are only two places after a mans death, that are our receptacles, either heaven or hell. This may ſuffice to inform our judgements herein.

Let us hear ſomething from this that may affect our hearts; for more is to be ſpoken to this point in the enſuing Diſcourſe. Is all mankind thus ſentenced to death? Are we as ſo many dead corpſe? This ſhould humble us and make us low in our eyes; though a rich man, though a great man, yet a mortal man. *Xerxes* that potent King, looking from an high hill upon his numerous Army, fell a weeping, while he thought that within an hundred years there would not be one of them left: Oh (ſaith *Hierom* in alluſion to this) that we could get up into ſome high Tower, and behold all the Kingdoms and Nations in the world, with every Inhabitant therein, and then conſider that within a ſhort time, there will not be one left! Mankind runneth in a torrent, *one generation paſſeth away, and another ſucceedeth*, yet how do theſe Ants buſie themſelves upon the earth, as if they were immortal? As men in a ſhip, whether they ſit or ſtand, they are ſtill drawing nigh to the haven. Thus it is with us, whether eating, drinking, buying or ſelling, we are haſtening to the grave. Hence

In the ſecond place, prepare and provide for death; happy is that man upon whom it may be ſaid, he doth *patienter vivere & delectabiliter mori*, live patiently, but die with delight. Think every day, yea hour, that is ſaid to thee, which was to *Hezekiah*, *Set thy houſe* (and much more thy ſoul) *in order, for thou ſhalt die, and not live*; for though we die, yet our ſins, nor our good and holy works die not, but will go to the grave with us, will go to hell, or to Heaven with us.

CHAP

Chap. V.

Eternal Damnation, another Effect of Original Sinne.

SECT. I.

What is meant by Wrath *in this Text.*

Ephes. 2. 3.

And were by nature the children of wrath as well as others.

AS I *began* this Subject of original ſinne with the Text in hand, ſo I ſhall conclude with it. My purpoſe in re-aſſuming of it, is to treat of the laſt and moſt dreadfull effect of our native pollution, which is, *The deſert of everlaſting damnation.* From this alone had we no actual ſins, we are made heirs of Gods wrath, as this verſe doth fully evince.

I ſhall not inſiſt upon the Coherence and Explication of the words, that work is done already. I ſhall only adde ſome obſervable particulars that were not formerly taken notice of, and that will be done in anſwering of two Queſtions,

1. *What is meant by wrath here?* And
2. *What is meant by nature?*

For the firſt, no doubt we are to mean *Gods wrath*; Therefore *Tertullian's* Expoſition of this place is ſingular and much forced; he underſtands wrath here *ſubjectively*, as if it were *mans wrath*, making the ſenſe to be. We are all by nature ſubject to paſſions, eſpecially that of anger is predominant. When it is ſaid (*Lib.* 3. *de anima, cap.* 16. ſaith he) that we were by *nature the children of wrath; Irrationale indignativum ſuggillat*, &c. he reproveth that irrational anger we are ſubject to, which is not nature, as it cometh from God, but of that which the Devil hath brought in. *Tertullian* affirming theſe three parts or powers of the ſoul, the *rational*, the *iraſcible*, and the *concupiſcible*, which he calleth *indignativum & concupiſcentivum.* In the *iraſcible*, he ſpeaketh of a *good* indignation, and an *evil* one, applying this Text to the later. *Cerda* his Commentator illuſtrating this, ſaith, *Tertullian's* meaning is, "That we are "by nature children to our paſſions, we are not at our own diſpoſing, we are "under their power; adding, That *Paul* mentioneth *wrath* rather than any "other affection, becauſe of that anger and fury, by which he once perſecuted "the Church of God. Thus he mentioning alſo another Expoſition, That by "*anger* is to be underſtood the *Devil*, who may ſo be called, becauſe of the "cruelty

" cruelty he exerciſeth upon men: but this is ſo improbable that it needeth no refutation. The *wrath* then, is *Gods wrath*, which like himſelf is infinite, and the effects thereof intollerable; So that it is as much as to be *children of hell*, children of *everlaſting damnation*, even whatſoever the wrath of God may bring upon a man in this world, and the world to come.

SECT. II.

What is meant by Nature.

THe ſecond Queſtion is, *What is meant by Nature?* As for thoſe who would have it to ſignifie no more then *prorſus* and *verè*, altogether or indeed, we have heretofore confuted; yet granting that this is part of the ſenſe, but not the principal. For we are to take nature here for our birth-deſcent, as appeareth partly, becauſe the Apoſtle uſeth the word τέκνα, which doth more properly relate to our nativity, whereas before he calleth the children of diſobedience υἱοὺς: partly, becauſe the Apoſtles order is obſervable; for in the original it is, *We were children by nature of anger*, that is, natural children oppoſed to adopted ones; and partly, becauſe the Iews pretended holineſs by their nativity, becauſe they were the ſeed of *Abraham*; which pride the Apoſtle would here abate, making them equal herein to the Heathen Idolaters. Neither by nature are we to underſtand cuſtome only, as if the Apoſtle meant by it the conſtant cuſtome of our actual iniquities, which uſeth to be called a ſecond nature, *We are made children of wrath*; for the Apoſtle doth no where uſe the word ſo, no not in that place, 1 *Cor.* 11.14. *Doth not nature teach you?* &c. For nature is taken both for the firſt principles, and alſo the immediate concluſions deduced from them, which later the Apoſtle doth call nature. Therefore it is matter of wonder, that the *late Annotator* in his paraphraſe on *Epheſ.* 2. ſhould take in the orthodox ſenſe (viz. *And were born, and lived, and continued in a damning condition, as all other Heathens did* (obſerve *that*, born in a damning condition) ſhould yet referre to his notes, on 1 *Cor.* 11. where he ſeemeth to contradict any ſuch birth-damnation, from this of the 2d to the *Epheſians*: For he would underſtand φύσις of the national cuſtome of Idolatry amongſt the Heathens; and if ſo then φύσει is not to relate to our nativity or birth, as ſome tranſlate it, which he alſo noteth in the margin. But though cuſtome may be called nature, yet there is commonly ſome limiting expreſſion; as when he quoteth out of *Galen*, that cuſtoms are acquired natures, or out of *Ariſtotle*, cuſtome is like nature: Here are reſtrictive expreſſions, whereas *Paul* ſpeaketh abſolutely. And as for that inſtance which the *learned Annotator* hath out of *Suidas*, which the *late Writer* maketh uſe of for the corrupting of this Text, (*Unum Neceſſar. cap.* 6. *Sect.* 2.) it doth very fairly make againſt them. For *Suidas* upon the word φύσις inlarging himſelf, and particularly making it to ſignifie the principle of motion, and reſt of a thing, eſſentially and not by accident (alluding happily to *Ariſtotles* definition) doth after this, adde, *But when the Apoſtle ſaith we we were by nature the children of wrath,* ὁ χρὴ τοῦτο τὸ σημαινόμενον ἡ φύσις λέγει, *he doth not ſpeak of nature in this ſenſe, becauſe this would be the fault of him that created us.* All which is very true, and doth directly oppoſe *Manicheiſm*; We do not ſay, there is any evil nature, or that the primordials of our nature were thus corrupted. They that hold pure naturals cannot anſwer this reaſon of *Suidas*, it doth militate againſt them. But we affirm this corruption of our nature came in by *Adams* voluntary tranſgreſſion. So that in this ſenſe we call it *naturale malum*, as *Auſtin*; and *quodammodo*

naturale,

naturale, as *Tertullian*. So *Suidas* his meaning ſeemeth to be, That the wrath of God is not naturally due to us, as the creatures have their natural principles of motion and reſt within them; but that *Suidas* doth not by nature wholly mean an evil cuſtome, appeareth, in that he ſaith, two things are implied in this expreſſion:

The firſt is, ἐμμόνον and ἐνδιαθέτον διάθεσιν, *an in dwelling abiding evil affection* (by which we may very genuinely underſtand, that innate corruption in us, *that ſinne which dwelleth in us.*) And

The ſecond is χρονίαν καὶ πονηρὰν συνήθειαν, *A continual and wicked cuſtome.* Theſe are not to be confounded as the ſame thing, but one is the cauſe of the other. Original ſinne is that evil, in-dwelling affection, from whence proceedeth evil cuſtoms in ſin. But it is not worth the while to examine, what the opinion of *Suidas* was in this particular. *Varinus* doth better diſcourſe upon the word φύσις, making it to be the individual property of a thing, as the fire to burn, and ſaith, it differeth from οὐσία: for this is the eſſence of a thing, and φύσις the δύναμις, the power or efficacy of a thing; and thus from him we may ſay, original ſinne is not οὐσία, but the φύσις, though ſtill we muſt remember, that it is not a *primordial*, but a *contracted property*. It's made ſo upon *Adam*'s tranſgreſſion.

SECT. III.

That by nature through the original ſinne we are born in, all are heirs of Gods wrath, all are obnoxious to eternal damnation.

NOw my purpoſe is to inſiſt chiefly upon the *Predicate* in this Propoſition, *We are children of Wrath, and that by nature, even of Gods wrath.* So that this Text doth contain the heavy doom of all mankind. For it's obſerved to be the form of ſpeech, which the Jewiſh Judges uſed, when they paſſed ſentence upon any capital offenders, to pronounce, *That ſuch were the ſons of death.* From hence we may obſerve,

That by nature, through the original ſinne we are born in, all are heirs of Gods wrath, all are obnoxious to eternal damnation. This is the moſt bitter herb in all this diſcourſe of original ſinne. Here all the adverſaries to it, ſeem to be moſt impatient, when you utter ſuch words as theſe, by nature deſerving damnation as ſoon as ever we are born, before any actual ſinne committed, it is juſt with God to throw us into hell, that every Infant is obnoxious to this vengeance: At theſe words they are ready to rend their garments, and to ſay, we have ſpoken blaſphemy. The *late Writer* will in ſome ſenſe (though in effect it be none at all) grant that *Adam*'s ſinne may be imputed to us for ſome temporal evils, but that the effect of it ſhould be to put us into a ſtate of eternal condemnation: This ſeemeth horrid to him. But who may let his heart-work in pitifull thoughts againſt Scripture affirmations? Why ſhould not all ſay, it agreeth not with the mercy of God, that men ſhould for ever lie roaring in hell, for the ſins committed here in a tranſient manner? But of this in its time. We muſt judge of God by Scripture-light, not by our humane affections. And as *Gregory* ſaith well, *He that cannot find out a reaſon of Gods doings, may eaſily find in himſelf a reaſon, why he cannot find it out.* This Text doth clearly declare the condition of *all mankind* by nature, and *therefore* it muſt be for original ſinne, and not actual, we have alſo the Apoſtle *Rom.* 5. 16. in that compariſon between the firſt *Adam* and the ſecond fully eſtabliſhing this, *The judgement was of one*

(ſaith

(ſaith he) *to condemnation, but the free gift is of many offences to juſtification:* here we ſee attributed to this ſinne, not onely κρῖμα, but κατακρῖμα, judgement and condemnation, which cannot be limited onely to temporal curſes, *becauſe* condemnation is oppoſite to juſtification, *and* to eternal life through Chriſt: Yea that Text *Rom.* 3. 19. may like an oath, put an end to all controverſies and ſtrifes in this matter; where the Apoſtle proving all men both *Jew* and *Gentile* to be under ſinne, maketh this the conſequent of it, *That every mouth may be ſtopped, and all the world become guilty before God.* Here we ſee all mankind is guilty before God: They are all ſo many damned men, if the grace of God doth not interpoſe; ſo that what is naturally ours, whether original or actual, is wholly damnable. Therefore to the ſenſe of the word *nature*, already given, we may take in *Eraſmus* his Interpretation alſo, who maketh nature to be oppoſed to the grace and mercy of God, mentioned in the following verſes. So that from this Text we may conclude, Every man in his naturals, whether originally or actually conſidered, is expoſed to Gods vengeance, which might take hold upon him as ſoon as ever he hath a being. Therefore *Chryſoſtome* explaineth the Text thus, *We are by nature the children of the wrath of God, and nothing elſe; for as he, who is the ſonne of a man, is by nature a man, ſo are we the childrẽ of wrath.* Thus he. And the Apoſtle addeth, *as others*, to ſhew, That no Church-priviledges which the Jews enjoyed, made them any wayes better in this reſpect, then the Heathens.

SECT. IV.

What is comprehended in this Expreſſion, Children of wrath.

But let us ſee the wonders of God in this deep point. And

Firſt, *What is comprehended in this expreſſion, Children of wrath?* And

1. There is implied, *That we all by nature have inherent corruption in us, that we are unclean and filthy in the eyes of God, for Gods wrath is not any where, but where ſinne is.* Gods anger doth ſuppoſe ſinne, what God indeed may do by abſolute Sovereignty in afflicting of an innocent creature, is diſputed by Divines; but all agree, *de facto*, that now God doth not make any miſerable, but who are ſinfull: And if this be true of temporal miſeries, much more doth it hold of eternal. It doth not ſtand with the goodneſs and juſtice of God to damn any, but ſinners: If then Infants new born are by nature the children of wrath, it followeth, there is ſuch an internal defilement in them, whereby they do deſerve it. Therefore they who hold, God puniſheth man for *Adam*'s ſinne, though it be but temporally, when we have no ſin by nature inherent in us, are injurious to the goodneſs and juſtice of God: we muſt be children in ſin before we can be children of wrath.

2. Here is implied, *That for this pollution of nature, we bring with us into the world, God is greatly offended with us and diſpleaſed.* Let Infants be accounted never ſo pretty and innocent babes, yet when we think Scripture-thoughts, we muſt conclude, they are children of wrath, that they are part of that world, which is guilty before God. God (I ſay) is offended with them, not ſimply, becauſe born, or becauſe the children of men, but becauſe *born in ſinne*, and the children of corrupt ſinfull men. Let not then our humane and carnal reaſonings argue ſaying, They have no underſtanding or will, they have no actual conſent to any iniquity, why ſhould ſuch a ſevere curſe be inavoidably laid upon

them, who know not the right hand from the left? For this is plain, we cannot be by nature the children of Gods wrath, unleſs he be greatly offended and diſpleaſed with us; How ſad then is it to conſider, upon what terms every child cometh into the world? Gods wrath is againſt it, he is offended with it, as not having his Image, but the Devils; and hereby mans condition is worſe and more miſerable then the young ones of beaſts, even the vileſt of them, Toads and Serpents: for though man hateth ſuch, yet God doth not.

3. *This wrath is Gods wrath, not mans, which maketh our eſtate to be farre more dreadfull.* Now Gods wrath is like himſelf *infinite*, and that which a creature is never able to ſtand under. Hence it is that we can never ſufficiently apprehend his wrath; for if the wrath of all the great men of the world were put together, (and yet *the wrath of a King is* (ſaid to be) *like the roaring of a Lion, Prov.* 19. 12.) it is but as a ſpark to a great fire in compariſon of Gods anger. The Scripture repreſenteth it in a more dreadfull manner, then we are able to think of. Hence the *Pſalmiſt* crieth out, *Who knoweth the power of thy anger? according to thy fear, ſo is thy wrath.* Pſal. 90. 11. where by fear may be meant Gods word, that teacheth us to fear, as *Pſal.* 19. 9. *The fear of the Lord is clean, enduring for ever*; by which we are taught, that no man till he apply himſelf to the word of God, can rightly apprehend Gods wrath. It is indeed diſputed by the Schoolmen, *Whether anger be properly in God, or no?* And ſome do conclude, That it is as properly in him, as love; onely we muſt not underſtand it to be in him, as it is in us, with paſſion and imperfections. It is an act of Gods holy will, whereby he abhorreth ſinne, and decreeth to puniſh it.

4. *This wrath being then great and unſpeakable, hence there is no evaſion of it, but by the blood of Chriſt, for he onely who was God and man could remove this*; and therefore it is, that Infants do need Chriſt a Saviour, which could not be, if they were not children of wrath; for if he be a Savionr, it is to ſuch who are *loſt*. Neither is that any better than *Adam's* fig-leaves to cover his nakedneſs, which the *Pelagians* of old, and others of late would runne unto, "That "Infants indeed need Chriſt to carry them to Heaven, though they have no "ſinne in them; for this they ſuppoſe without the grace of Chriſt (though "that they diſtinguiſhed into nature at laſt) was not of it ſelf able to bring to "Heaven; though it had no ſinne in it, yet it had imperfection (ſay they) "But this is to make Chriſt, a Chriſt, to whom he was not a Saviour; for he is a "Saviour, *Becauſe he did ſave his people from their ſinnes*, Mat. 1. 21. If then he bringeth Infants to eternal glory, he muſt do it as a Chriſt, not as a Saviour; which diſtinction can no wayes be founded upon Scripture.

5. *From this Wrath of God there ariſeth an obligation to eternal damnation.* For you may ſay, If God be angry with man thus by nature, doth it follow therefore that man muſt be obliged to eternal death? Will not temporal death, and the miſeries of this life be enough? No, from Gods wrath thus againſt us, there is a debt and obligation lying upon us to everlaſting miſery: And the reaſon is, *Becauſe this corruption we are born in, is truly and properly a ſin and to every ſin there is adhering the merit of utter deſtruction.* So that the Schoolmen and ſome Papiſts, who diſpute, Whether original ſinne deſerve everlaſting damnation in hell, and concluding upon the negative, that it hath ſome leſſe puniſhment, is frivolous and abſurd. For if it have *truly and properly the nature of ſinne* in it, then it cannot be denied, according to Scripture-grounds, but hell is the proper reward of it.

Laſtly, This wrath may be conſidered either *immanently, as it is in God*, viz. *his will abhorring all ſinners, or tranſiently in the effects thereof.* For that it is of great uſe in Divinity to diſtinguiſh between the Attributes and Effects of them; for

for the Attributes as they are in God, cannot receive any intenſion or remiſſion, but the effects may and do. Now the godly they were the children of wrath by nature, as the Apoſtle ſpeaketh here, but they are not ſo now. For though original ſinne doth ſtill abide in ſome meaſure, yet it is not imputed unto a godly man; ſo that they are not for the *preſent* under Gods wrath, though once they were, not that any change is made in God, but in man, who is the object. The effects of this wrath are partly in the temporal miſeries of this life, and partly in thoſe eternal torments which ſhall be in the world to come. The child cometh weeping into the world, as prognoſticating it's miſery, thus it is miſerable before it hath any actual ſinne; So that whereas the Infant cannot without teaching learn to ſpeak or go, of it's own ſelf it inclineth to weep. *Cerda* upon *Tertullian* (*De animâ lib.* 3. *cap.* 19) ſpeaketh of ſome that thought Infants by theſe complaints did accuſe our firſt parents, and that the male children cry *A*, as if they intended *Adam*; and the females *E*, as if they meant *Eve*, though he ſaith others attribute it to their different ſtrengths of nature: But this is a fooliſh and ridiculous fancy. It is certain, that theſe weepings and complaints do argue the miſery of our natures, though but new born, and ſo by conſequence the ſinfulneſs of them. The other effect is eternal damnation in hell, which God might inflict upon every child new born, ſo that he might go weeping hence, into that place of weeping in hell, of which we have many more things as yet to ſpeak.

SECT. V.

Some Propoſitions in order to the proving, That the wrath of God is due to all mankind becauſe of Original Sinne.

NOw becauſe this curſe ſeemeth cruell and unjuſt to humane reaſon, till by actual ſinnes men have procured wrath upon their own heads; It is good to eſtabliſh it upon Scripture grounds, which is ſo ſure a rock, that though the ſtormes and tempeſts of mens rage do ariſe againſt it, yet it will abide immoveable. But before we do that we are to premiſe ſomething, by way of Obſervation tending thereunto. As

Firſt, *In deciding of the doctrinal truths of Religion, We are not to attend to our own humane affections, but meerly to the voice of God in the Scriptures.* Gods diſpenſations are not to be regulated according to our pitifull affections; moſt of the *Arminian* Tenents are ſuited to humane compaſſions, rather then commenſurated to Scripture-regulations: But if men will give way to that, why ſhall not *Origen's* poſition of the ſalvation of all the damned; yea Devils and all at laſt be received as moſt commending of Gods mercy, and moſt ſuitable to our pittifull affections? And why ſhould not all embrace the pleaſing and pitiful Doctrine of one *Georgius Siculus*, mentioned by *Crakanthorpe*? (*Defenſ. Eccleſ. Anglic. contra Spalat. cap.* 37.) by whoſe Books he ſaith many were bewitched. His opinion was, that neither this or that particular man was predeſtinated to ſalvation, but that God had appointed a time when he would ſave the whole world, and *quicquid de prædeſtinatione traditum, philoſophicâ tantum argutiâ niti*; and what was delivered (by learned orthodox men as we muſt ſuppoſe) was grounded onely upon philoſophical niceties. Is not this abſolute ſalvation of all men very agreeable to humane deſires and affections; yea and why doth not God vouchſafe not only the immediate offers of grace to all men, and effectually bleſs the ſame to all, ſo that all men ſhall be converted and ſaved, for he can as eaſily ſave all men as one if he pleaſe? Nay

if we do conſult with our own pitifull eſtates, how offenſive would ſeveral paſſages of Gods providence in many outward temporal judgements be unto us: As in the drowning of the world, where many children had not corrupted their wayes, as men of the world had; yet they were all miſerably deſtoyed: thus alſo in the terrible deſtruction of *Sodom* and *Gomorrah*, all the little children therin who could not be guilty of ſuch hainous tranſgreſſions, as the *Sodomites* were, yet did partake of that dreadful judgment, whereas at another time God in his conviction of *Jonah*, why he would not deſtroy that great City of *Nineveh*, uſeth this Argument, *Jonah* 4.11. to ſpare that place, becauſe *there were more then ſixſcore thouſand perſons, that could not diſcern between their right hand and left*: If then a man ſhould give liberty to his humane affections, to expoſtulate why theſe tender babes that knew nothing of their fathers ſinnes, ſhould be involved in ſuch ſad calamities, with their ungodly parents, how hardly would he keep within the bounds of ſobriety and modeſty? Thus it is about this Doctrine of original ſinne, whereby we are all in our very birth expoſed to eternal damnation; Some call it a *rigid* and cruel Doctrine, and all becauſe they judge of God according to their own affections: But as *Bellarmine* well obſerveth in the diſpute about the ſtate of Infants dying in their original ſinne without Baptiſme, (*Lib. 6. de Amiſſione, grat.*) naming five ſeveral opinions, ſome whereof are more rigid, others more favourable, That our opinions cannot at all alter or change the ſtate of Infants ſo deceaſed; The rigid opinion doth not hurt them, neither doth a favourable opinion do them any good, but the Word of God that will ſtand; our favourable and pitifull opinions will not make the natural eſtate of any man the better; yea when ſuch Doctrines are found to be contrary to the Word of God, they may do a great deal of hurt, plunging of them into dangerous conſequences, that may flow therefrom. Therefore to ſuch Diſputants, we may well reply that which *Aceſta* the Jeſuite (*Lib. 5. de procur. Judorum ſalute cap.* 3.) ſaith to ſome of his own Religion, that held even Heathens might be ſaved without the knowledge of Chriſt; and that the contrary Doctrine was inhumane and ſevere: *Non hic agitur* (ſaith he) *durumne hoc & ſeverum ſit, an benignum & liberale; ſed utrum verum necne.*

Secondly, *As we are not to attend to humane affections in this point; ſo neither to humane and natural reaſonings*; Why God ſhould impute *Adam*'s ſinne to us, and we all be accounted as ſinners in him, and from him the curſed root we the curſed branches do ſpring, ariſeth from the juſt proceedings of God, though happily the cauſes thereof be unknowen to us: When therefore the Scripture of God doth plainly affirm ſuch a ſinful, and curſed eſtate, let not philoſophical Arguments obſtruct our faith, leſt if we do ſo in other myſteries of Religion, as well as in this, at laſt we fall into plain Atheiſme; Let us be content with our own meaſure of underſtanding, not invading the ſecrets of God, leſt we herein betray notoriouſly our original ſinne, while we labour to deny it. For *Luther* ſpeaking againſt theſe *Curioſa* and *Quærioſa* as he calleth them, (*in Gen.*) whereby men will demand a reaſon of Gods proceedings, and affect to be like God in knowledge as *Adam* did, hath this expreſſion, *Fieri Deorum eſt originale peccatum*, original ſinne is the affectation of a Deity.

Thirdly, *We are alwayes in this controverſy to diſtinguiſh between the merit of condemnation, and the actual condemnation it ſelf*: It is unqueſtionably true, that all by nature do deſerve this eternal damnation; but then concerning the actual damnation thereby, there are different opinions; Some have delivered poſitively, that *none* is ever damned for original ſinne *only*; as ſome *Papiſts*, and the *Remonſtrants*; yea there are many ſay, that this actual condemnation by original ſinne, *is univerſally taken off all mankind by Chriſt*; ſo that as by the firſt *Adam* all were put into a ſtate of Gods anger, ſo by the ſecond *Adam* all are put into a ſtate of actual reconciliation by Chriſt, till by their actual ſins they

they do refuſe Chriſt, and ſo procure to themſelves damnation, not upon any account of *Adam*'s ſinne, but their own voluntary tranſgreſſion; Concerning *Infants* alſo dying in their infancy, great Diſputes there are; Some concluding *all* that die ſo, though of Unbelievers and Pagans, that they *are ſaved*; original ſinne *not* damning any others; they conclude otherwiſe: but then they are divided into ſeveral opinions amongſt themſelves; of which in time more is to be ſaid. For we are not as yet come to that point, concerning the actual condemnation of any by original ſinne meerly, but the merit and defect of it, what every man doth deſerve by it as ſoon as he is born; though every ſinne deſerveth hell, yet this obligation to eternal puniſhment may be taken off, yea and that while the ſinne abideth; as original ſinne doth in ſome meaſure in a godly man. There are indeed ſome who make the *reatus pœnæ*, the guilt of puniſhment to be the forme of a ſinne, and if this were true, then they could not be ſeperated: Others make it a *proprium* to ſinne, but this cannot be underſtood of *actual* guilt, but *potential* guilt. Every ſinne, and ſo original doth, deſerve that thoſe who are infected therewith, ſhould periſh in hell torments eternally; but yet the actual obligation hereunto may be removed by the grace of God, the ſinne ſtill remaining in ſome degree, as the fire had a power to burn the three Worthies, though the actual working thereof was hindered.

SECT. VI.

Arguments to prove, that by Nature we are all as ſo many damned men; That Damnation belongs to the Sinne we are borne in.

THis being premiſed, let us now conſider thoſe Arguments, which may firmly eſtabliſh us in this truth, *That by nature we are all as ſo many damned men; that of our ſelves we can expect no other; and that though we were free from actual tranſgreſſion, It is the grace of God only, that delivereth us: All mankind is like that wretched Infant*, Ezek. 16. *ſpoken of by the Prophet, wallowing in blood, filthy and loathſome, neceſſarily periſhing, unleſſe the grace of God ſpeak unto us, to live; we all lie like* Ezekiel's *dry bones, of whom we may ſay, Can theſe live? Can theſe be ſaved? Not one, unleſſe God give life.* And

Firſt, All deſerve eternal damnation by original contagion, *Becauſe it is a ſtate of ſinne and ſpiritual uncleanneſſe we are born in.* And therefore if once it be granted to be a ſinne, the wages thereof muſt be hell and damnation: Inſomuch that ſome Popiſh Writers are very abſurd, who diſputing againſt *Pelagians*, That our birth-ſinne is properly and univocally ſinne, yet afterwards queſtion, Whether children dying therein do go to hell or no? Some aſſign unto them a *Paradiſe*, wherein they have a natural happineſs, as *Catharinus* (*Opuſc. de ſtatu puerorum*, &c.) Others, as *Bellarmine*, that they have *pœna damni*, but not *ſenſus*, as if there were halfe an hell, or that one might be ſhut out from the beatifical fruition of God, and yet not be tormented with ſenſible pain. This is certain, if it be truly and directly a ſinne, as the Scripture ſo often calleth it; then without the grace of God, there is no poſſibility of eſcaping hell thereby: why then ſhould damnation becauſe of it be thought ſo horrid, when it is acknowledged to be a ſinne? *Job* (you heard) ſaith, *Who can bring a clean thing out of an unclean?* Job 14.4. here we are all unclean. Now what doth the Scripture pronounce of ſuch, *Revel.* 21. 29. *There ſhall not in any wiſe enter into the heavenly Jeruſalem, any thing that is unclean, or that defileth.* No unclean thing can enter into the kingdom of heaven; and if they do not enter in there, they

they muſt enter into the kingdom of hell; There is no middle place, *Qui inducis medium recede de medio*, as *Auſtin*. The Scripture alſo calleth it ſinne, *Pſal.* 51. 5. *Behold in ſinne did my mother conceive me*; and what is the *wages of ſinne* but death? *Rom* 6. 23. not only bodily death, but that eternal death, which is oppoſite to everlaſting life; and the Apoſtle ſaith, *The ſting of death is ſinne*, 1 Cor. 15. 56. which *Auſtin* expounds in this ſenſe, as that by ſinne death is cauſed, as that is called *Poculum mortis*, a cup of death, which cauſeth death; or as ſome ſay, The Tree of life is called ſo, becauſe it was the cauſe of life. If then original ſinne be a ſinne, it muſt have a ſting, and this ſting is everlaſting death. So that if we attend to what the Scripture ſpeaketh concerning us, even in the womb and the cradle, that we are in a ſtate of ſinne; we muſt conclude, becauſe it is a ſinne, therefore it deſerveth damnation. Hence you heard the Apoſtle *Rom.* 5. expreſly ſaith, *Judgement came by one to condemnation*; and *Rom.* 3. *That the whole world is guilty before God.*

Secondly, *The Scripture doth not only ſpeak of this birth-pollution as a ſinne, but as an hainous ſinne in its effects, whereby it doth admit of many terrible aggravations*, (as you have heard.) It is the *Law in our members*, it's the *fleſh, the body of ſin, the ſin that doth ſo eaſily beſet us, the ſin that warreth againſt the mind and the Spirit of God*, that *captivateth* even a godly man in ſome meaſure, which maketh *Paul groan under it*, and cry out of his miſerable condition thereby; ſo that it is not meerly a ſinne, but a ſinne to be aggravated in many reſpects, and therefore neceſſarily cauſing damnation, unleſſe God in his mercy prevent. Let *Bellarmine* and others extenuate it, making it leſſe then the leaſt ſinne, that is (of which more afterwards) let them talk of venial ſinnes, that do not in their own nature deſerve hell; yet becauſe all ſinne is a tranſgreſſion of Gods Law, the curſe of God belongeth thereunto, therefore it hath an infinite guilt in reſpect of the Majeſty of God, againſt whom it is committed; and they who judge ſinne little, muſt alſo judge the Majeſty of God to be little alſo. What ſhall one reſpect of involuntarineſs, which is in original ſinne, make it leſſe then others, when it doth in ſo many other reſpects (ſome whereof do more immediately relate to the nature of ſinne, then voluntarineſs can do) farre exceed other ſinnes?

Thirdly, *Original ſinne muſt needs deſerve damnation, becauſe it needeth the bloud of Chriſt to purge away the guilt of it, as well as actual ſins.* Chriſt is a Saviour to Infants, as well as to grown men, and if he be a Saviour to them, then they are ſinners; if he ſave them, then they are loſt. As for that old evaſion of the *Pelagian*, "Infants need Chriſt, not to ſave them from ſinne, "but to bring them to the Kingdom of Heaven, it's moſt abſurd and ridiculous; for the whole purpoſe of the Goſpel is to ſhew, That Chriſt came into "the world to bring ſinners to Heaven through his bloud; his death was expia"tory and by way of atonement, therefore it did ſuppoſe ſinne: hence he is "ſaid to be *the Lamb of God that taketh away the ſinne of the world*, John 1. 29. "which is both original and actual.

Fourthly, *That eternal damnation belongeth to the ſinne we are born in, appeareth by thoſe remedies of grace, and Ordinances of ſalvation which were appointed by God both in the Old and New Teſtament, for the taking away of this natural guilt.* *Circumciſion* in the Old Teſtament did declare, that by nature the heart was uncircumciſed, and that every one was deſtitute of any inherent righteouſneſſe; hence circumciſion is called, *The ſeal of the righteouſneſſe, which is by faith*, Rom. 4. 11. To this Baptiſm doth anſwer in the New Teſtament, the external matter whereof with the formal Rite of Adminiſtration doth abundantly convince us of our ſpiritual uncleanneſs, as alſo the need we have of the bloud of Chriſt, and alſo of his Spirit for our cleanſing.

Now becauſe the *known Adverſary to this truth*, affirmeth, That he knoweth

"of

" of no Church that in her Rituals doth confeſſe and bewail original ſinne: As alſo that we might ſee the *Judgement of our firſt Reformers* in *England* about Baptiſm, as relating to original ſinne; It is good to obſerve, what is ſet down in the *Publique Adminiſtration of Baptiſm*, as by the *Common-Prayer-Book* was formerly to be uſed; there the Miniſter uſeth this Introductory, *Foraſmuch as all men be conceived and born in ſinne*; adding from hence, *That none can enter into the kingdom of Heaven, unleſſe he be born again.* It is the ſinne he is born in (not pure Naturals, as the Doctor ſaith) that inferreth a neceſſity of regeneration.

Again, In the *Prayer for children to be baptized*, there is this paſſage, *That they coming to thy holy Baptiſm may receive remiſſion of ſins.* Now what ſinnes can children have but their original? It is ſpoken in the plural number, becauſe more than one child is ſuppoſed to be baptized. Again in the ſame Prayer, we meet with this Petition, *That they being delivered from thy wrath*; What can more aſhame the Doctors opinion then this? That which he accounteth ſo horrid, is here plainly aſſerted, *That children are born under Gods wrath*; therefore prayer is made, that they may be delivered from it.

Laſtly, In another *Prayer after the Confeſſion of Faith* we have this Petition, *That the old Adam in theſe children may be ſo buried, that the new man may be raiſed up in them.* Why doth he not ſcoff at this expreſſion, ſaying, (as he doth upon another occaſion) *That they charge the good old man with thoſe things that he never thought of?* No doubt but he will force theſe paſſages by ſome violent Interpretation, as he doth the 9th Article; but certainly it would be more ingenuity in him to flie to his *principles of liberty of propheſying*, rather then to wreſt theſe publick profeſſions of original ſinne. It is true, the Ancients, and ſo the Papiſts put too much upon *Baptiſm*. For *Auſtin* thought, *every child dying without Baptiſm; yea and without the participation of the Lords Supper was certainly damned.* But of this extream more afterwards. It is enough for us, That Chriſts Inſtitution of ſuch a Sacrament, and that for Infants doth evidently proclaim our ſinfulneſſe by nature, and therein our deſert of eternal wrath.

Fifthly, *To original ſinne there muſt needs belong eternal wrath, becauſe of the nature of it, and inſeparable effects flowing from it.* The nature of it is the ſpiritual death of the ſoul; by this a man is alienated from all life of grace; and therefore till the grace of God appear, it's true of all by nature, as followeth in the Chapter where this Text is, *verſ.* 12. *Without Chriſt aliens from the Commonwealth of Iſrael, ſtrangers from the Covenants of promiſe, having no hope, and without God in the world.* Thus *Davenant* upon that Text, *Dead in ſinne, Col.* 2. 13. ſaith, " All the ſons of *Adam* are accounted dead; firſt, becauſe " they lie in a ſtate of ſpiritual death, having loſt the Image of God: and part- " ly, becauſe they are under the guilt of eternal death, being obnoxious to the " wrath of God, for by nature we are the children of wrath. If then original ſinne put us into a ſpiritual death, if thereby we be deprived of all ſpiritual life, *How can it be avoided but that eternal damnation muſt follow thereupon by the deſert thereof?* And as for the *inſeparable effects of it*, which are to carry us on neceſſarily to ſinne in all that we do, to make us utterly impotent and unable for any thing that is good; *What can this produce but everlaſting miſery to our ſouls?*

Sixthly, *Original ſinne is of a damnable nature, becauſe of that ſpiritual bondage and vaſſalage we are thereby put into even to the Devil himſelf.* For not being the children of God, we are neceſſarily the children of the Devil: And therefore to be children of Gods wrath in the Text, is no more then to be the children of hell, and of the Devil; for which reaſon he is called, *The Prince of the world.* Seeing then the Devil hath power over all mankind;

they

they are in his bondage, and Chriſt came as a Redeemer to deliver us from him. This doth argue in what a wofull and dreadfull eſtate we are left in by this original filthineſſe. To have the Devil poſſeſſe our bodies, how terrible is it? But he poſſeſſeth the ſouls of every one by nature, till Chriſt doth deſtroy him, and caſt him out. Hence the Apoſtle celebrateth that powerfull grace of God, whereby we are delivered from the power of darkneſs into the kingdom of his dear Sonne, *Col.* 1. 13. from which children are not to be excluded.

Seventhly, *That original ſinne hath merit of damnation*, is plain, *Becauſe by it we are in an unregenerate eſtate*, John 3. *Whatſoever is born of the fleſh is fleſh, and therefore unleſſe a man be born again of the Spirit, and from above, he cannot enter into the Kingdom of Heaven: yea none that are in the fleſh can pleaſe God*, *Rom.* 8 8. If then no unregenerate man can be ſaved, and by original ſinne we come to be in that ſtate of carnality, it is plain, that by nature we are prepared fuel for eternal flames in hell.

Eighthly, *That original ſinne deſerveth damnation*, appeareth, *in the conſequents of it*. For when *Adam* fell into this ſpiritual death, which is the ſame with original ſinne in us, (though it could not be called ſo in him, becauſe he had not it from his firſt being, neither was it derived to him from any other) we may take notice of *two ſad and terrible effects* thereof, beſides many others. The firſt whereof was the *terrour and fear upon his conſcience*, when God called him by name, ſaying, *Adam, where art thou?* He then flieth from God, and would have hid himſelf from his face: How cometh *Adam* thus to be afraid, thus to tremble, who had ſuch peaceable enjoyment of God before? Was it not becauſe he had now loſt the Image of God? And this impreſſion is ſtill upon all men by nature. There is an inward terrour and fear of God, knowing he is an holy, juſt and omnipotent God, who cannot but hate and puniſh ſin, and therefore we being conſcious of that ſinfulneſs and pollution which is in us, are afraid of him, dare not think of him, or draw nigh to him, horror is ready to ſurprize us, when we think of God, while in our natural eſtate. The other conſequent upon *Adam's* pollution, was the caſting him out of Paradiſe, and in him all his poſterity was likewiſe ejected. Now this was a type (as it were) of our being caſt out of Heaven. This is like that ſolemn curſe at the laſt day, *Depart from me ye curſed.* So that if all theſe Arguments be duly conſidered, we cannot any longer reſiſt the light of this truth, That to us belongeth hell and damnation, as ſoon as ever we are born, even before we have committed any actual ſinne at all.

SECT. VII.

Some Concluſions deduceable from the Doctrine of the damnableneſs of Original Sinne.

THe Doctrine of our native impurity, and the damnable conſequent thereof being thus eſtabliſhed upon the Scripture-rock, which will daſh in peices all errours that beat upon it: I ſhall proceed to ſome Concluſions deduceable thencefrom. As

Firſt, *That poſition of ſome, though of different principles, is wholly contrariant to the Word of God, that none are damned for original ſinne*; For ſeeing this ſinne hath the ſame damnable guilt with it as actual ſinne hath, there is no more reaſon for the *non* damnation of perſons in one more then in another, neither can we

we conceive God obliged to forgive one more then another; why then ſhould it thus univerſally be acknowledged, that for actual ſinnes God may and doth damn men, but not for original ſinne? It is true, when we ſpeak of perſons growen up, we cannot ſeperate their actual ſinnes and original, becauſe original ſinne is alwayes acting and conceiving, putting it ſelf forth into many divers luſts; and thereupon we cannot ſay of any adult perſon, that he is damned meerly for original ſinne, becauſe to this original hath been ſuperadded many actual tranſgreſſions; and thereupon all impenitent perſons dying ſo, are condemned for both; yea their condemnation is inhanced thereby; for the deſert of damnation by original and actual ſinne both, is greater then by original or actual ſeverally. Seeing then many die in the guilt of their natural and actual uncleanneſs, it is an unſavoury Doctrine to affirm, that no man is damned for original ſinne. It is true, ſome men do dogmatize, that original ſinne in reſpect of the guilt of it, is univerſally taken off all, and that all mankind is put into a ſtate of reconciliation by the ſecond *Adam*, as they were into a ſtate of wrath by the firſt; but this over-throweth the Doctrine of ſpecial election, and doth confound nature and grace together; yea it maketh Chriſt to have died in vain, of which more fully in its time. For the preſent, ſeeing that ſo many die unconverted in their ſtate of unregeneracy, it muſt neceſſarily follow, that many are damned both for their original, and actual ſinne alſo. For ſhall the root be leſs damning, then the branches or fruit? actual ſinnes demonſtrate the effect and power of original ſinne, and the aggravation of the effect doth neceſſarily aggravate the cauſe: As they ſaid to *Gideon* deſiring he ſhould ſlay them, *Judg.* 8.21. *As is the man, ſo is his ſtrength*: Thus it is here, as a mans corrupt nature is, ſo are his actions; the one is *actus primus*, and the other is *actus ſecundus*: Thus as life though an *actus primus*, yet is alwayes expreſſed in ſecond acts, and the effects thereof: ſo it is with original ſinne; it is by way of a fountain in us, yet alwayes emptying it ſelf into ſtreames. It is then a ſubtle deviſe of *Bellarmine*, who being unwilling to make damnation, as it comprehends the puniſhment of ſenſe, to be the conſequent of original ſinne, to ſay, that one dying in his original ſinne, is not damned by reaſon of his original ſinne, but *ratione ſubjecti*, it bringeth damnation, becauſe ſuch a ſubject is deſtitute of ſpiritual life and grace: But this is to confront the Scripture, which attributeth condemnation and wrath to this ſinne, becauſe of the intrinſecal evil and hainouſneſs thereof. *The offence is of one to condemnation* ſaith the Apoſtle *Rom* 5. *and the Text ſaith We are by nature the children of wrath.* Beſides this is a ridiculous and abſurd evaſion; for original ſinne is nothing but the ſpiritual death of the ſoul; and doth wholly deſtroy that reſpect and habitude, which the ſoul had unto God. Further, this Popiſh evaſion is of no ſtrength with us, who hold no venial ſinnes in their ſenſe. For they ſay a man may be damned in hell for venial ſins, not becauſe they, of their own nature, deſerve ſo; but becauſe of the ſubject ſometimes, who may die deſtitute of all grace; and then his venial ſinnes encreaſe his condemnation. But this Doctrine of a venial ſinne, in the Popiſh ſence is immediately oppoſite to Scripture, and contrary to the Majeſty of the moſt holy God.

Concluſ. 2. In that original ſinne is thus meritorious of eternal damnation, *Thoſe learned men who hold the corrupt Maſs of mankind to be that ſtate, out of which God chooſeth ſome to eternal life, leaving others in this wretched and ſinfull condition they have by* Adam, *do thereby affirm nothing injurious to God, or any thing that may juſtly be complained of by ſound reaſon.* It is not my intent to launch into that vaſt Ocean of the diſpute about the object of election and reprobation, no not as it is confined among the orthodox; they themſelves diſputing whether it be *Maſſa pura*, or *Maſſa corrupta*, from whence ariſeth that diſtinction of

Supralapſarians, and *Sublapſarians*. It is enough at the preſent to affirm, that if the corrupt Maſs of mankind be made the object of election and reprobation, the juſtice of God is abundantly cleared againſt all *Papiſts*, *Arminians*, and others in this particular, becauſe original ſinne doth deſerve eternal damnation. This was the opinion of *Auſtin* and many moderate learned men; think this opinion leſs obnoxious to cavils and more conſonant to Scripture, then that of thoſe, who hold Gods decrees herein to be, ſuppoſing *Maſſa pura*, or man conſidered as man, meerly in a common ſenſe: Thus God ſpeaketh of hating *Eſau*, and loving *Jacob* in reſpect of his purpoſe according to election, and that *before they had done good or evil*, Rom 9.11. which relateth to their *actual evil*: Yea this was *Calvins* opinion, as appeareth, (*Lib*1.*de eternâ Dei predeſtinatione contra Pighium*, alledged by *Crakanthorpe*, *Defenſ. Eccleſ. Anglic. cap.* 37.) where *Calvin* ſaith, when we treat of predeſtination, *Unde exordiendum eſſe ſemper decui, atq; hodie doceo, jure in morte relinqui omnes reprobos, qui in* Adam *mortui ſunt & damnati, jure perire qui naturâ ſunt filii iræ; ita nimini cauſam eſſe cur de nimio Dei rigore queratur, quando creatum in ſe omnes inclinſum geſtant*: Thus *Calvin*. And how orthodoxly and vehemently doth *Crakanthorpe*, (though of the Epiſcopal judgement) defend this? *Poteſtne quiſquam* (ſaith he) *te Spalato, quiſquam ex veſtris Dei juſtitiam in damnandis reprobis luculentiùs aſſererè? In* Adame *in maſſâ perditi rei omnes mortis, eorum alios ex iſtâ Maſſâ per miſericordiam liberat, alios in eâdem Maſſâ per juſtitiam damnandos relinquit*. For Gods election and reprobation is about Infants, as well as Adult perſons; neither may we think it any cruelty or injuſtice of God, if he leave an Infant in his natural impure eſtate, ſeeing grace is free if it be grace, and God is not bound to adde a new favour where the former is loſt; and although ſuch an Infant had no voluntary perſonal acting to this corrupt eſtate he is born in, for which God eternally paſſeth him by with a negative preterition, as ſome Divines expreſs it; yet becauſe ſinnes in the Scripture-language are called debts, that which is juſt between man and man, may be much more between God and man, who cannot be any wayes obliged to ſhew favour to him, and that is amongſt men; children are liable to their parents debts, and what their parents did wickedly and voluntarily contract by their prodigality and luxury, that the children ſtand engaged to pay, though they had no influence into thoſe ſuppoſed debts. Thus all mankind ſtands engaged for *Adam*'s debt, (I mean as the conſequent corruption of his nature by his voluntary diſobedience, doth hereditarily deſcend to all his poſterity,) and the rather, becauſe it is both *aliena*, and *noſtra culpa*, as *Bernard*, both *Adam*'s debt and our own alſo: No wonder then if mankind lying in this bloud, God ſpake to ſome, to live, and leaveth the reſt in their undone eſtate; but I muſt not enlarge on this. When that mutable *Euripus*, and miſerable *Ecebolius*, (though not crying out afterwards as he did, *Culeate me inſipidum ſalem*; *Spalatenſis* had objected this as a puritanical opinion, (and alſo the Doctrine of the Church of *England*,) That Infants dying with Baptiſme may yet be damned; *Crakanthorpe* defendeth the Church of *England* herein, (*Defenſ. cap.* 40.) yet with ſuch aſſertions that cannot pleaſe the late Antagoniſt of original ſin: *Ubi è Scripturis habes Infantes, morientes cum Baptiſmo non poſſe damnari*, (ſaith he:) *An tu à Dei conſiliis es, ut ſine Scripturâ hoc ſcias? ut ſchas tales omnes Infantes electos eſſe?* You ſee he putteth their ſalvation upon election that are ſaved, concluding indeed that in the judgement of charity, we think ſuch may be ſaved, but as for a *judicium certitudinis & veritatis*, he doth leave that to God, but you muſt remember he ſpeaketh not of all Infants, though of Infidels.

SECT.

SECT. VIII.

A Conſideration of their Opinion that hold, a Univerſal Removal of the Guilt of Original Sinne from all mankind by Chriſts Death: Anſwering their Arguments, among which, that from the Antitheſis or Oppoſition which the Apoſtle maketh Rom. 5. *between the firſt* Adam *and the ſecond* Adam.

THirdly, In that original ſinne is meritorious of eternal condemnation, yea and doth produce this effect *actually* in ſome, *Hence that Doctrine ſo confidently avouched by ſome, that by Chriſt the guilt of original ſinne is wholly taken off from all mankind, and every one by nature is now born in a ſtate of Gods love and reconciliation, till by actual ſinnes he doth exclude himſelf from this mercy, is alſo an unſavoury opinion, and contrary to the Word of God.* But becauſe this Doctrine is very plauſible, and hath had confident avouchers of it, let us throughly ſearch into all the receſſes of it. And

Firſt, We may take notice, that *Puccius* wrote a book for this purpoſe, to prove, that as by *Adam* we were truly, properly, and *de facto* put into a ſtate of ſinne and wrath, and that antecedently to our knowledge or conſent; ſo by the ſecond *Adam* all mankind in the ſame latitude is put into a ſtate of favour and reconciliation with God, properly actually, and *de facto*; and that antecedently to any faith, or knowledge that they have of Chriſt; but as *Adam's* ſinne was efficacious in men, as men, *quatenus homines*, to their condemnation, ſo was Chriſts obedience efficacious for their juſtification to all men, as men. This opinion he proveth by an hundred and twenty Reaſons, and concludeth with exceſſive confidence of truth on his ſide, that he hath it by the Spirit of God; and that though for the preſent it ſeemeth not to be approved, yet he is confident the whole world will at laſt entertain it. Inſomuch that his boaſtings and preſumptions are ſuch, that you would think not much learning, but much pride had made him mad. This man conſidering the diverſity of Sects and Opinions in Religion, for two and twenty years wandered up and down to *Jews*, *Mahumetans*, *Arians*, and others, that having knowledge of all kind of opinions, he might at laſt judge which was the true Religion; but this is not the way to find the truth; God rather in juſt judgement leaveth ſuch to errors. In this univerſal road *Jacobus Andreas* and *Huberius* are ſaid alſo to go, though with ſome little variation. The main foundation they all build upon is, the compariſon made by the Apoſtle *Rom.* 5. between the firſt and ſecond *Adam*, wherein the *extent* of juſtification to life by Chriſt, ſeemeth to be as *univerſal*, as that of condemnation by *Adam*, the Apoſtle uſing the ſame words of *many* and *all*. This opinion ſaith *Puccius* is moſt conſonant to that *Philanthropy* of God, which the Scripture commends, and removeth from God even all ſuſpicion of cruelty and injuſtice. By this inſtance we may ſee, there is no ſtop or bounds can be put to mens errours, when once they will judge of Gods love and mercy according to humane compaſſionate principles. And therefore let ſuch, who deny original ſinne, or extenuate it, pleading the awe they have in their hearts reſpectively to God, that men may have no hard thoughts of him; Let ſuch (I ſay) conſider, whether *Puccius* and his followers do not farre tranſcend them in this kind; yea, whether by their principles they muſt not neceſſarily come off to his way. For although he doth aſſert original ſinne, yet he maketh it wholly taken away by Chriſts death, and that to all mankind, ſo that now we are not born in a ſtate of wrath and enmity againſt God.

Secondly, There are others that do not receive this opinion of Gods gracious love in Chriſt to men, as *they are men*, but as they are *believers*, that yet affirm, *The guilt of original ſinne wholly taken away by Chriſt, as to all mankind, ſo that no man lieth under this guilt*; and thereupon conclude, *That all Infants, though of Heathens and Pagans, are certainly ſaved; for having no actual ſinne, and their original being removed, the doore is ſet open for them to enter into Heaven*, which is afterwards to be conſidered.

Thirdly, There are yet ſome who deſervedly are reputed as more honourable for learning and orthodoxy then the former, who though they hold original ſinne, and Gods ſpecial election of ſome perſons to eternal glory, do yet withall maintain *a poſſibility of ſalvation to every one lying in the corrupt maſſe of mankind.* Thus *Crocius* (*Duodec. Di ſſert. Diſſert.* 1ª. *de peccato origin.*) although he denieth the *Huberian* way of aſſuming all men into a ſtate of favour, ſo that no man is obnoxious to damnation by original ſinne, yet affirmeth, *That none is neceſſarily damned for it, without the acceſſion of new ſins, and that therefore there is a way of poſſibility of ſalvation for every one.* This opinion hath many learned Abettors, but if it be throughly purſued, it muſt either fall into the old known orthodox way, or empty it ſelf into the *Arminian* chanel. Yea it ſeemeth to be of ſo brittle ſubtilty, that it doth not avoid any of thoſe inconveniencies, which they labour to do; neither doth it practically give any comfort to a man rationally doubting in his conſcience about his intereſt in Chriſts death, or ſtirre up and provoke to obedience unto thoſe Commands and Exhortations that are preſſed upon us. But this Controverſie belongeth not ſo properly to my ſubject.

I ſhall conclude againſt the former opinions mentioned, That by original ſinne we are children of Gods wrath; yea and for that, as well as their actual ſinnes, ſome are eternally condemned; which Doctrine hath received witneſs and teſtimony to its truth from the moſt eminent Guides and Paſtors in Gods Church in all Ages. Inſomuch that *Fulgentius* cometh with his *Firmiſſime tene & nullatenus dubita*, &c. Believe moſt firmly, and doubt not in the leaſt manner, but that every one by nature is obnoxious to the wrath of God, and that whoſoever dieth in his original ſinne without the grace of God, that perſon cannot be ſaved. It is true, he addeth without the Sacrament of Baptiſm; of which opinion in its time. (*De incarnatione ad Petrum Diacon.*)

The Synod of *Dort* alſo rejecteth the errour of ſuch, who teach, "All men "are aſſumed into a ſtate of reconciliation, ſo that none is either damned, or "obnoxious to eternal damnation for original ſinne, but all are free from its "guilt; which opinion (they adde) repugneth the Scripture, affirming us to be "by nature children of wrath. (*Acta Synod. Dordrecht. cap.* 2. *de morte Chriſti reject. Erro.* 5.)

But let us conſider, *What Arguments are brought to prove this univerſal removal of the guilt of original ſinne, from all mankind by Chriſts death.* And

Firſt, They urge *the love of God to mankind*, ſo often mentioned in the Scripture: Inſomuch that they ſay, it doth not ſtand with the goodneſs and mercy of God, when man is plunged thus into an undone eſtate, there to leave him, and not deliver him out of it. But to this many things may be ſaid. As

Firſt, We grant, that notwithſtanding our original ſinne, yet God loveth mankind, and demonſtrateth much mercy to men, even becauſe they are his creatures. And it muſt be granted, That the Scripture doth often celebrate this mercy of God to man, though in a ſinfull condition: But then we muſt diſtinguiſh between the *general* love of God, and his *ſpecial* love, between his

love

love of *benevolence* and love of *complacency*, as ſome expreſs it. God doth love all mankind with a general love, or love of benevolence, ſo as to do good in a liberal manner to them. This love of beneficence is demonſtrated both to the good and the bad, yet this doth not remove the guilt of ſinne, we may be children of wrath for all this. Therefore there is the other ſpecial love and grace of God, a love of complacency and acceptance of us in Chriſt; and this is only to ſome of mankind, as the Scripture in many places doth ſhew: And yet we muſt adde, that when any are damned, we cannot ſay it is for any defect of Gods particular love and grace, as if the fault were to be laid there, but upon the original and actual ſinfulneſs of the perſon ſo condemned; for every mans perdition is of himſelf.

Secondly, It is no injuſtice in God, if he let men alone in their loſt eſtate by *Adam*; for he did at firſt endow him with all heavenly ability to ſtand in that glorious eſtate, and thereby to bring happineſs to his poſterity alſo. Now when *Adam* by his voluntary diſobedience, had deprived himſelf of all this excellency, was God bound to reſtore him a ſecond time? If a Debtor by his own prodigality make himſelf unable to pay his Creditor, is the Creditor bound to beſtow money upon that man, and to put him into his former condition again? Now if man own not this to man, much leſſe doth God to man.

Laſtly, The condition of the apoſtate Angels, and Gods diſpenſation towards them, doth abundantly diſcover, what God might do in this caſe; for there is no reaſon in man, why he ſhould be more kind to him, then an apoſtate Angel, ſeeing all are ſinfull. Now when the Angels fell, was God bound to recover theme? Did he deliver any one of them out of that wretched eſtate? No more would God have been unjuſt, if he had not ſaved any one out of all mankind.

Let us therefore admire at the goodneſs of God in chooſing of ſome, and tremble under his juſtice in paſſing by of others, taking heed of pride and curioſity in ſearching into theſe myſterious wayes of God, eſpecially of his preſcience and providence in this particular, which heads in Divinity are full of comfort, as well as excellent in dignity: but to be wiſe in them according to ſobriety is *optra pretium*, to erre *periculum*, to acquieſce *miraculum*, as *Junius* excellently in his cloſe of his diſpute with the foreſaid *Puceius*.

In the next place, let us conflict with their *Goliah*, the chiefeſt ſupport of their cauſe, and that is from the *Antitkeſis* or *Oppoſition* which the Apoſtle maketh *Rom.* 5. 15. between the *firſt man Adam*, and the *ſecond man Jeſus Chriſt*, wherein the *Excellency* and *Preheminence* is given to *Chriſt*, that his *grace* doth *much more abound* to life and juſtification then *Adam*'s ſinne can to condemnation; Yea the Apoſtle uſeth the ſame note of *Univerſality* for the ſubject of either; ſometimes *all*, and ſometimes *many*, plainly declaring hereby, That as there is by *Adam* a *Catholical enmity* and *offence* that we are plunged into, in reſpect of God towards us, ſo there is alſo as *Catholical* and *Univerſal Reconciliation* and *favour* with God, that we are inſtated into, through *Chriſt* our *Mediator*; otherwiſe it ſeemeth much to derogate from the honour and glory of Chriſt, that his favour and love ſhould be more ſtraitned and limited than *Adam*'s efficacy to our condemnation.

To this many things are to be conſidered by way of anſwer:

First, *That if they will rigidly and ſeverely urge the collation made between* Adam *and* Chriſt, *then they muſt conclude of the actual ſalvation of every man, not one excluded.* For if *Adam*'s ſinne did *de facto*, put all into a ſtate of condemnation; ſo that if Gods grace had not wrought an evaſion for ſome, all had actually periſhed. Thus it followeth much more than on Chriſts part, that all muſt be *de facto* ſaved, and delivered from *Adam*'s tranſgreſſion with the conſequents thereof. But the Scripture doth clearly evidence this, *That in reſpect*

of

of the event, the greater part of mankind will be damned. The way to hell is a *broad way, and many enter therein*; So that Chriſt is not *actually* a cauſe of ſaving more than *Adam* is of damning; if you reſpect the event and iſſue, farre more through *Adam*'s diſobedience go to hell, than through Chriſts obedience are admitted into Heaven, and yet the Adverſaries themſelves muſt confeſs, here is no derogation to the honour and glory of Chriſt. And if it be ſaid, That it is mans actual unbelief and impenitency, whereby he doth wilfully and frowardly refuſe Chriſt the Phyſician of his ſoul: Chriſt hath put him into a ſtate of favour; but he doth voluntarily caſt himſelf out again, and ſo is made unworthy of the grace, which cometh by Chriſt. It is anſwered, that is true. But

1. How cometh it about that men have ſuch an actual rebellion againſt Chriſt? Whence is it that they have ſuch an inclination within them, to refuſe him that is a Saviour, though he come for their good? Though their ſinnes and the Devil will never be that help to them, which Chriſt would be, yet they imbrace the later, and refuſe the former; *Is not all this from the polluted nature we receive from Adam?* So that hereby *Adam* may be thought *more* univerſally to deſtroy, then Chriſt to heal.

Again, In the ſecond place, *Why* is it that through Chriſt they are not delivered from this rebellion? *Why* is it that he doth not vouchſafe a more tender and pliable heart? for condemnation cometh by one ſinne, but the Apoſtle aggravateth the free gift by Chriſt, that it is of *many offences unto Juſtification*; If then of *many*, why is there any ſtint or limit of this free gift? It is plain, that rebellious diſpoſition by ſome againſt Chriſt, is wholly ſubdued and conquered by him, and the ſame power he could put forth in others alſo, if he pleaſed, but he will not do it; and therefore the ſtate of reconciliation by Chriſt, is not as *extenſive*, as of condemnation by *Adam*; if then for the *event* it is plain, that *Adam*'s condemnation is larger *than* Chriſts reconciliation (all wicked men being damned in hell both for their original and actual ſinnes alſo) *then* the purpoſe or decree about this event, was no wayes tending to the diſhonour of Chriſt.

Secondly, It is to be conſidered more diligently, in *what method* the Apoſtle doth here ſpeak of the *Univerſality of the Subject relating to Adam and Chriſt.* For the Apoſtle twice ſpeaking in the general of our condemnation, doth uſe the word *all*, verſ. 12. *Death paſſed upon* all *men, in that* all *have ſinned.* And *verſ.* 18. *Judgement came upon* all *men to condemnation*; but to theſe generals, he doth preſently ſubjoyn a *diſtribution* of this *all*, and then uſeth the word *many*: By which it is apparent, that the Apoſtle on purpoſe altering his ſpeech, and diſtributing this *all* afterwards into *many* of two kinds, he doth underſtand the word *all*, not *univerſally*, but *commonly* and *indefinitely*; elſe why ſhould he immediately upon the word *all*, preſently interpret it diſtributively? So that if the Apoſtles expreſſion, and the Coherence of his Diſcourſe be more exactly ſearched into, it will be found not to patrocinate any ſuch ſuppoſed *Catholical* reconciliation; For the Apoſtle divideth the *all*, into the *many* condemned by *Adam* eventually, and the *many* juſtified and ſaved by Chriſt effectually.

Thirdly, When the Apoſtle maketh this compariſon between the firſt *Adam* to condemnation and Chriſt to Juſtification, giving the ſuperiority unto Chriſt, *This is not to be underſtood in reſpect of the number of men, but of the nature of thoſe gracious effects we have by Chriſt.* This compariſon is not for exceſſe in quantity but quality. The Apoſtle doth not ſay, *On how many more* (as the *Pelagians* of old, applying Chriſts benefits to Infants bringing them to the Kingdom of Heaven, who yet (they ſaid) received no pollution or hurt by *Adam*) *but how much more ſhall the grace of God abound through Chriſt to many?* The *how much more* lieth not in the *number*, but in the *nature* of thoſe gracious

effects

effects which come by Chriſt, though to ſome onely; for that the Apoſtle doth not intend an exceſs of Chriſts grace, in reſpect of the *number*, it is plain, becauſe that had been *impoſſible*, there could have been but an *equality* at moſt: If it ſhould be granted, That Chriſt hath reconciled all thoſe that *Adam* loſt, this would be an *equality* only, we could not ſay, Chriſt redeemed more than *Adam* deſtroyed, for that could not have been; therefore it is plain, that the *ſuperabundance* attributed by the Apoſtle to Chriſt, in reſpect of Juſtification, is to be underſtood *intenſively*, not *extenſively*, in reſpect of the nature of thoſe bleſſed effects we receive by him, and ſo indeed there is a great tranſcendency in Chriſt in reſpect of *Adam*. For

1. *By Chriſt we have vivification and quickning to grace and glory, whereas by* Adam *we have ſinne and condemnation.* Now it is farre eaſier to occaſion the damnation of many, then to procure the ſalvation of one. To juſtifie and ſave one man, is more than to deſtroy all mankind. As we ſee amongſt men, it's eaſier to deſtroy a thing, then to build it up; one man may kill many men, but yet the ſame man cannot bring any one of thoſe to life again. If therefore Chriſt had ſaved but one of all mankind, he was infinitely to be exalted above *Adam*, by whoſe diſobedience mankind was plunged into a periſhing eſtate. So that if we do compare Death with Life, Heaven with Hell, Damnation with Salvation, and that the one cometh from a *deficient cauſe*, the other from an *efficient*; we muſt neceſſarily conclude, that Chriſt hath infinitely the prehemineence above *Adam*.

2. There are ſome that diſtinguiſh between the *ſufficiency and worth that is in Chriſts mediation, and the actual application of it.* "Now (ſay they) the ſe-"cond *Adam* was infinitely more able to ſave, then *Adam* to deſtroy, and that "if we reſpect the number of men, for Chriſt is able to ſave a thouſand of "worlds beſides this, if there were ſo many; and therefore if we ſpeak of "Chriſt in reſpect of his *ſufficiency*, *Adam* in a deſtructing way is no more "comparable to *Chriſt* in a ſaving way, then a drop to the ocean, or a finite "to an infinite. For the obedience of Chriſt is the obedience of God and man. Now though this anſwer may in a good explained ſenſe be received, yet I ſhall not ſo much avouch it, partly becauſe the diſtinction is made uſe of to a farre other end, then the Orthodox do intend; and then partly, becauſe the Apoſtle doth not here attend, in his compariſon, ſo much to what is ſufficient in Chriſt, as to what is actual; not ſo much to what he is able to do, as what he will do. It's *efficacy* not *ſufficiency* the Apoſtle aimeth at; therefore we ſtick to the former anſwer, though in many other reſpects, the excellency of the ſecond *Adam* to the firſt, might be declared, which are not here to be repeated; only that *one* the Apoſtle inſtanceth in, is not to be paſſed over, which is, that it is but *one offence to condemnation*, whereas the grace of Chriſt extendeth to the aboliſhing of *many offences*, that one ſinne is enough to damn, but the grace of Chriſt appeareth, not only to the abolition of that, but alſo all offences that do actually flow from it. Thus every godly ſoul may comfortably improve this truth, that there is more in Chriſt to ſave, then is in all ſinne, whether original or actual to damn; Chriſt is more able to juſtifie, then *Adam* is to condemn. Therefore ſome Schoolmen deny, that *Adam*'s ſinne did demerit the death and damnation of all mankind, it deſerved his own damnation, and his own death only. All other mens deaths, and other mens damnation have for their meritorious cauſe, their original ſin inherent in them. *Adam* did not meritoriouſly deſerve theſe; but when fallen, then his poſterity deſcending from him, did naturally fall into ſuch a corrupted eſtate, as he himſelf was plunged into; and the reaſon they give of this is, becauſe no meer man can either *mereri* or *demereri*, for the whole nature of mankind; if *Adam* had ſtood, all his poſterity would have been holy and happy; but we cannot ſay, *Adam* would have merited this for all mankind; for that is a

peculiar

peculiar thing to Christ only, which is incommunicable to a meer man, to merit; for the whole race of mankind. And although there is a great difference between merit and demerit; (a man may put himself into a demerit of eternal glory, but not into a merit) yet in this they are alike. This reasoning of some Schoolmen admitted (which seemeth very plausible) then it necessarily followeth, that Christs power to save is superlative, more than *Adams* to destroy.

Lastly, That Christ in his efficacy of grace, doth exceed *Adam* in his condemning guilt, appeareth, *In that at last, he will utterly remove original sin from all that are his members; and so totally vanquish it, that it shall not remain in the least spot thereof.* Although *Christ came into the world to take away all sin*, yet some Schoolmen conclude, that principally it was to deliver us from original sin; *Because* (saith *Suarez, De Incar. Christi*) *this is the cause and the root of all actual iniquities.* It is not enough for Christ to purge us from our actual impieties, but he also intends to heal our natures. Now because original sin infecteth the nature, chiefly as it is in persons, so also doth Christ principally intend the sanctification of our natures. And although this be not presently and immediatly done, yet it wil at last be done, in that good time he hath appointed for that end. Those indeed that limit the efficacy of Christs grace to original sin only, as if actual sins were to be removed by our voluntary penances and satisfaction, they make *Christ but a semi-Saviour*, and a *semi mediator*. But yet it may well be affirmed, because this original corruption is the pollution of the nature, and is the cause of all actual defilements, therefore the bloud of Christ doth in the most principal place cleanse from this. And therefore this should exceedingly comfort the godly, who groan under the reliques of this defilement upon them, *that Christ will never leave them, till he hath restored them perfectly to their primitive integrity; for this end he came into the world, so that he would be but an imperfect Saviour, if he should not at last cure thee of this nature-defilement*; for this lieth upon him to do, that he bring al things to their *former*, yea a *better perfection*; that so all may admire the *goodness, wisdom* and *mercy of God in Christ*; and that all cavillers may stop their mouths, who usually demand, *Why did God suffer Adam to fall? Why did he not prevent sin, when it was in his power?* Now when all the world shall see, that a greater good is wrought by the second *Adam*, than evil was by the first; this will make us break out into holy exclamations, saying, *Oh the wisdom of God, how unsearchable are his wayes?* And this may suffice for the razing of that foundation they build so much upon.

In the third place, I find that urged for an *universal cleansing of all mankind*, and that none is in a *state of wrath* now by nature; *Because in that vision which Peter had*, Act. 10.28 *he saith, God had shewed him, that he should not call any man common, or unclean.* But this doth not any way contradict this Doctrine of spiritual uncleanness, which *Job* saith is *upon all men*; but uncleannes is there understood of that *Jewish sanctity*, which was vouchsafed to the nation of the *Jews*; whereby that people alone were intituled to *Church-priviledges* (and all *Heathens* abiding *strangers from this Covenant of grace*, were as *dogs*, not *children*; they were accounted as *unclean*, unto whom the word of grace was not to be preached) called therefore *Gal.* 2.15. *Jews by nature, and not sinners of the Gentiles, until Christ came, and broke down this partition wall*: So that the meaning is, We are not now to include the Gospel within the *Jews*, but every nation is as clean in this respect, as they are: Insomuch that we are not to forbear preaching unto any people under the heavens; otherwise if we regard this *spiritual filthiness*, we are to call *every man unclean*, as being the child of Gods wrath. Hence *Austin* of old did urge that phrase, *He that believeth not, the wrath of God abideth on him* Joh. 3.36. he doth not say, it cometh upon him, it will fall upon him, but it abideth on him, implying, that it was there before, even in respect of his natural pollution, though he had never committed those actual sins of unbelief and disobedience to the Gospel of Christ.

But that I may come out of this controversie, I shall instance in one Objection more,

more, and that is, the *promiſe* made by God to *Adam* after his fall. For *Gen.* 3. 15. *when Adam had caſt himſelf into this curſed eſtate, and through the fear and horrour that was upon him he did flee from the preſence of God; God did in mercy look upon him, and made that gracious promiſe concerning the ſeed of the woman, which ſhould bruiſe the head of the ſerpent: hereby* (ſome conceive) *is a re-aſſuming of all mankind into Gods favour again, and that this promiſe is made to* Adam *and* Eve, *as the two principles and heads of mankind, and that hereby they are made an holy root, wherein all branches are likewiſe made holy.* This place is indeed mentioned by *Puccius* (but *Snecanus Method. def. conf. ſal. & dam. c. 3. & c. 4.*) out of whoſe loins came *Arminius* and his followers, doth much inſiſt on this place; whereby he maketh it a blaſphemy to think, that *Adæ maleficium* ſhould extend further than *Chriſti beneficium*; not indeed in the *Huberian* or *Puccian* ſenſe, who hold an *abſolute reconciliation, antecedently to mans faith and repentance; but conditional, or conciliability, or ſalvability of all, if they do repent and believe.* But this Text cannot be a foundation for ſuch a Doctrine. Indeed it is very difficult, and many grammatical and real doubts there are upon the place; only we muſt take it for granted, that there is declared the firſt promiſe of a Chriſt: till *Adam* heard this from God, he could have no more hopes for his ſalvation, than the devils have. Therefore we are to abominate the *Socinian* Doctrin, who make this to be *only a malediction of the ſerpent, or a curſe upon that creature, putting a natural enmity between that and a man*; affirming alſo, *That Adam and Eve underſtood no more from God then that thing.* But we ſee other Scriptures plainly alluding to this, as when Chriſt is ſaid *to be made of a woman*, Gal. 4. 4. and that *he came into the world to deſtroy the works of the devil*, 1 Joh. 3. 8. and in other places we find the devil called *the old ſerpent*, and *the red dragon, which ſeduced the whole earth*, Rev. 12. 9, 10. Yea *Paul* did allude to this promiſe, when he uſeth that expreſſion, *Rom.* 16. 20. *The God of peace ſhall ſhortly tread or bruiſe Satan under your feet.* And whereas the *Socinian* asketh, *How it can be a promiſe, ſeeing it is a curſe? Can cold and hot come out of the ſame mouth?* The anſwer is eaſie: therefore there is a promiſe, becauſe of the curſe; for in that the devil and his ſeed is in a myſtical ſenſe curſed by God, thereby is a promiſe made concerning Chriſt and his ſeed for victory over the devil; ſo that the promiſe is of excellent uſe and comfort; no godly man ought to fear either devil or wicked men, as long as he remembreth this promiſe. If Satans head be not yet bruiſed, if he have ſome life ſtill, if he ſometimes ſting thee, be not diſcouraged; for though this promiſe was made long ago, yet God hath not forgotten it. But although this be ſo, yet we cannot from hence conclude, that God is become reconciled with all mankind; or that all after *Adam*'s fall are received into equal grace. For we ſee plainly, there are two kinds diſtinguiſhed in the Text, there is the *womans ſeed*, and there is the *ſerpents ſeed*; and between theſe there is an *enmity* placed; The womans ſeed is Chriſt and his members (as we will here take for granted) The ſerpents ſeed are all wicked men reprobated in their ſins, for *by nature we are all the ſerpents ſeed*; but here it ſpeaketh of ſuch a ſeed as ſhall continue in oppoſition to Chriſt and his people: That therefore ſome are the womans ſeed, ſome the ſerpents ſeed; on one part it cometh from the meer grace of God, and on the other part from the juſtice of God. So that this Text, if rightly conſidered, *doth rather overthrow than eſtabliſh ſuch an univerſal Reconciliation of all mankind.* It is true, for thoſe who are made Chriſts by free diſcriminating grace, both this promiſe, and that diſcourſe of *Pauls*, *Rom.* 5. do proclaim admirable comfort and conſolation. For that condition thou wert ſo irrecoverably plunged into; that ſinne and devil thou wert ſo afraid of, is wholly conquered by Chriſt. Hold up thy head therefore thou member of Chriſt, and be exceeding glad, for the ſecond *Adam* hath taken off that ſinne, that wrath, that vengeance, which the firſt *Adam* had brought upon thee. And alas! how free was this grace of God to thee? What did God

ſee in thee more then in the ſonnes and daughters of *Adam*? Waſt not thou in the ſame filth with them? Waſt not thou wallowing in the ſame blood with them? Had not *Adam* infected thee, condemned thee, as well as others? Oh ſtand for ever admiring the unſearchable wayes of Gods grace to thee, who of a child of wrath, hath made thee a child of ſuch ſpecial favour and mercy!

SECT. IX.

Of the ſtate of Infants that die in their Infancy, before they are capable of any Actual Tranſgreſſions, and that die before Baptiſme.

THe next particular in order to be treated upon is, *concerning the ſtate of thoſe Infants, who die in their Infancy, before they are capable of any actual tranſgreſſion.* Theſe having only original ſinne upon them, what may we conclude about their final eſtate? for we will take for granted, that the Doctrine of the *Lutherans* is to be exploded, who hold that Infants have actual ſinnes, and that ſome do partake of actual grace; this is repugnant to reaſon and experience. Now to proceed more orderly in this point, we are to take notice of theſe enſuing particulars.

Firſt, That it is one thing to be a child of wrath by nature, and another thing to be reprobated for ever by God, never to be admitted into his favour. When the Apoſtle calleth us children of wrath, the meaning is not, as if there were a final and total rejection from all grace; for then the meaning would be, that all men are damned, which is manifeſtly contradicted by many places in Scripture. Though therefore all Infants are by nature the children of wrath, yet all are not reprobated; though all deſerve to be damned, yet all are not actually damned.

Secondly, We are to know that thoſe, who hold ſome Infants dying in their original ſinne to be damned, do yet acknowledge that it is (as *Auſtin* calleth it) *mitiſſima omnium pœna*, the mildeſt of all puniſhments, becauſe they have no actual ſinnes joyned with their original, to encreaſe the torments of hell. It is true, we told you original ſinne in the nature of it is very great and hainous, even ſo great, that none are able to expreſs the loathſomneſs thereof; yet becauſe it hath this diminiſhing circumſtance, that it is not voluntary perſonally in an Infant, therefore we may conclude, that they have leſſer torments in hell, then Adult perſons. For that there are degrees of torments in hell, ſome puniſhed more extreamly then others, is acknowledged by all, though ſome learned men queſtion whether there be any degrees of glory in heaven.

Thirdly, As for the Doctrine of the learned about the ſtate of Infants dying in their Infancy, there are ſeveral opinions; Some hold that all Infants dying ſo, whether in the Church, or out of the Church, whether of believing, or unbelieving parents, are ſaved. They think this opinion doth moſt ſuit with the goodneſs and mercy of God: of this opinion are not only the Heterodox Doctors, but even learned *Junius* in his anſwer to *Paucius*; *Zuinglius* alſo is alledged for this. Others they make a diſtinction of Infants dying in their Infancy. For either they die without Baptiſme, or with Baptiſme; if without Baptiſme, then they conclude of their damnation; and in this rigid way *Auſtin* went, and many follow him; yea *Auſtin* thought, that if they died without the Sacrament of the Lords Supper alſo: for at that age it was generally held that both the Sacraments were neceſſary to ſalvation, and therefore both to be applyed to Infants:

But

But then for theſe Infants, who die partakers of Baptiſme, they concluded undoubtedly of their ſalvation, this being their Doctrine, that Baptiſme doth waſh away original ſinne: The *Papiſts* they all agreeing in this likewiſe, that Baptiſm is neceſſary *neceſſitate medii* to ſalvation, either really, or *in voto*, in deſire; and becauſe an Infant dying without Baptiſme, cannot have a deſire thereunto; Hence they conclude of eternal death, as a puniſhment unto ſuch; yet *Eliſius* a *Papiſt* in his *pierum clypeus*, &c. (*Queſt.* 10. *Art.* 3.) is very bold, ſaying that opinion which many Divines and the Church holdeth, concerning the ſtate of Infants dying without Baptiſme according to the ordinary law, *eſt ſatis dura & onerosa*, is very hard and burdenſome, and not conformable to the precepts of Chriſt, which are ſweet and eaſy; and therefore he alledgeth *Gerſon* and *Cajetan* for this opinion, which he is ſo farre from judging heretical, that he calls it *pietati conformis*; but generally the *Papiſts* go otherwiſe: But then they differ amongſt themſelves. Some of them, as *Catharinus*, place Infants ſo dying, in a terreſtrial Paradiſe, where they have a natural, though not a ſupernatural happineſs, (*Opuſ. de ſtatu parv.*) Others make their condition more miſerable, *viz.* that they have the privative part of eternal death, though not the poſitive; they have the *pœna damni*, the puniſhment of loſs, though not of ſenſe; they are ſhut out from enjoying God, but yet they ſay this will not work any ſorrow in them, becauſe they know, that they were not in a capacity for enjoying the face of God, as (ſay they) a Country Peaſant is not grieved, becauſe he is not a King, becauſe he never was in any probability for ſuch a dignity. But, as a Popiſh Writer, (*Flor. Conius Archiep. Thuani.*) obſerveth, confuting his own party, and rigidly following *Auſtin*, in a Tractate joyned to *Janſenius* his Works: Theſe Infants (ſaith he) knowing that they are ſhut from the face of God, muſt needs be exceedingly grieved; becauſe in *Adam* they had a capacity to enjoy God, even as a poor man may mourn that he is not a King, when his anceſtors had a right to it, but ſinfully loſt it, and this is the caſe of all Infants; ſo that it is a meer figment that many *Papiſts* have, to make an half hell, and a *ſemi*-damnation, as if we might be deprived of Gods favour, and not be poſitively damned. It is true, here alſo the *Papiſts* are divided; *Bellarmine* maketh five divers opinions concerning the ſtate of dying Infants, and he joyneth with thoſe that hold they have inward ſorrow in that eternal death, but yet not ſo great as to be called hell fire, or the worm of conſcience. For this end they write and ſpeak ſo much of a *limbus Infantum*, a border or fringe as it were in hell; where Infants are all diſpoſed, being without the Viſion of God, yet not tormented with bodily pain; but there is no Scripture for ſuch a place: and therefore we leave this *limbus* to theſe *limbatis pontificiis*, who love to enlarge their *limbos*, and *fimbrias*, as one ſaith. Laſtly, There are others, and they diſtinguiſh of Infants dying: either they are ſuch as are within the Covenant, and are of believing parents; and of ſuch they conclude their ſalvation: for they look upon their federation, as an external ſign of their election; but then for all ſuch as die without the Covenant, the children of Pagans; they ſay, that by the Scripture, they cannot conclude of any hope of ſalvation for them. Thus you ſee into how many divers wayes they go, who handle this Queſtion: I might adde another opinion mentioned by *Vorſtius*, (*Anti*-Bellar. *in Quart. Tom. Cenſur. ad Theſ. Duodec.*) of ſome, who affirm Infants do wholly periſh as beaſts; but (ſaith he) theſe are not to be accounted *inter Evangelicos*, amongſt the Evangelical Churches; yet within a little while after, he reproveth *Bellarmine* for not touching upon all the opinions of others about Infants, ſaying, That there are not wanting ſome amongſt Chriſtians, who think either ſome or all Infants are through death wholly aboliſhed, as beaſts; whoſe Arguments (ſaith he) *Bellarmine* ſhould have anſwered, but herein *Vorſtius* ſeemeth to manifeſt his good will to the *Socinian* party, and though he excludeth them from the *Evan-*

gelici, yet he acknowledgeth them *Chriſtiani*. All that I ſhall ſpeak to it ſhall be comprehended in theſe particulars:

Firſt, That concerning Infants, there are many difficulties in Divinity, for the Scripture ſpeaking for the moſt part of perſons growen up, hence it is that we cannot ſo clearly diſcover the truth about them, as how Infants are juſtified, ſeeing they have no actual faith to lay hold upon Chriſt; as alſo how the Spirit of God doth work in them regeneration, and make them new creatures; for ſeeing it is plain that of ſuch Infants is the kindome of heaven, and Gods promiſe is to the believer, and his ſeed; it neceſſarily followeth, that they are juſtified, and they are ſanctified, though we know not how the Spirit of God doth this in them. Thus in the matter of the Reſurrection and the day of Judgment, we muſt neceſſarily acknowledge, that Infants will then be raiſed with perfect bodies, all imperfections being then to be removed from glorified bodies, as alſo that they will be called to Judgement: Though the judicial proceſs mentioned by the Evangelift inſtanceth only in actual ſinnes and duties, we muſt then be ſober in this inquiſition, ſeeing the Scripture ſpeaketh not ſo expreſly of Infants, neither is the Queſtion neceſſarily to be known, and therefore if we be over-curious in enquiring what God will do with them: Let us take heed we deſerve not *Peter's* reproof, *Joh.*20. buſily asking about *John*, *What is that to thee? follow thou me*; ſo God ſay, What is that to thee, how I will diſpoſe of Infants? thou art an adult perſon, do thou follow me.

Secondly, We muſt neceſſarily make a diſtinction between ſuch as are born under the Covenant, and ſuch whoſe parents and their ſeed are ſtrangers from it, and therefore with the *Remonſtrants* to conclude, That all Infants though born of Pagans, are ſurely ſaved, is to put no difference between being in the Covenant of grace, and to be without, which yet the Scripture doth; Certainly it ſaith of the children of unbelievers that they are unclean, 1 *Cor.*7. and Heathens they are ſaid to be without; and therefore according to the Rule of the Scripture, we ſee no more viſible way for the children of Heathens, then for Heathens themſelves to be ſaved; but yet the Orthodox do adde, that they leave theſe things to the judgement of God, and content themſelves with that which *Paul* ſaith, 1 *Cor.*5.12. *What have I to do to judge thoſe that are without*: although the Apoſtle doth not there ſpeak of a Doctrinal Judgement, but a Judgement of Juriſdiction, which Church Officers cannot exerciſe upon thoſe that are without the Church, though this be ſo, we muſt alwayes remember to put a difference between that general love of God to mankind, and that ſpecial grace of his to his Church, and therefore we muſt needs be injurious to this grace of God, if we make children without the Covenant to be partakers of the ſame ſpecial priveledge which others within do receive, then the Goſpel is no ſuch extrordinary mercy, then the Covenant of grace is no ſuch ſignal favour, then believing parents have no ſuch cauſe to bleſs God for his mercifull diſpenſations towards them, if Heathens children are in as prepared a way for reconciliation with God, as their poſterity is.

3. Therfore the fountain and ſpring-head of the ſalvation of children dying in their Infancy, is the election of God as well as in grown perſons, it holdeth in them, as well as in adult perſons, that election doth obtain, *and he hath mercy on whom he will have mercy*, election and reprobation is amongſt Infants dying, ſo as well as of thoſe that are men, though this Doctrine be rejected by *Arminians*, yet believing parents who loſe their children while in the bloſſom, are greatly to comfort their ſouls concerning their children ſo early deceaſed; for although they are not able to look into the Book of life which is in heaven, and thereby know which childs name is written there, and which not; yet in that they are externally brought under the Covenant of grace, and ſo in proxime capacity to Church-Communion; they may well ſatisfie themſelves in this

this, as an effect of their election, and that becauſe God hath choſen them to eternal glory, therefore are they in time received into this grace and favour, as to be of the reputed members of Chriſt, and in this we muſt reſt, not doubting but that God doth internally go along with the Ordinance; and that if the child be taken away in its Infancy, it is done both in mercy to the child, and to the parents: Of this ſubject it is good to peruſe *Peter Martyr, Comment.* 1 Cor. 7.

Laſtly, Therefore in this great buſineſs of the ſalvation of children dying in Infancy, it is election, and the Covenant of grace that maketh the difference, and not Baptiſme: This was *Auſtin*'s miſtake of old, and the Popiſh errour in theſe latter dayes, to lay too much upon Baptiſme, as if that by its very work done, *opere operato*, (as they ſay) did take away original ſinne, and put us into a ſtate of grace, from which men by actual impieties might afterwards fall away; ſo that the errours about Baptiſme are extream, either ſuch as think it only a temporary Ordinance for the initiation of the Church at firſt, as the *Socinians*, or elſe ſuch as make it to be the efficacious inſtrument of grace, and that from the meer work done, though there be no good actual motion, or ſtirring of the heart at the time, though adminiſtred to an adult perſon: Hence it is that by ſome the Ordinance of Baptiſme is exalted too much, as if the outward waſhing would ſave a man, not at all looking to the inward grace repreſented thereby, and by others it is wholly rejected as not being commanded us now in theſe times, or if it be ſo, is only commemorative of our duty, not ſealing and obſignative of any grace of God to us, for which cauſe the *Remonſtrants* ſay, That the Doctrine of the Sacraments as it is now delivered by Proteſtant Authors, is vehemently ſuſpected by them, but we are to ſail between theſe two rocks, neither giving it too much or too little, for we may obſerve that the Scripture ſpeaketh two wayes of Sacraments. Firſt when men do reſt on them, never at all attending to that grace they ſignifie, then the Scripture doth debaſe them, attributeth no glory at all to them, making Sacraments to be no Sacraments, if they be not received in a right manner; Thus the Apoſtle ſaith, *Circumciſion is become uncircumciſion to him that keepeth not the Law*: and 1 *Cor.* 11. *This is not to eat the Lords Supper, yea unworthy receivers eat and drink their own ſalvation*: Thus the Scripture when it attends to mens either reſting upon them as if they could ſave, or the ſinful abuſe of them, by not attending to the grace ſignified doth ſpeak in an undervaluing way of them; But then at other times, when it doth reſpect the inſtitution of Chriſt, and the effects thereof, then glorious and great things are ſpoken of them; yet though the Scripture commends and commandeth them as the inſtitution of Chriſt for ſupernatural effects, notwithſtanding that old Rule is to be received, that not the privation, but the contempt of Sacraments doth damn; ſo that the after ages of the Church which came to idolize Baptiſme, and to put ſo much vertue even in the very external act done, can no wayes be juſtified, yea ſo greatly did ſuperſtition grow in this kind, that they thought Baptiſme did alſo work ſome wonderfull temporal effects; for whereas there is a tradition, (though it be juſtly reckoned among the vulgar errours) that the *Jewes* have by way of puniſhment an offenſive ſmell or ſtink inflicted upon their body, they inſtance in *Jewes* baptized, that thereby were cleanſed from this filthineſs. The Poet *Fortunatus* ſaid, *Sanct. Comment. in* Jer. 31. 29.

Abluitur Judeus odor Baptiſmate divo.

Thus abſurd did many grow in their thoughts about the efficacy of Baptiſme; but the truth is, That although Baptiſm be an Ordinance appointed by God for the ſealing of the remiſſion of original ſinne, yet it hath not this effect in all, neither is the benefit of Baptiſme to be limited to that time only, but it extendeth

eth it ſelf to our whole life; ſo that we are daily to make an improvement of it both for duty and comfort. And thus much may ſuffice for the deciding of this Queſtion with ſobriety and modeſty.

Now if any ſhall ſay upon the hearing of this damnable eſtate that we are plunged into by ſinne, as the Diſciples in another caſe, *It is good not to marry*; yea that it is good to have no children; it is good to be no Parents, becauſe our Infants do thus come into the world upon worſe terms then the young ones of Bruit beaſts, becauſe they are the children of Gods wrath, whereas the creatures are not the creatures of Gods wrath. To ſuch as ſhall thus conclude, I ſhall propound theſe enſuing particulars:

Firſt, *That it is juſt and righteous with God, to continue the propagation of mankind, though man hath thus corrupted his nature. Becauſe* Adam *fell, and ſo all his poſterity would be propagated in a damnable eſtate, ſhall he therefore deſtroy the whole* ſpecies *of men, and raze out every* individuum? Seeing then its Gods will, that men ſhould increaſe and multiply, that there ſhould be parents and children; for which end he hath inſtituted marriage, we are to regard the will of God in this way more than the adherent corruption; and the rather, becauſe this damnable guilt doth adhere to our natures, not from Gods primitive Inſtitution, but by *Adam*'s voluntary tranſgreſſion. It being then a duty to ſome to marry, it being by God appointed a remedy againſt ſinne; for thee to abſtain from that way, and to deſire no children under pretence of original ſinne, is a meer deluſion.

Secondly, *You are to know, That though children be born in this defiled and curſed eſtate, yet they are in themſelves mercies and comforts,* which made our Saviour ſay, *That a woman, becauſe of the joy that a man-child is born, ſhe forgetteth all her ſorrow and pangs that ſhe was in,* John 16. 21. So that at the ſame time, they may be by nature children of wrath, and yet in another reſpect comforts and mercies in themſelves; for which end God promiſeth children as a mercy, and threatneth it, as a puniſhment, to be barren and childleſs.

Thirdly, *Thou that art a believing parent, and haſt thy child dying in its infancy, thou haſt cauſe to aſſure thy ſelf of the mercy of God to thy child, becauſe he taketh parents and children into the ſame promiſe.* Oh but I know not that God hath elected him; So neither canſt thou thy own, *à priori* you muſt begin at the lower round of the ladder, in Gods Election; The effects and fruits thereof; And now what greater pledge and argument canſt thou have of his ſalvation, then being born under the Covenant of grace? You cannot expect actual expreſſions of regeneration and grace from a dying Infant; therefore thou muſt runne to the Covenant of grace, whereby God doth receive ſuch, as his members; yea thou haſt cauſe to admire the goodneſs of God to thy child, and his mercy, when ſo many thouſands, and thouſands of *Pagans* children dying, have no viſible way of ſalvation; we cannot by the Scripture (as you heard) ſee any Ark provided for them, as God in mercy hath done for thee.

Fourthly, *The conſideration of Gods juſt and ſevere proceedings againſt Pagans and their children, may make thee the more admire the grace of God in ſaving of thee.* For how many Heathens periſh in hell, who it may be never committed ſuch groſs and foul ſins in their life time, as thou haſt done? To be ſure their Infants never committed ſuch actual iniquities, as thou haſt done; yet they appear according to Gods ordinary way of proceedings, to be left in that loſt eſtate of nature. And therefore that is a good quickning meditation which *Vedelius* uſeth, (*Hilar. cap.* 3. *pag.* 119.) To make a godly man thankfull for Gods "grace, ſeeing by nature we deſerve otherwiſe. *Ah quot ſunt, erunt in inferno* "*miſelli infantuli*, &c. Ah how many little Infants are, and ſhall be in hell, "who never had the knowledge of good and evil, and might not God have "left thee in the ſame miſery? This (I ſay) is a pious meditation. Though that

that ſcoffing Remonſtrant prefix this expreſſion amongſt others in the front of his Book, as if it were no leſſe then blaſphemy, *Vedel. Rhapſod.*

Fifthly, Thou who art a parent exerciſed with this temptation about thy children, it grieveth thee to think thou bringeſt them forth to be Gods enemies, and the Devils children: *Let not this diſcourage thee, but provoke thee the more earneſtly to be much in prayer for them, and to be more carefull in their education.* Let them be the children of thy prayers and tears, the children of thy care and godly diſcipline, and thou mayeſt comfort thy ſelf that ſuch ſhall not periſh; however thou haſt done thy duty, and ſo art to leave all to the wiſe and righteous God, who is not accountable to man for any of his proceedings.

That the encouragement and hopes of parents are great in the faithfull diſcharge of their duties, notwithſtanding the guilt of original ſinne, may further appear, as to the woman, in that famous and noble Text, 1 *Tim.* 2.14,15. *But the woman being deceived was in the tranſgreſſion; Notwithſtanding ſhe ſhall be ſaved in child-bearing, if they continue in the faith* &c.

The Apoſtle having ſtrictly charged, *That women ſhould not uſurp authority over the man,* for two reaſons,

1. From the primitive Creation, even before ſinne; *Adam was firſt formed, then Eve:* So that in the ſtate of integrity, the wife was to have been ſubject to her husband, even as children to parents; but it would have been without that difficulty and reluctancy which ſinne hath now brought upon mankind.

The other reaſon is, *Becauſe the woman was firſt in the tranſgreſſion,* and thereby through her original ſinne infected all. Now leſt this ſhould afflict women too much, and they conceive their eſtate deſperate; the Apoſtle mingleth honey with this gall, he informeth them of comfortable conſiderations, even from that very particular; wherein they ſee the evident diſpleaſure and wrath of God; and that is the ſorrows and pangs they bring forth children with, *She ſhall be ſaved in child-bearing.*

How this is to be underſtood ſeemeth difficult. For may not maids, or ſuch married perſons that never have children be ſaved? How ſhall they do that have no children, if the woman be ſaved in child bearing?

To this it is eaſily anſwered, That the Apoſtle doth not ſpeak of the meritorious cauſe of ſalvation, which is Chriſt; for in him all believers are one; there is neither *male* or *female*, *Jew* or *Gentile*, married or unmarried, that do differ, as to juſtification and ſalvation through him. Therefore the Apoſtle ſpeaketh here only of ſuch women, as are married, and have children. Now becauſe ſuch might be diſcouraged, becauſe of the curſe laid upon the woman at firſt, in bringing forth of children, he addeth, *That notwithſtanding this ſhe ſhall be ſaved*; Thoſe pangs and ſorrows do not exclude her from ſalvation; therefore the Greek Preposition διὰ is for ἐν, as *Rom.* 2. 27. compared with 29. it doth not ſignifie, ſhe is ſaved by that, as a cauſe. For how many women are there, who through their impenitency in wicked wayes will be damned, though they be the mothers of many children? It ſignifieth only the way and means wherein ſhe may obtain ſalvation. So that what was at firſt in it ſelf a curſe, may now be ſanctified, and ſo prove no impediment to their ſalvation. It is true, ſome would have this τεκνογονία, to be meant of the Virgins bearing of Chriſt, as if the meaning were, She ſhall be ſaved by Chriſt born of a woman. *Eraſmus* on the place, ſaith, *Theophilall* mentioneth this, but rejecteth it. The *Latin expoſitor* mentioneth it with approbation; but the Context doth no wiſe agree with this; for he ſpeaketh of every woman in the Church bearing her children; therefore addeth, *If they abide in faith and charity*; neither can any argument be put upon the Article ἡ τεκνογονία, as if the Apoſtle meant that ſignal and eminent bearing of a child, when Chriſt was born; for if this were ſo, none but the Virgin *Mary*, and no other woman could take comfort from this place.

Heinſius

Himself by τεκνογονια understandeth marriage, She shall be saved in the way of marriage, which is called so (saith he) from the end of marriage, which is to have children; for (as he affirmeth) the *Grecians* have not one word to expresse marriage by, and therefore in stead thereof they use γαμος, and so here τεκνογονια; but this hath no probability: We adhere therefore to the former Exposition; the sense whereof is, That notwithstanding *Eve* did through original sinne bring a sad curse upon child-bearing, yet to those women that are godly, the curse is taken off; yea and doth become a sanctified meanes of their salvation; not of it self to every one (for then no child-bearing woman could be damned) but if they do walk in those wayes God hath commanded. Therefore it followeth, *If they abide*, &c. which denoteth the necessity of abiding and continuing in all holy duties. Some indeed referre this to the children, If the children continue in what is good. And if it be said, *When a godly mother doth her [illegible] she may have notwithstanding wicked and ungodly children, and shall that prejudice her salvation?* To this they answer, That for the most part the wickednesse of children is laid upon the parents neglect; but if it be not, then God will accept of the mother faithfully discharging her duty, though the children do wickedly miscarry; but it is farre more probable to referre it to the woman. And though the number be changed into the plural, *If they abide*, yet that is ordinary in Scripture, especially when the word is a collective, as in the 5th Chapter of this Epistle *ver.* 4. where γυνη in the singular number, and τεκνογονιαν in the plural relateth to it. The qualification then that is necessary to all women, that would find the curse in child-bearing taken away, and original guilt accompanying that sorrow removed, is to abound in all saving graces, and to continue therein; and then that woman who is a wife and a mother of many children, let her not torment her self about the state of her children, and the condition they are born in, but quiet her soul with this Text of Scripture.

The last particular, that may satisfie the souls of such parents exercised in these particulars about original sinne, is to remember, *That the whole matter about original sinne in reference to Adam, and all his posterity, is not without the wise and holy appointment of God, who would never have suffered this evil to be, could he not have raised out thereby a greater good.* For although it be true, That *Adam* did sinne from his meer internal liberty, there being no decree or execution thereof that did necessitate him to do so; yet all this could not be without the Decree of God permitting, as also wisely ordering all things for his own glory. No doubt but God could have confirmed *Adam* in his holiness; yea he might have so ordered it, that every man and woman should stand or fall upon their personal account, as the Angels did: yet such was his will and Covenant, that in *Adam* all his posterity should be involved, and the same issue should attend both them and him. This then being the appointment of a just, wise and merciful God, we ought wholly to acquiesce, knowing that the business of mans life and death, his salvation and damnation, could not have been ordered better otherwise, though all the wisdome of men and Angels had been put together. And therefore when thou who art a parent, but tempted about the state of thy children thou hast brought forth, art turmoiling thy self in these disputes, shake off these vipers, and conclude, That God regardeth his own glory and honor more then thou canst do; he hath taken that way wherein he will magnifie his own glorious Attributes. And truly this should presently silence all thy disputations. For wouldst thou have God lose part of his glory? Wouldst thou have his honour in any degree laid in the dust, that thy will and desires may be accomplished? Farre be this from thee. Surely the great and high thoughts we ought to have of Gods wisdom, goodnesse and holiness ought to keep us from opening our mouths any more in this point, saying,

ing, As I leave my ſelf, ſo my children in the hands of God, who diſpoſeth all things according to his own will. And as we ſay of the nature of God, he is that *Bonum quo nihil melius cogitari poteſt*; The ſame muſt we apply to all his diſpenſations likewiſe.

Furthermore we are to remember, *That whatſoever the firſt* Adam *hath brought upon mankind, the ſecond* Adam *will totally and fully remove in all that are his members:* Inſomuch that at the laſt, there ſhall not remain (as it were) an hoof of any of theſe calamities. That original corruption within thee ſhall no longer tempt thee inceſſantly like *Joſeph's* Miſtreſs, ſaying, *Come, and lie with me*; we ſhall then in the iſſue of all have more cauſe to rejoyce, becauſe of Chriſt, and the benefits by him, then ever we were caſt down and dejected, becauſe of the tranſgreſſion of the firſt *Adam*, and the unſpeakable evil that came by him. So that if theſe particulars be duly conſidered, every believer may with comfort and quietneſs ſit down under this truth, while men of phariſaical and ſelf-juſtifying ſpirits rage and revile at theſe things.

But you will ſay, *Grant that there is ſuch a thing as Original Sinne, and that We have deliverednothing but Scripture-truth in this point, yet may We not be too tragical in exclamations about it? As there are thoſe who erre in the defect, ſo are there not many that do offend in the exceſs, that make it more hainous then it is?* This is the laſt Queſtion, wherewith I ſhall conclude this Subject. And

Firſt, All the *Popiſh*, *Arminian*, *Socinia* *rty with their adherents*, look upon the *Calviniſts*, as exceſſive in this poin; hence are there ſeveral complaints of them about this matter in their works. But certainly, if we do regard the ſcope of the Scripture, it is wholly to debaſe man, and exalt Chriſt; To diſcover our incurable and ſinfull eſtate, that thereby Chriſt may be the more magnified, which is done by nothing ſo much, as to make known that horrid pollution, which is upon all by nature. And certainly that one Text, *Geneſ.* 6. 5 affirming, *The thoughts of the imagination of a mans heart to be only* *ontinually*, ſpeaketh more emphatically the deplored and ſinfull *ſt* *in*, then ever any *Calviniſt* hath yet expreſt. Yet though this be ſo, we grant, that ſome may go too farre in their opinions, and expreſſions about original ſinne, though for the moſt part ſuch is a mans ſelf-fulneſs and ſelf-righteouſneſs, that *Pelagianiſm* is likelier to poiſon the world, then *Flacciani/m*. We muſt know therefore that one *Illyricus* a *Lutheran* in oppoſition to *Victorinus Strigelius* a *Lutheran* alſo, but a *Synergiſt*, holding the will of man to concurre actively with the grace of God to a mans converſion, and thereby extenuating original ſinne. This *Illyricus* (I ſay) out of a vehement oppoſition to that party, and the School-Doctrine about original ſinne, making it to be an accident in a man, did fall into another extream, ſaying, "That original "ſinne was a ſubſtantial evil in a man, and that the very ſubſtantial form of a "man was now made ſinfull. This *Illyricus* was a man of a very turbulent and unquiet ſpirit, a deſperate enemy to *Melanchthon*, whoſe heart it is ſaid he broke. (*Melch. Adam in vita Illyrici.*) At firſt he was well reputed of by the Orthodox, and being ſadly tempted in his ſpirit about ſinne, and the wrath of God, but afterwards delivered from it; it was judged ſo great a mercy, that thanks was given to God in the publick Congregation for his behalf; but afterwards among other erroneous aſſertions, he maintained, "That original ſinne was a "ſubſtantial evil in a man. We may read his whole opinion with the declaration of himſelf and his Arguments, in his Tractate on purpoſe concerning this point (*Clavis Script.* 2^d^ *parte Tractat.* 6. *de originali peccato.*) wherein he hath many abſurd and monſtrous expreſſions. Although it muſt be acknowledged, that with that dung and filth he hath, there is alſo ſome gold. Some there are that wholly excuſe him, ſaying, "That his words only were improper, but that "his ſenſe was orthodox; and that out of hatred to that Doctrine, which extenu-

"ateth original ſinne; he would, pretending the Scripture for his Rule, uſe "*ſubſtantive expreſſions*, to declare the nature of it. But whatſoever his end may be, certainly his ſenſe and opinion, as declared in his words, is juſtly to be condemned and exploded. For by *Adam's* fall he maketh a *ſubſtantial change* to be made upon a man; That the Image of God is turned into the image of the Devil, not accidentally, but ſubſtantially; as when wine is made vinegar, or when the parts of a ſtatue, or houſe that were built in ſome comely harmony, repreſenting ſome glorious thing, they ſhould be pulled down, and built into another deformed ſhape. As ſuppoſe the Image of ſome comely perſon ſhould be pulled in pieces, and made the image of an horrible Dragon or Serpent. He diſtinguiſheth of the *material ſubſtance* of a man, and his formal; He granteth, That the *material ſubſtance* of a man, ſtill remaineth our body, and parts thereof; but the *formal ſubſtance* is altered. As when a veſſel that was once made a veſſel of honour, is afterwards made a veſſel of diſhonour; the *material ſubſtance* is the ſame, but not the *formal*. He doth no wayes endure, that we ſhould call original ſinne an *accident*; for he ſaith, This ſinne is a *tranſcendent*, and is in all predicaments; it's ſometimes a *quality*, ſometimes an *action*, &c. ſometimes a *ſubſtance*. Neither will he diſtinguiſh between the *ſubſtance* of a man, and his ſin *adhering* therto, between the *ſubject* and the *privation* in it, between the *abſtract* and *concrete*: *God* (he ſaith) *is angry with concretes, puniſheth concretes, not abſtracts*; and therefore he ſaith, *Thoſe that diſtinguiſh between the ſubſtance of a man and his ſinne, do as the Alchimiſts ſeparating from the oyl, oleity; from a ſtone, lapideity; ſo theſe from Adam, Adameity.* Thus he, and much more. But certainly herein he betrayeth horrible ignorance in Philoſophy and Theology; for both theſe will neceſſitate us to diſtinguiſh between the *ſubſtance* of a man, and the *ſinfull privation* in him; otherwiſe Chriſt could not have taken the ſame nature with us upon him, ſinne only excepted; and regeneration would be a *ſubſtantial* change, not a *qualitative*: Neither by this opinion could the ſame *ſubſtantial bodies* be ſaid to be glorified in Heaven. So that as the Leproſie in the body, is not the body; neither is original ſinne in man, the nature of man; and therefore when we read, that the fleſh and ſpirit are oppoſite, that oppoſition muſt be underſtood *in prædicamento qualitatis*, not *ſubſtantiæ*. The greateſt ſupport that this man hath for this errour, is, becauſe the Scripture uſeth *ſubſtantive* expreſſions, it is called *an evil heart, a ſtony heart*, &c. But this is becauſe of the corruption adhering to it: As we ſay, a rotten tree, or a poiſoned fountain; The heart as it is a fleſhy ſubſtance is not evil, but as it is the principle of our motions and actions, not in a *phyſical*, but *moral* ſenſe. It is true, we ſay, That through original ſinne man cometh ſhort of his end: And ſo as the hand when its dead cannot do the works of an hand; or ſalt, when it hath loſt its ſeaſoning is good for nothing: Thus it is with man in regard of any ſupernatural actions, yet he hath not loſt any thing that was ſubſtantial and eſſential; Only the powers of the ſoul want the primitive rectitude they once had; and therefore whenſoever they act, it is with deordination. Indeed we will grant, That *Illyricus* his adverſary *Victorinus Strigelius*, did not fully expreſs original corruption, in the Diſputation between them; who compared a man to a Loadſtone, of which (they ſay) when rubbed with Garlick, it will not draw iron; but if that be wip'd off by Goats bloud, it will be as attractive as before. For this ſimilitude is not full enough: becauſe original ſin doth not only hinder the doing of good actions, but infecteth the very powers and principles of them. It is true, there are thoſe, (as *Contzen* in *Rom.* 5.) that ſay, becauſe the *Calviniſts* hold, That concupiſcence is ſinne, they cannot avoid *Flaccianiſm*; but that is a meer calumny. We alwayes diſtinguiſh between the nature and ſubſtance of a man; and the ataxy and diſorder that doth now accompany it. Neither when we call it an accident do we thereby extenuate the

nature

nature of original ſinne; for we do not make it a light ſuperficial one, but which is inbred with us, and doth diffuſe it ſelf over all the parts and powers of the ſoul. Neither do we ſay, it is a tranſient, temporary accident, but that which is fixed and permanent in us. Thus we ſee in what ſenſe, there may be exceſſive expreſſions about original ſinne; otherwiſe we cannot ſay enough to affect our hearts with the loathſomneſs of it, provided we keep cloſe to the Scripture directions herein.

Thus at laſt by the good hand of God we are come out of theſe deeps into the haven; we have waded through all the ſeveral parts of this vaſt Subject, and are now come to the ſhore. It remaineth as a duty upon every one, to haſten out of this captivity and bondage, not to ſtay a day or hour in this damnable eſtate; and above all things to take heed of ſuch opinions, that do either leſſen or nullifie this ſinne; for this is to erre in the foundation; Chriſt and grace, and regeneration can never be built thereupon. This Doctrine hath ſtood as a firm Rock in all ages, upon which the contrary errors have daſhed and broken themſelves; and without this we are never able to performe thoſe two neceſſary duties, *To know our ſelves, and to know Chriſt.* This hath alwayes been the Catholique Doctrine of the Church of God. Neither did the Fathers before *Auſtin*'s time generally ſpeak otherwiſe, as late Writers would make us believe: Even as the *Socinians* ſay, the Ancients affirmed otherwiſe about Chriſt, than after *Athanaſius* his time, and the Council of *Nice*, was uſually done in the Church: Scripture, the Conſent of the Church, and every mans own experience doth proclaim this truth, *Quis ante prodigioſum diſcipulum Pelagii Cœleſtium reatu prævaricationis Adæ omne genus humanum negavit aſtrictum?* Lyr. *cont. Hæreſ. c.* 24.

* * *

FINIS.

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FINIS.

TO THE READER.

A Digreſsive Epiſtle concerning Juſtification by Faith alone, excluding the Conditionality of Works in that Act, either begun or continued. Tending to a friendly debate between a Reverend, Learned, and godly Brother, and my ſelf, in that Point.

THe Doctrine of Original ſinne, and Juſtification by Faith alone, are not altogether heterogeneous: Yea, *Stapleton* maketh the former the Mother, and the latter the Daughter, as they are avouched in the Proteſtant way. I ſhall therefore here take the occaſion to lay down ſeverall Propoſitions, that may conduce to the further diſcovery of the Contents of that amicable collation between my learned Brother and my ſelf in this particular. Not that my purpoſe is to vindicate thoſe Arguments I have formerly in a *Treatiſe of Righteouſneſs*, produced *againſt conditionality of Works in the Act of Juſtification*, from the Exceptions and Anſwers he hath pleaſed lately to give in unto them; for I ſhall venture their credit and ſtrength, (notwithſtanding all that he hath ſaid to the contrary) with the intelligent and impartiall Readers, till I am adviſed by the judicious and Learned, there is a neceſſity of reſcuing them from his aſſaults. The generation of Divines which ſhall ariſe, that knew *Joſeph*, who are aquainted with the Doctrine and Spirit of the firſt Reformers in this matter, they will not take up their perſwaſions from one or two Engliſh Writers, in this caſe. It is true, *Ariſtole* ſaith, *lib.* 1. *Rhetor. cap.* 11. that ἡ ἔριδι ἡδὺ and τὸ νικᾶν ἡδύ, *Contentions are pleaſant, and Conqeſt in them ſweet.* But that is true, in reference to the Philoſophers and Oratours of old, who were

animals of glory, and had a libidinous appetite after applauſe, φιλοδοξοι, being μαθηται, as *Juſtin Martyr* alludeth; and the Oratours ſo inſatiable after praiſe, that rather then want it, they would hire their *Laudicenes* to applaud them with a σιῶ. But in Theologicall conteſts, we ought to have more mortified and ſanctified hearts; for when we have watched over our ſouls with the greateſt diligence we can, yet we have cauſe to pray, that God would forgive us our Book-ſins, and preſerve us from looſing the comfortable ſenſe and enjoyment of Juſtification, while we diſpute about it. Not therefore from a ſpirit of contention or oppoſition to my learned Brother, whom I highly honour, but love to that preciousand antient Truth, as I judge it to be, which through infirmity is oppoſed by him, happily inclined thereunto by his laudable Zeal againſt Antinomian dotages, I proceed to lay down ſeverall Propoſitions; which when I have done, my thoughts are to ſay, *Ite miſſa eſt.*

Prop. 1. The Reformers in their firſt Conflicts with the Popiſh Adverſaries about Juſtification (among the controverſall Points therein) judged this none of the leaſt; *The Meanes or Manner how we are juſtified.* Indeed, Juſtification being the heart (as it were) of Religion, a little prick therein is dangerous. It being the eye of Chriſtianity, a little diſeaſe is dangerous. It is eaſie erring, but dangerous in this point. Hence this Article did ſo reign in the hearts of thoſe Worthies, that they uſed all diligence to keep this Fountain pure, greatly fearing the poſterity to come, would be negligent herein. Now as for the meanes how we are juſtified; they did not only learn it out of the Scriptures, which peculiarly appropriate this to Faith, and not to any other particular grace; but experimentally and practically out of their own hearts; God ſuffering them to be greatly exerciſed, and tempted about his favour, and to be often in the deepes, not ſeeing the Sun for many daies, that ſo Juſtification by Faith alone, might be the more confirmed unto them, and they have the witneſs of this Doctrine in themſelves. And although it be true, that the Proteſtant Writers in this Controverſie, did chiefly militate againſt the merit and cauſality of Works in Juſtification then aſſerted by the Papiſts: Yet it is plain, that thereby alſo they did exclude their Conditionality alſo, as to the Act of Juſtification. Hence *Perkins* (*quantus vir?*) ſaith, *Fides eſt unicum & ſolum illud inſtrumentum*, &c. Faith is the alone and only inſtrument, wrought by the Spirit of God in the heart of a man, whereby he layeth hold on Chriſt, applying his righteouſneſs to himſelf, which neither Hope or Charity, or any other grace can do. And whereas he had granted, in the enſuing Diſcourſe, that theſe graces were preſent at Juſtification, but doing nothing to it, but Faith doth all: As the head is preſent to the eye when it ſeeth, yet it is the eye alone that ſeeth. *Biſhop* his Adverſary by ſcorn, calleth this a worthy piece of Philoſophy, and laboureth to invalidate it; but the learned *Abbot* his Defendant, is large in clearing of this Truth, diſtinguiſhing of a ſeparation, Reall and Mental; and that again into Negative

Cathol. Refor. Controv. 4. Cap. 1.

and

and Privative, declaring that Faith, though not negatively conſidered, excluding other graces, yet privatively abſtracted from the conſideration of them, is ſaid to juſtifie; I would referre the Reader to thoſe ſolid and excellent Writers in this point. *Perkins* his Reaſon for Juſtification by Faith alone, is very pregnant, from *Joh.* 3. 14. where *believing in Chriſt for eternal life*, is compared to *beholding of the Serpent that Moſes lifted up in the Wilderneſs.* Now as it was *meer ſeeing*, and *no working* that did heal the wounded *Iſraelite*, ſo it is meer believing, and no other grace that maketh us partakers of this Spiritual Priviledge. *Chemnitius* alſo giving Reaſons why the Proteſtants uſe the word *ſolâ*, of Faith in Juſtification, maketh one to be, that merits and dignity may be excluded from our works, and all attributed to grace only. But another *ut oſtendatur medium ſeu organon applicationis*, for not by Works, but Faith alone, is the Promiſe received. It is clear then, that our former Divines, though they principally aimed at the excluding of the merit of Works, yet did alſo thereby ſhut out their conditionality; becauſe they make Faith the only *applicativum medium*, and becauſe they deny other graces to have any ſuch receptive power. For when the Papiſts urge other graces, as Love, *&c.* they anſwer, that theſe do conſiſt in *extrámittendo*, Faith in *intus recipiendo.* And laſtly, becauſe they make them only qualifications of the ſubject, and the effects, or diſcoveries of true Faith; Inſomuch, that we never read in Scripture, or (as I know of) in any ſound Authour, that we are juſtified by repentance, or by love.

Exam. Concil. Trid. de fide Juſtific.

Neither is this Juſtification by Faith alone, excluding the Conditionality of Works, to be applyed to our Juſtification at firſt only, *but as continued; ſo that from firſt to laſt, we are juſtified all along by Faith.* Although therefore, the learned Brother doth often fly to this Sanctuary (and if this fall to the ground, all his ſuperſtructure tumbleth with it) yet it is clear by Scripture, Juſtification begun and continued, is by Faith alone. Hence the Apoſtle, arguing in this very matter, brings that text: *The juſt ſhall live by Faith*, Gal. 3. 11. which belongs to the whole courſe of our life, reſpectively to Juſtification; and when the Apoſtle ſaith, *Rom.* 5. *Being juſtified by Faith, we have peace with God.* Would it not be irrationall, to limit it only to our Juſtification at firſt? Is not *the righteouſneſs of God revealed from Faith to Faith?* Rom. 1. 17. Not from Faith to Works: See *Calvin* proving *non minus Juſtitiæ complementum, quam initium fidei tribuendum eſſe.* So that our Juſtification is by Faith to Faith, not by Faith to Works.

Prop. 2.

Sex. ſeſſionis: Antidot.

If my judgment were for Juſtification by Works, as a condition thereof, as well as Faith, I ſhould think it my duty, both in Preaching and Printing, as occaſion ſerveth, to perſwade the forbearing of the word *Sola*, when we ſay Faith Juſtifieth: For if God hath appointed Works, as well as Faith, how dare any man preſume to ſay *Faith alone.* And thus we muſt receive the moderating advice of *Caſſander*, who ſaith; *Multis eruditis, & piis viris ſatius videtur & in concionibus*

Prop. 3.

omibus popularibus vox illa (Sola) prætermittatur.

Prop. 4. *I can grant, that we are juſtified by Faith, as it is an inſtrument appointed by God, and as it is a condition; provided the conditionality of it be limited to the receptive Office of Faith, and Gods deſignment thereunto:* But it cannot be an inſtrument applying, and a condition in the ſenſe, my Reverend Brother contends for. When we ſay, Faith Juſtifieth as an *applying* meanes, then Chriſt and his Grace, is conſidered as *donum oblatum*; Faith being the hand that receiveth this Treaſure. But when it Juſtifieth as a *condition*, in the ſenſe aſſerted, it muſt be conſidered *ut opus præſtitum*; whereby the Covenant is made good to us, which maketh two diſtinct kindes of Juſtification; which latter differeth from the Popiſh way only, *ut magis & minus.* They make Works merits and Cauſes: he Conditions, whereas not only cauſality, but conditionality, doth overthrow the *alone* Juſtification by Faith, and introduceth another way of Juſtification, then by application *alone.* Or if the learned Brother, will make Works a condition of Juſtification, when Faith alone doth begin and continue it, he will be neceſſarily involved in a contradiction. In what a ſenſe I make Faith a Paſſive Inſtrument (but ſupernatural) I have in my former Treatiſe clearly explained, and ſo need not repeat it here again.

Prop. 5. *It is no Contradiction to exclude Works from a Conditionality, as to the Act of Juſtification, and yet to affirm them requiſite neceſſarily in the Subject Juſtified.* I wonder at the wilfulneſs in ſome, who accuſe them as a contradiction, when Proteſtant Writers do a thouſand times over illuſtrate this, by divers Similitudes. Becauſe Repentance is required as well as Faith, muſt their office and work be confounded? Muſt all they be Conditions? Certainly, it's not Repentance, but Faith, that receiveth the pardon: Yet Repentance *qualifieth the Subject*, and denoteth it capable of it. Is Sanctification a Condition of Juſtification, becauſe they are inſeparable one from another?

Prop. 6. *That diſtinction of Faith juſtifying*, quæ viva, *but not* quâ viva, *which IS lively and working, but not AS lively and working; is not trifling as the Remonſtrants ſay, nor is there any cheat in it.* Moſt of the Fundamentals of Religion, are diſtinguiſhed from confining errours, by ſuch diſtinctions. If a man ſay, *Chriſtus qui Deus mortuus eſt*, ſaith true; but if he ſhould ſay, *Quâ Deus*, would he not ſpeak blaſphemy? And this I bring in the rather, becauſe there are ſome who affect, and glory in a moderating way, thinking the Papiſts and Proteſtants do not ſo Fundamentally differ in the Point of Juſtification, but that they may be reconciled; whereas our learned Worthies, at firſt declared, that if the Romaniſts and we differed in no other point but this, this were enough to have no Communion with them. *Spalatenſis*, one of the unhappy Catholique Moderators, writing of the Proteſtants, who affirm, that Faith alone Juſtifieth, yet ſuch a Faith as is lively, and worketh by love, ſo that although Faith Juſtifieth, yet other graces are preſent, though not proximely attingent of Juſtification, *Ecce*

(ſaith

(ſaith he) *Formalitates Theologicæ*, adding that the Romaniſts may grant to the Reformed, that the diſpoſitions to Juſtification are not merits. And again, the Reformed grant to the Romaniſts, that by theſe diſpoſitions, being joyned with Faith, Juſtification is acquired not from merit, but Divine mercy alone. It is true, he declareth his own notion, how Faith Juſtifieth alone, *viz. Abſque neceſsitate ullius alterius humanæ poſitivæ actionis, non tamen abſque negativâ illa diſpoſitione non faciendi quicquam quod ſit á Deo vetitum.* But in the protract of his Diſcourſe, he maketh our differences herein to be *pura quædam metaphyſicalia ad ſalutem nihil neceſsaria, ſed Galatiçamur planè fratres*, as *Tertullian* of old. There is a propenſity in all to Galatize, to joyn Faith and Works under ſome notion or other, as to our Juſtification; whereas the Apoſtle maketh an immediatie oppoſition between them; not in the perſon Juſtified, but as to the manner of Juſtification. The learned Brother alledgeth a place out of Doctor *Twiſſe*, in the title page, with a ſignall accent upon it. The words are (*Verum in diverſo genere ad juſtitiam Dei refertur Chriſti ſatisfactio, & fides noſtra; Chriſti ſatisfactio ad eandem refertur per modum meriti & condignitatis; noſtra verò fides ad eandem refertur per modum congruæ diſpoſitionis.*) Who would not think by this paſſage, thus barely quoted, that the Doctor was ſpeaking of Juſtification, that Chriſts ſatisfaction is meritorious of it, and our Faith a congruous diſpoſition to it. But my Brothers overſight is very great in this allegation; for the learned *Twiſſe* is there ſpeaking, of Gods Juſtice and Mercy, tempered together in *Election*, taken *terminativè*, as it effectually comprehends Salvation. Therefore he ſaid before, *Electionem ad ſalutem non fieri ſine intuitu miſeriæ noſtræ & ſatisfactionis Chriſti, & fidei noſtræ, & reſipiſcentiæ*, &c. So that his words oppoſe Doctor *Hammond*, and Mr *Pierce*, with others who odiouſly charge the *Calviniſts*, as if they held irreſpective Decrees in Election and Reprobation, either to ſinne or holineſs: Whereas the excellent Doctor ſheweth, that Salvation, the *terminus* of Election, is not accompliſhed without the ſatisfaction of Chriſt, and our Faith and Repentance, as fit diſpoſitions to Salvation; he doth not ſay to Juſtification.

Spalat. de Repub. Eccl. lib. 7. cap. 11.

Vindic. Grat. lib. 1. *pars tertia. vol. Main* pag. 218.

The Doctrine of Juſtification hath been greatly polluted of old, by Platonicall and Ariſtoteticall Philoſophy: and we muſt take heed we do not defile it in a new way, by running to the Civil Law, and deductions from it. What are *Bartolus* and *Baldus* in this point? As Juſtification is a mercy wholly revealed in Scripture, and ſupernaturally vouchſafed, ſo the Words and Phraſes are obſerved by the Learned, to be peculiar; as, δικαιῶσαι, πιστεύειν εἰς χριστὸν. So that the Scripture expreſſions being compared together, will beſt diſcover the manner how we are juſtified; for it is wholly at Gods appointment, what way he will take therein, and from them we ſhall only diſcover a righteouſneſs of Faith; not of Love, or any other particular grace. It was the ruine of *Socinus*, to conclude of the Truths of Divinity, according to principles of the Civil

Prop. 7.

Civil Law, this made him deny Chriſts ſatisfaction.

Prop. 8. The Diſcourſe of the Apoſtle *James* concerning Juſtification by Works, doth not at all patrocinate the Reverend Brothers Opinion. For firſt, It is to be obſerved, that the Apoſtle doth not mention any particular grace, but *Works* in the generall, as externally and visibly practiſed. Had the Apoſtle ſaid, *Abraham was juſtified not only by Faith, but* love, then there had been ſome colour for his Aſſertion. And ſecondly, The expreſſions uſed by the Apoſtle concerning Juſtification by *Works*, comply not with a *conditio ſine quâ non*: For ver. 26. he ſaith, *As the body without the ſpirit is dead, ſo is faith without Works.* Is the ſoul a *conditio ſine quâ non* of life? Again, ver. 22. *By Abrahams Works, his Faith was made perfect*; and his Works did συνεργεῖν with his Faith. Doth a condition *ſine quâ non* συνεργεῖν? I urge not this as owning the Papiſts Expoſitions of Cauſality of Works and Merit, only they make not for a *conditio ſine quâ non.* We muſt take Juſtification and Faith in another ſenſe, then the Papiſts do. When the learned Brother, explicateth that paſſage of the Apoſtle, *Faith is dead being alone*, after this manner: That Faith is dead, as to the uſe and purpoſe of Juſtifying; for in it ſelf, it hath life according to its quality ſtill. Adding afterwards, that (Works make Faith alive, as to the attainment of its end of Juſtification.) Can this be applyed to a *conditio ſine quâ non?* But the Diſcourſe ſwelleth too big: I have done what I thought ſufficient in this matter. The good Spirit of the Lord ſo lead us into his Truth, that we may *ſerve him with one heart, and one way*; and wherein we have not yet attained, reveal ſuch Truths unto us.

Aphoriſmes of Juſtification pag. 300.

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